

Beit Emet Passover Haggadah



פסח

Beit Emet Passover Haggadah

The Seder Service Begins

Baruchat Haner

(Blessing of the Festival Candles)

The lady of the house will light the candles and then say the following:

Ba-ruch Attah YHVH Elo-hei-nu Me-lech Ha-olam,

Ash-er Kid-sha-nu Al Ya-dei Euna B'Yahshua Ha-mashiach, or Ha-olam, U B'She-mo Anu Ma-dli-kim Ner Shel Pe-sach.

Blessed are you YHVH our Elohim, King of the universe, Who has sanctified us through Faith in Yahshua the Messiah, the Light of the world and in His Name we kindle the Passover Lights.

As the woman begins the Seder and gives light to the Passover table, so it was from the seed of a woman the messiah came to perform His redemptive Ministry and bring light to the world. As it is written in **Gen. 3:13-14**; ***“And YHVH Elohim said to the serpent,..... ‘And I put enmity between you and the woman, and between your seed and her Seed. He shall crush your head, and you shall crush His heel.’”***

Yeshayahu (Isaiah) 7:14; ***“Therefore YHVH Himself gives you a sign: Look, the maiden conceives and gives birth to a Son, and shall call His Name Immanu’el.”***

Mattityahu 1:22-23; ***“And all this came to be in order to fill what was spoken by YHVH through the prophet, saying, ‘See, a maiden shall conceive, and she shall give birth to a Son, and they shall call His Name Immanu’el,’ which translated, means, “El with us.””***

Four Cups of Wine

As we read through the Haggadah, we see the cup of wine is drunk four times. These four cups stand for the four ***“I wills”*** recorded in Exodus 6:6-7.

The Cup of Blessing / Sanctification or Set-Apartness

I will bring you out from under the burdens of the Egyptians.

The Cup of Judgment

I will rid you out of their bondage.

The Cup of Redemption

I will redeem you with an outstretched arm.

The Cup of Praise

I will take you to me for a people.

The Kiddush

(First cup: the cup of blessing)

The first cup is the cup of sanctification, or “*Setting Apart*” which represents the first “I will”-“*I will bring you out from under the burdens of the Egyptians.*” This is YHVH’s promise that He would bring the people out from under the cruel laws of the Egyptians.

Fill the first cup and say Kiddush

*“Ba-ruch Attah YHVH Elo-hei-nu Me-lech Ha-olam Boh-ray
Pree Ha-gaw-fen.”*

Blessed are you, YHVH, our Elohim, King of the Universe, Who creates the fruit of the vine.

Blessed are you, YHVH our Elohim, Ruler of the world, Who chose us out of all the people and selected us over all of the nations, and set us apart through His commandments. Lovingly, YHVH, you have given us this feast of Passover, anniversary of our freedom, a Set-apart (Kadosh) assembly, honoring our departure from Egypt: for you have chosen us to inherit the Sabbath and your Set-apart Festivals. Blessed are you, YHVH, Who Set-apart the Sabbath, and the Festivals.

Drink the wine of the Kiddush.

The Urchatz

(washing of the hands)

The hands are washed. In Yahshua’s time it was customary for the servant of the house to do the washing, both hands and feet of the guests.

John 13:1-11; “*And before the Festival of the Passover, Yahshua, knowing that His hour had come that He should move out of this world unto the Father, having loved his own who were in the world, He loved them to the end. And supper taking place, the devil having already put it into the heart of Yehudah from Qerioth, son of Shim’on, to deliver him up, Yahshua, knowing that the Father had given all into His hands, and that He had come from Elohim and was going to Elohim, rose from supper and laid aside His garments, and having taken a towel, He girded Himself. After that He put water into a basin and began to wash the feet of the taught ones, and to wipe them with the towel with which He was girded. And so He came to Shim’on Kepha, and he said to Him, ‘Master, do You wash my feet?’ Yahshua answered and said to him, ‘You do not know what I am doing now, but you shall know after this.’ Kepha said to Him, ‘By no means shall You wash my feet, ever!’ Yahshua answered him, ‘If I do not wash you, you have no part with Me.’ Shim’on Kepha said to Him, ‘Master, not my feet only, but also my hands and my head!’ Yahshua said to him, ‘He who has had a bath does not need to wash, except his feet, but is clean altogether. And you are clean, but not all of you.’ For He knew who would deliver Him up, so He said, ‘You are not all clean.’”*

The Karpas

(dipping of the parsley)

As the wine is red in color and represents the blood of the Passover lamb, so also do the greens represent the hyssop which was used to place the blood of the Passover lamb upon the door posts and the lintel. The salt water represents the tears shed in Egypt and the Red Sea, both of which are salty.

