

Simple *Pesach* celebration

All quotes are taken from The Scriptures¹, unless otherwise noted. This document uses only original Hebrew names; spelling may differ from other authors because transliteration is done strictly on a phonetic basis. In order to distinguish quotations from the actual text, quotations are provided in blue, while the references are shown in orange. Bold violet text is about actions; dark green text is for information only and none of this, including headings, should be read – only text in black and accompanying quotations from Scripture are read aloud. Emphasis for foreign words is underlined.

Preface

This is merely a guide to a meaningful *Pesach* gathering. While Jews and some other cultures have many flourishes, customs, and ornaments, we want to try to keep these as close to Scripture and as simple as possible. The *seder* begins at the *Pesach* gathering and is followed uninterrupted until the end. The word ‘*seder*’ is directly taken from the Hebrew סדר (*Se-der*), which simply translates as “orderly proceeding” and is correctly pronounced as seh-der.

Throughout the *seder*, the Name of our Father is indicated as *YAH*, a short form of the Tetragrammaton², יהוה, which we pronounce as “Yah-hoo-ah”. However, out of respect we prefer to use the shorter form. Since many people may already be familiar with the Name *Yahweh*, it may be used instead. There is general uncertainty about the correct pronunciation and it is not our place to force anyone in a specific direction.

Depending on personal preference, this guide can be used before or after the main meal. Since it is purely the commemoration of *Yeshua*'s death on a torture stake and also a spiritual retrospect of our redemption from sin, there are no specific scriptural prescriptions that must be followed. However, the atmosphere remains respectful and sacred at all times. The reading can be alternated with different people, if decided in advance.

Before using this guide, each guest should have access to a piece of *matzah* (unleavened bread), purchased or homemade; bitter herbs such as lettuce or parsley in a bowl of salted water (to be used as *karpas*); grated radish, with nothing added (to be used as *maror*); a mixture of grated apple, finely chopped nuts, crushed raisins and cinnamon mixed with wine or grape juice (to be used as *charoset* – pronounced *cha-rô-set* (the ‘ch’ being the same sound as the ending of Bach) and finally enough wine or grape juice for four glasses per person. Glasses do not need to be poured to the brim; in fact, we recommend the smallest wine glasses possible. The third glass should be a 50/50 mixture of room temperature water and wine – the reason for this is explained during its use.

If the table has not yet been set, it can be done at this stage. Depending on the number of guests, there may be more than one table. If the hostess decides on a colour scheme, it would make sense to set all tables in similar fashion. Also remember to make provision for children and have them be part of the reading or as witnesses, even the two questions, at the top of p.3 and at the top of p.5. Unlike the custom of traditional churches, children are fully part of this celebration.

1 The Scriptures 2009 by Institute for Scripture Research.

2 Greek word for “[consisting of] four letters” and always refers to the Creator of heaven and earth.

Communal bowls or containers are placed on tables with the *karpas*, *maror*, and *charoet*. The size of the bowl may vary from person to person. There should be enough *matzah* for each person to use three times – first with the *maror*, then the *charoet*, and finally for the blessing of the *matzah* – the size of a slice of bread should suffice.

At no point is the Jewish *seder* plate used. This plate is not Scriptural at all; some groups even place eggs on it, supposedly representing life. While this may look interesting and have an appealing story to it, it also has a connection to the pagan use of eggs during Passover. The items, as mentioned above, are sufficient to make the necessary representations for the suffering of the people of *Yisra'el*, as well as the unsaved person in his sin. One or more large dishes of clean water, each with a towel, should be placed separately, away from the food table, depending on the number of guests. This is for the ceremonial washing of hands – on average one dish for every six people. We suggest that one person washes the hands of another person, who then washes the next; person 2 washes the hand of person 3 and eventually the last person washes the hands of the first person, all in circular fashion. We decide on this method as some people are reluctant to wash someone else's feet – this may still be acceptable if agreed upon beforehand.