The parsley is dipped in the saltwater and the following blessing is said;

“Ba-ruch Attah YHVH Elo-hei-nu Melech Ha-olam Boh-ray Pree Ha-adaman.”

Blessed are you, YHVH our Elohim, King of the Universe, Creator of the fruits of the earth.

All eat together of the Karpas.

The Yachatz

(breaking of the middle matzah)

The leader of the Seder then takes the middle matzah and breaks it in two, leaves one half between the whole ones, and wraps the other half in a linen cloth for the “Afikoman”.

The unleavened bread (matzah) is found in its special covering, termed “*Unity*”, even though it has three sections. By passing the first section and the third section, the middle piece of matzah is removed; it is broken in half and one half is hidden in a small napkin and is called the Afikoman. The Afikoman becomes an important part of the Seder service.

We, as believers in the Messiah, realize that the unity is representational of the Father, Son and Ruach HaKodesh. Not a trinity but YHVH (Echad - One) The significance of the breaking of this middle matzah will be seen later in the service.

The Maggid

(Retelling of the story of the Exodus)

The story of the Exodus is found in **Shemot / Exodus, chapter 12, verses 1-13**, and it tells how YHVH redeemed His people, Yisra’el, from Mitsrayim / Egypt by His mighty power. Literally, it is the Passover story of redemption by the shedding of the blood of the Passover lamb. It is the story of death, of life and of resurrection. Essentially it has the elements of the Gospel, for without the shedding of blood, there is no remission of sin. And so, YHVH taught us to keep the Passover as a memorial feast of the *physical* salvation which He wrought in Egypt and to keep the Messiah’s Passover in memory of the *spiritual* salvation which He wrought from sin.

Exodus 12:1-15; “And YHVH spoke to Moshe and to Aharon in the land of Mitsrayim, saying, this month is the beginning of months for you, it is the first month of the year for you. Speak to all the congregation of Yisra’el, saying, ‘On the tenth day of this month each one of them is to take for himself a lamb, according to the house of his father, a lamb for a household. and if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the beings, according to each man’s need you make your count for the lamb. Let the lamb be a perfect one, a year old male. Take it from the sheep or from the

goats. And you shall keep it until the fourteenth day of the same month. Then all the assembly of the congregation of Yisra'el shall kill it between the evenings. And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. And they shall eat the flesh on that night, roasted in fire – with unleavened bread and with bitter herbs they shall eat it. Do not eat it raw, nor boiled at all with water, but roasted in fire, its head with its legs and its inward parts. And do not leave any of it until morning, and what remains of it until morning you are to burn with fire. And this is how you eat it: your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Passover of YHVH. And I shall pass through the land of Mitsrayim on that night, and shall smite all the first-born in the land of Mitsrayim, both man and beast. And on all the mighty ones of Mitsrayim I shall execute judgment. I am YHVH. And the blood shall be a sign for you on the houses where you are. And when I see the blood, I shall pass over you, and let the plague not come on you to destroy you when I smite the land of Mitsrayim. And this day shall become to you a remembrance. And you shall observe it as a festival to YHVH throughout your generations – observe it as a festival, an everlasting law. Seven days you shall eat unleavened bread. Indeed on the first day you cause leaven to cease from your houses. For whoever eats leavened bread from the first day until the seventh day, that being shall be cut off from Yisra'el.”

The matzahs are uncovered and the leader of the Seder lifts up the matzah container (unity) as all of the guests recite the following blessing:

“This is the bread of affliction which our ancestors ate in the land of Egypt; let those who are hungry, enter and eat thereof, and all who are in distress come and celebrate the Passover. At present we celebrate it here, but next year we hope to celebrate it in the land of Israel. This year we are servants here, but next year we hope to be free men in the land of Israel.”

The matzah is put back on the table and the second cup of wine is poured.

The Four Questions

Four of the youngest members of the family take turns to ask the four questions:

Child:

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

Oldest family member solemnly replies:

“We were slaves to Pharaoh in Egypt, and YHVH redeemed us with a mighty hand. If He had not taken our fathers out of Egypt, then we, our children and our grandchildren, too, would be Pharaoh’s slaves in Egypt, even until today.”

“This is why it is our duty to tell the story of the outgoing from Egypt.”

The youngest child continues to ask:

1. “On all other nights we eat either leavened or unleavened bread; why on this night do we eat only matzah which is unleavened bread?”
2. “On all other nights we eat vegetables and herbs of all kinds; why on this night do we eat only bitter herbs?”
3. “On all other nights we never think of dipping herbs in water or in anything else; why on this night do we dip the parsley in salt water and the bitter herbs in charoseth?”
4. “On all other nights we eat sitting upright and reclining; why on this night do we all not recline?”

The leader of the Seder replies to the child:

“I am glad you asked these questions. This night is different from all other nights, because on this night we celebrate the going forth of the children of Israel from slavery into freedom.”

“*Why do we eat only matzah tonight?* When Pharaoh let our forefathers go from Egypt 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 matzah.”

“*Why do we eat bitter herbs tonight?* Because our forefathers were slaves in Egypt 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 salty tears which our forefather’s cried while they were slaves in Egypt. We dip the bitter herbs in sweet charoseth to remind us that our forefathers were able to withstand bitter slavery, because it was sweetened by the hope of freedom.”

“*Why do we not recline at table?* Because YHVH instructs us in **Shemot/Exodus 12:11**; ***‘And this is how you eat it: your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Passover of YHVH.’*** And, we are to be prepared for our deliverance and return to Yisra’el.”

The Ten Plagues

These are the ten plagues, which YHVH brought on the Egyptians in Egypt:

As each of the 10 plagues is read, a drop of wine is taken from the cup upon one’s little finger and flicked onto the plate.

**Blood
Frogs
Vermin
Flies
Pestilence
Boils
Hail
Locusts
Darkness
Slaying the First-Born**

Yehoshua/Joshua 24:2-4; *And Yehoshua said to all the people, “Thus said YHVH Elohim of Yisra’el, ‘Long ago your fathers dwelt beyond the River – Terah, the father of Avraham and the father of Nahor. And they served other mighty ones. So I took your father Avraham from beyond the River, and caused him to go through all the land of Kena’an, and multiplied his offspring and gave him Yitzaq. And to Yitzaq I gave Ya’aqob and Esaw. And to Esaw I gave the mountains of Se’ir to possess, but Ya’aqob and his children went down to Mitsrayim.’”*

Blessed is He, who keeps his promise to Yisra’el. Blessed be YHVH who calculated the end of the captivity, that He might perform what He had promised to our father Avraham at the covenant

between the parts, as it is said in **B'reshith / Genesis 15:13-14**; *And He said to Avram, "Know for certain that your seed are to be sojourners in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years. But the nation whom they serve I am going to judge, and afterward let them come out with great possessions."*

Go forth and inquire what Laban, from Aram (Syria), intended to do to our father Ya'aqob. Pharaoh decreed the destruction of the males only, while Laban designed to uproot the whole, as it is said in **Debarim/Deut. 26:5**; *"And you shall answer and say before YHVH your Elohim, 'My father was a perishing Aramean, and he went down to Mitsrayim and sojourned there with few men. And there he became a nation, great, mighty, and numerous."*

And the Egyptians ill-treated us, afflicted us and laid heavy bondage upon us. And we cried to YHVH and YHVH heard our voice, saw our affliction, and sorrow and our oppression. And, YHVH said in **Shemot/Exodus 12:12**; *'And I shall pass through the land of Mitsrayim on that night, and shall smite all the first-born in the land of Mitsrayim, both man and beast. And on all the mighty ones of Mitsrayim I shall execute judgment. I am YHVH.'*

"I will pass through the land of Egypt: I, Myself, and not an angel. And I will smite every firstborn: I, Myself, and not a Seraph: And on all the gods of Egypt I will execute judgment: I, Myself and not a messenger, I, YHVH, I am He, and none other."

"With a strong hand." This denotes the pestilence; as it is said: Behold, the hand of YHVH will be upon your cattle which are in the field, upon your horses, upon the asses, upon the camels, upon the oxen, and upon the sheep; a very grievous pestilence.

"And with an outstretched arm." This denotes the sword; as it is said: And a drawn sword, in his hand, stretched out over Jerusalem.

"And with great terror." This denotes the appearance of the Divine Presence; as it is said: Or has YHVH determined to go and take to him a nation from the midst of another nation, by proofs, signs and wonders; by war, and a mighty hand; by an outstretched arm, and great terror according to all that YHVH did for you in Egypt, before your eyes.

"And with signs." This denotes the miracles performed with the rod; as it is said: And you shall take this rod in your hand, where-with you shall do the signs.

"And with wonders." This denotes the plague of blood, as it is said: And I will show wonders in the heavens, and on the earth, blood and fire, and ascending pillars of smoke.

It may also be explained thus: "With a strong hand," denotes two plagues.

"With an outstretched arm," two plagues. "With great terror," two plagues. "With signs," two plagues, and with wonders," two plagues.

Dayeinu

(It would have been enough)

Dayeinu has 15 stanzas representing the 15 gifts Elohim bestowed. The first five involve freeing the Children of Yisra'el from slavery, the next describe the miracles he did for them and the last five for the closeness to Elohim he gave them. Plus, we add an extra verse about Mashiach. After each verse, we sing the word "**Dayeinu**" (it would have been enough), followed by the chorus after each stanza.

Everyone joins in the singing of Dayeinu.

If He had brought us out of Egypt.

Day-ei-nu

If He had executed justice upon the Egyptians.

Day-ei-nu

If He had executed justice upon their mighty ones.

Day-ei-nu

If He had slain their first born.

Day-ei-nu

If He had given to us their health and wealth.

Day-ei-nu

Day-day-einu, Day-day-einu, Day-day-einu, Day-ei-nu, Day-ei-nu

If He had split the sea for us.

Day-ei-nu

If He had led us through on dry land.

Day-ei-nu

If He had drowned our oppressors.

Day-ei-nu

If He had provided for our needs in the wilderness for 40 years.

Day-ei-nu

If He had fed us manna.

Day-ei-nu

Day-day-einu, Day-day-einu, Day-day-einu, Day-ei-nu, Day-ei-nu

If He had given us Shabbat.

Day-ei-nu

If He had led us to Mount Sinai.

Day-ei-nu

If He had given us the Torah.

Day-ei-nu

If He had brought us into the Land of Israel.

Day-ei-nu

He built the Temple for us.

Day-ei-nu

Day-day-einu, Day-day-einu, Day-day-einu, Day-ei-nu, Day-ei-nu

He gave us Yahshua, and for this we are grateful.

Day-ei-nu

Day-day-einu, Day-day-einu, Day-day-einu, Day-ei-nu, Day-ei-nu

But we know that He did much more.

For Yahshua said of Himself, ***“I come to give life and to give it more abundantly.”*** He satisfies and gives to us a joy in living which comes from a personal faith in Him.

Pesach

The leader of the Seder takes hold of the shank bone, shows it to the company, and recites:

The paschal lamb which our forefathers ate in Temple times- for what reason? Because YHVH spared the houses of our ancestors in Egypt, as it is said in **Shemot / Ex. 12:27**; *Then you shall say, 'It is the Passover slaughtering of YHVH, who passed over the houses of the children of Yisra'el in Mitsrayim when He smote the Mitsrites and delivered our households.'* ” And the people bowed their heads and did obeisance.

Do not the Scriptures say:

“He was oppressed and He was afflicted, but He did not open His mouth. He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, but He did not open His mouth.”
Yeshayahu / Isaiah 53:7

Also:

“On the next day Yochanan saw Yahshua coming toward him, and said, “See, the Lamb of Elohim who takes away the sin of the world!” Yochanan / John 1:29

Matzah

The leader lifts up the matzah and recites:

This matzah 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 King of all Kings appeared, when the Holy and Blessed One redeemed them. As the Scriptures say in **Shemot / Ex. 12:39**: *And they baked unleavened cakes of the dough which they had brought out of Mitsrayim, for it was not leavened, since they were driven out of Mitsrayim, and had not been able to delay, nor had they prepared food for themselves.*

You will note that the matzah is unleavened; in its baking it is pierced and it is striped. Unleavened because it is without contamination (or sin). Pierced and striped, it illustrates the beautiful symbol of our Messiah, Yahshua, who being without sin, yet was pierced according to the Scriptures.

Zech. 12:10; *“And I shall pour on the house of David and on the inhabitants of Yerushalayim a spirit of favor and prayers. And they shall look on Me whom they pierced, and they shall mourn for Him as one mourns for his only son. And they shall be in bitterness over Him as a bitterness over the first-born.”*

Tehillim / Psalm 22:16-18; *“A crowd of evil ones have encircled Me, Piercing My hands and My feet; I count all My bones. They look, they stare at Me. They divide My garments among them, and for My raiment they cast lots.”*

Yeshayahu / Isaiah 53:5; *“But He was pierced for our transgressions, He was crushed for our crookednesses. The chastisement for our peace was upon Him, and by His stripes we are healed.”*

Maror

Lifts up the Maror and recites:

This maror which we eat, what is the reason for it? It is because the Egyptians embittered the lives of our forefathers in Egypt / Mitsrayim, as the Scriptures say, ***“they made their life bitter with hard labor, with bricks and mortar, with all kinds of work in the fields, all of this forced labor being rigorous.”***

The bitter herb speaks of the sorrow, the persecution and the suffering of our people under the hand of Pharaoh; and as horseradish brings tears to the eyes, so, also, did the great affliction of our people bring tears to their eyes. In every generation let each man look on himself as if he came forth out of Egypt. As the Scriptures say:

“And you shall inform your son in that day, saying, ‘It is because of what YHVH did for me when I came up from Mitsrayim.’” Shemot / Exodus 13:8

It was not only our fathers that YHVH redeemed, but us as well did He redeem along with them. As the Scriptures say:

“And He brought us out from there, to bring us in, to give us the land of which He swore to our fathers.” Debarim / Deuteronomy 6:23

Likewise, we, who by faith have experienced Yahshua’s Passover have been redeemed from the bondage of sin.

“So you also, reckon yourselves to be dead indeed to sin, but alive to Elohim in Messiah Yahshua our Master.” Romans 6:11

Raise the cup of wine and say:

We therefore are privileged to thank, praise, adore, esteem, extol, honor, bless, exalt, and reverence Him, who wrought all the miracles for our ancestors and us: for he brought us forth from bondage to freedom, from sorrow to joy, from mourning into Kadosh (Set-apart) days, from darkness to great light and from servitude to redemption: and therefore let us sing unto him a new song, Halleluyah!

Replace the cup

The Hallel

The Praise

Psalms 113

Praise Yah! Praise, O servants of YHVH, Praise the name of YHVH!
Blessed be the Name of YHVH, Now and forever!
From the rising of the sun to its going down, the Name of YHVH is praised.
YHVH is high above all nations, His esteem above the heavens.
Who is like YHVH our Elohim, Who is enthroned on high?
He looks down on the heavens and in the earth;
He raises the poor out of the dust, Lifts the needy from a dunghill,

To make him sit with the nobles, with the nobles of His people,
Causing the barren woman to dwell in a house A rejoicing mother of children. Praise Yah!

Psalm 114

When Israel went out of Egypt, The house of Jacob from a people of strange language,
Judah became His set-apart place, and Israel His rule.
The sea saw it and fled; The Jordan turned back.
The mountains skipped like rams, the little hills like lambs.
Why was it, O sea, that you fled? O Jordan, that you turned back? O mountains, that you skipped
like rams? O little hills, like lambs?
Tremble, O earth, from the face of the Master, From the face of the Eloah of Jacob,
Who turned the rock into a pool of water, The flint into a fountain of water.

The second cup is raised, and all recite the following:

Truly, we can say Halleluyah for the great redemption which YHVH has wrought on our behalf;
redemption at a terrific price; in Egypt, the death of the firstborn; Redemption from sin, the death of
YHVH's Son.

Yochanan / John 3:16 ***"For Elohim so loved the world that He gave His only brought-forth Son,
so that everyone who believes in Him should not perish but possess everlasting life."***

Leader Continues:

"Ba-ruch Attah YHVH Elo-hei-nu Melech Ha-olam Boh-ray Pree Ha-gaw-fen"
Blessed are you, YHVH our Elohim, King of the Universe, Who creates the fruit of the vine.

All drink together of the second cup.

Motzi, Matzot

The three matzahs, "unity," are held and the following blessing is recited by all:

"Ba-ruch Attah YHVH Elo-hei-nu Me-lech Ha-olam Ha-mo-tzee le-chem min Ha-e-rets."

Blessed are you YHVH our Elohim, King of the Universe, who brings forth bread from the earth.

**After placing the container back on the table, the leader of the Seder breaks olive size pieces
from the upper and middle matzahs and distributes them. All recite the following:**

*"Baruch Attah YHVH Elo-hei-nu Me-lich Ha-olam Asher Kid-sha-nu B'mits-vo-tov Vitsi-va-nu Al A-
chee-lat Ma-tzaw."*

Blessed are you, YHVH our Elohim, King of the Universe, who sanctified us with His commandments,
and commanded us concerning the eating of unleavened bread.

All eat together of the matzah.

Maror

(eating of the bitter herbs)

The leader of the Seder breaks the bottom matzah into olive size pieces and dips into bitter herbs. The following blessing is recited by all.

“Ba-ruch Attah YHVH, Elo-hei-nu Me-lich Ha-olam Asher Kid-sha-nu B’mits-vo-tov Vitsi-va-nu Al A-chee-lat Maw-row.”

Blessed are you, YHVH our Elohim, King of the Universe, Who sanctified us with His commandments, and commanded us concerning the eating of bitter herbs.

All eat together of the maror.

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

Korech

(eating of the bitter herbs and charoseth)

The leader of the Seder takes two pieces from the bottom matzah and puts between them the charoseth, in a sandwich-like fashion. (it is optional to eat the charoseth with some bitter herbs.)

All eat together the matzah and charoseth.

As the bitter herb is a symbol of suffering, the salt water a symbol of the tears, the greens 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 Egypt.

This concludes the first portion of the Seder.

Dinner is now served and we will continue the Seder after the meal. During the meal, the leader of the Seder hides the Afikoman.

Shulchan Orech

(The Passover Supper)

Tzaphun

(eating of the Afikoman)

The Afikoman is our substitute for the Paschal Lamb, which in days of old, was the final food of the Seder feast.

The children search for the Afikoman. The leader redeems it by giving the child a coin. The matzah is broken and distributed, in olive size pieces, to each of the guests.

The Birka Hamazon

(the blessing after the meal)

Leader:

Let us say the blessing for our food.

All:

Blessed be the Name of YHVH from now unto eternity.

Let us bless YHVH of whose gifts we have eaten.

Blessed are You, YHVH of whose bounty we have eaten and through whose kindness we live.

Blessed be YHVH and blessed be His Name.

It is significant that it was the middle piece of matzah which was broken and hidden away during the three cups of wine. The middle matzah, along with the other two, were wrapped or placed together to form a unity. Is it not significant that YHVH commanded Israel saying:

“Sh’ma Israel YHVH Eloheinu, YHVH Echad.”

“Hear, O Israel: YHVH our Elohim, YHVH is one!”

The word ‘**One**’ is the Hebrew word Echad meaning ‘**unity**’. YHVH is a unique unity. Not a trinity (three persons); but, One. He is Father (Abba). He is Son (ben). He is Holy Spirit (Ruach Ha Chodesh). It was the Son of YHVH who became our Messiah.

“For a Child shall be born unto us, a Son shall be given unto us, and the rule is on His shoulder. And His Name is called Wonder, Counselor, Strong El, Father of Continuity, Prince of Peace.” Yeshayahu / Isaiah 9:6

It is written in **Mishle / Proverbs 30:9**;

“Who has gone up to the heavens and come down? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who established all the ends of the earth? What is His Name, and what is His Son’s Name, If you know it?”

“And she shall give birth to a Son, and you shall call His Name Yahshua for He shall save a His people from their sins.” Mattityahu 1:21

“On the next day Yochanan saw Yahshua coming toward him, and said, ‘See, the Lamb of Elohim who takes away the sin of the world.’” Yochanan / John 1:29

The breaking of the middle matzah and the wrapping of the middle matzah and the hiding it away represents death. Death is separation. Physical death is a separation of the material part of man from the immaterial, the flesh from the soul and the spirit. Spiritual death is eternal separation from YHVH. The Scriptures tell us that the wages of sin is death- that it was through Adam that death came upon mankind. As long as the matzah remained hidden it symbolized that death reigned. But when the broken matzah was found and returned it symbolized life and resurrection.

The origin of the broken matzah is unclear, but many scholars believe it was instituted by Yahshua Himself at His last Passover. Even the origin of the word 'Afikoman' is lost in antiquity. Jewish tradition says that it means 'dessert'. However, other scholars believe it comes from a root word meaning 'It is Finished.' The Psalmist wrote;

“Slaughtering and meal offering You did not desire; You have opened my ears; Burnt offering and sin offering You did not ask for. Then I said, ‘See, I have come; In the scroll of the Book it is prescribed for me. I have delighted to do Your pleasure, O my Elohim” Tehillim / Psalms 40:6-8

The one who came, written about in the scroll, is our Messiah Yahshua.

“In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim.” Yochanan / John 1:1

“And the Word became flesh and pitched His tent among us, and we saw His esteem, esteem as of an only brought-forth of a father, complete in favor and truth.” Yochanan / John 1:14

Concerning the third cup and the Afikoman, it is written:

“And when the hour had come, He sat down, and the twelve emissaries with Him. And He said to them, “With desire I have desired to eat this Passover with you before My suffering, for I say to you, I shall certainly not eat of it again until it is filled in the reign of Elohim.” And taking the cup, giving thanks, He said, “Take this and divide it among yourselves, for I say to you, I shall certainly not drink of the fruit of the vine until the reign of Elohim comes.” Luke 22:14-18

Concerning the Messiah, it is written:

“Therefore Yahshua said to them, “Truly, truly, I say to you, Moshe did not give you the bread out of the heaven, but My Father gives you the true bread out of the heaven. For the bread of Elohim is He who comes down out of the heaven and gives life to the world.’ So they said to Him, ‘Master, give us this bread always.’ And Yahshua said to them, ‘I am the bread of life. He who comes to Me shall not get hungry at all, and he who believes in Me shall not get thirsty at all.” Yochanan / John 6:32-35

“I am the bread of life. Your fathers ate the manna in the wilderness and they died. This is the bread which comes down out of the heaven, so that anyone might eat of it, and not die. I am the living bread which came down out of the heaven. If anyone eats of this bread, he shall live forever. And indeed, the bread that I shall give is My flesh, which I shall give for the life of the world.” Yochanan / John 6:48-51

It is very significant that it is this middle matzah, which was broken and then hid away, finally to be brought back, broken and distributed, of which Yahshua says, ***“this is MY body which is given for you, do this in remembrance of Me.”*** Luke 22:19 Folks, He wasn't instituting some eucharist here.

This is not about a communion. Yahshua was telling us that He fulfilled the Passover. We are to remember that each time we celebrate and tell our children.

All eat of the Afikoman.

Ha-Geulah

(third cup: the cup of redemption)

The third cup is filled and elevated and the leader of the Seder begins:

This cup represents the third ***"I will"*** - ***"I will redeem you."*** This is YHVH's promise that He would redeem His people from slavery, meaning He would buy them back. It is this cup after supper in the Upper Room which Yahshua raised and stated: ***"Likewise the cup also, after supper, saying, 'This cup is the renewed covenant in My blood which is shed for you'"*** Luke 22:20

This cup that represents the New Covenant is the Cup of Redemption. It is the cup after the supper which our Messiah used to symbolize His death. Because we know it is the Cup of Redemption (the cup after supper), we know that it was the Afikoman that He used to symbolize His death and resurrection. The scriptures tell us: ***"And, according to the Torah, all is cleansed with blood, and without shedding of blood there is no forgiveness."*** Hebrews 9:22

The Scriptures further state: ***"For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your lives, for it is the blood that makes atonement for the life."*** Vayiqra / Leviticus 17:11

The Scriptures tell us that when YHVH placed the man and the woman in the garden, they rebelled and sinned. Sin cut the fellowship between YHVH and man. YHVH in his Holiness and righteousness could no longer have fellowship with a sinful, rebellious man. Man in his rebellion, and in his sin and pride, would not seek to have fellowship with YHVH. A covering for that wound had to be made. So YHVH in His mercy and love chose a man, Avraham and from him a people, Yisra'el. And to Yisra'el He gave a Ketubah (a marriage contract), the Torah at Mt. Sinai. He committed to us the sacrifices, the offerings, the Temple Service. YHVH told Yisra'el that He would allow them, through the blood of the bulls and the goats (the sacrifices) to make an atonement (a covering for sin). It would permit fellowship. But Yisra'el would not leave the covering alone. Instead of obeying YHVH, and following His instructions, we sought to cover sin in our own way. It got so bad that YHVH divorced the Northern Kingdom, Yisra'el and scattered the Southern Kingdom, Judah, as well. But, once again, in His grace and mercy, in fulfillment of His Word, He sent His Son, the Messiah, Yahshua to die in our place. The prophet Yeshayahu wrote: ***"But He was pierced for our transgressions, He was crushed for our crookednesses. The chastisement for our peace was upon Him, and by His stripes we are healed. We all, like sheep, went astray, each one of us has turned to his own way. And YHVH has laid on Him the crookedness of us all."*** Yeshayahu / Isaiah 53:5-6

In Messiah's death YHVH did not just cover sin. He took sin away. Anyone who accepts Messiah's death and accepts Him as their Savior has passed from death into life. YHVH has forgiven their sins. He has cleansed them from all unrighteousness.

Our Messiah came, He died, shedding His blood, even as our Passover Lamb, to provide for all who will place their faith and trust in Him, redemption from sin.

"Ba-ruch Attah YHVH Elo-hei-nu Me-lech Ha-olam Boh-ray Pree

Ha-gaw-fen.”

Blessed are you, YHVH our Elohim, King of the Universe, Who creates the fruit of the vine.

All drink the third cup of wine.

Hallel **(the Fourth cup, Praise)**

Fill the fourth cup and recite:

Leader:

YHVH has remembered us. He will bless us. He will bless the House of Judah and the House of Yisra'el. He will bless those who revere Him, the small as well as the great. May YHVH increase you, more and more; you and your children and your children's children. You are blessed of YHVH, the maker of heaven and earth. The heavens are His heavens. But, the earth He has given to the children of men. The dead praise not YHVH, nor do they who descend into the silent grave. But, we will bless YHVH from henceforth and forevermore. Halleluyah !

All:
Praise YHVH, all you nations. Praise Him all you people. For His mercy prevails over us. And the Truth of YHVH endures forever. Halleluyah !

Leader:
I will praise You, for You have answered me and become my deliverance. The Stone which the builders rejected has become the Chief Cornerstone. This has proceeded from YHVH. It is marvelous in our eyes. This is the day which YHVH has appointed. We will rejoice and be glad in it.

All:
Blessed is he who comes in the name of YHVH. We bless you from the House of YHVH.

Leader:
You are my Elohim, and I will praise you, O YHVH ! Give thanks to YHVH, for He is Tov and His mercy forever endures. Baruch HaShem YHVH !

Leader continues:
We now come to the fourth and final cup that represents the fourth “I will.” ***“I will take you to Me for a people.”*** This speaks of the time when YHVH will regather all Yisra'el (all who believe on Him) to our land, to be His people. Yahshua said that He would not drink of this cup, until He drank it with us in the kingdom of Elohim. It is our wedding cup, that we will drink together with Him in His millennial reign.

“Ba-ruch Attah YHVH, Elo-hei-nu Me-lech Ha-olam Boh-ray Pre Ha-gaw-fen.”

Blessed are You, YHVH our Elohim, King of the universe, Who creates the fruit of the vine.

Drink the fourth cup and recite together:

Blessed are you, YHVH our Elohim, King of the universe, for the wine and for the fruit of the vine, and for the produce of the field and for that desirable, good and spacious land which you granted our ancestors to inherit, to eat of its fruit, and be satisfied with its goodness. Have compassion, O YHVH our Elohim, upon us, upon Yisra'el your people, upon Yerushalayim, your city, upon Tzion, the residence of your Esteem, and upon the altar and your Temple. Rebuild Your Kadosh (Holy) city, speedily, in our days. Be gracious to us and give us strength and cheer us on this day of unleavened bread. For You, O YHVH our Elohim are Tov and beneficent to all. Therefore, do we give thanks to You for the land, and for the fruit and for the fruit of the vine. Blessed are You, YHVH our Elohim for the land and for the fruit of the vine.

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

O, Pure One, Who dwells on high, restore your numberless congregation; speedily lead the shoots of the garden You planted, redeemed, joyfully back to Tzion.

All Declare:

NEXT YEAR IN YERUSHALAYIM!