We find no requirement in Scripture for candles to be used during services or festivals. This is only a tradition and more information is available in our article "Introduction to *Shabbat*³". Also refer to *Mishlě* 20:27 on the next page. We would like to suggest that everyone will be seated during the proceedings. It can be determined in advance how many people will share the readings and if possible the person reading can stand, in order to be heard better or for attention. Everything should now be in order for a wonderful event and as soon as everyone has taken their seats the proceedings can begin.

We are not convinced that a lamb should be slaughtered at *Pesach*, as some people do. *Yeshua* was the perfect sin offering and this will become clear during the *seder*. However, a decent meal, which may include lamb, should be planned before the time.

3 Currently on available on request

S E D E R

The Pesach meeting

The traditional Jewish *Pesach* celebration begins with four questions, but there is only one question in Scripture, in

Shemoth 12 ²⁶ And it shall be, when your children say to you, 'What does this service mean to you?'

The answer is in the following verse:

Shemoth 12 ²⁷ then you shall say, 'It is the *Pěsaḥ* slaughtering of יהוה, 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.

According to Scripture, we should banish all forms of leaven from our lives and homes during this time:

Shemoth 12 ²⁰ 'Do not eat that which is leavened – in all your dwellings you are to eat unleavened bread.'

We must not eat anything with leaven, because leaven represents sin and pride, attributes which should not be part of the life of a believer. We see:

Qorintiyim Aleph 5 ⁷ Therefore cleanse out the old leaven, so that you are a new lump, as you are unleavened. For also Messiah our *Pěsaḥ* was slaughtered for us. ⁸ So then let us celebrate the festival, not with old leaven, nor with the leaven of evil and wickedness, but with the unleavened bread of sincerity and truth.

The Hebrews used to have the custom of searching their homes with a candle before the dawn of *Pesach*. The reason for this is that Scripture teaches us that the candle is the lamp that represents the human spirit and searches into the innermost being, where nothing can escape *YAH's* eye:

Mishlě 20 ²⁷ The spirit of a man is the lamp of יהוה, searching all his inmost parts.

As we saw above in *Qorintiyim Aleph 5*, we have already gotten rid of the old leaven; this also means bad feelings towards other people, unforgiveness and even unwanted thoughts that should not be part of a believer's lifestyle.

Since the destruction of the temple in *Yerushalayim* in 70 AD, no sacrifices can be offered. However, *Yeshua* is our perfect *Pesach* lamb and the merit of salvation from His atoning sacrifice is omnipresent in the heavenly tabernacle. Therefore, no sacrifices need to be offered at this time, except our gratitude for being part of the kingship as priests according to the order of *Malkitsedeq*, as we see:

Kěpha Aleph 2 ⁹ But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvellous light,

The priests who would offer sacrifices in *Yeshua's* time were prevented by death from continuing their duties, if they should touch a corpse during their active term. However, there is One eternal High Priest:

Ib`rim 7 ²³ And indeed, those that became priests were many, because they were prevented by death

from continuing,²⁴ but He, because He remains forever, has an unchangeable priesthood.

We also have the assurance that *Yeshua*, through the Set-apart Spirit, is present on this occasion and every other place where believers gather for this memorial service, for He has promised us:

Mattityahu 28^{20b} And see, I am with you always, until the end of the age.

Three witnesses for Pesach

We are reminded by three prominent people to commemorate *Pesach*:

Mosheh:

*Shemoth 13*³ And *Mosheh* said to the people, "Remember this day in which you went out of *Mitsrayim*, out of the house of slavery. For by strength of hand יהוה brought you out of this place, and whatever is leavened shall not be eaten.

Yeshua:

*Luqas 22*¹⁹ And taking bread, giving thanks, He broke it and gave it to them, saying, "This is My body which is given for you, do this in remembrance of Me." ²⁰ Likewise the cup also, after supper, saying, "This cup is the renewed covenant in My blood which is shed for you.

Shaul:

*Qorintiyim Aleph 5*⁷ Therefore cleanse out the old leaven, so that you are a new lump, as you are unleavened. For also Messiah our *Pesach* was slaughtered for us. ⁸ So then let us celebrate the festival, not with old leaven, nor with the leaven of evil and wickedness, but with the unleavened bread of sincerity and truth.

All three of these persons and their assignments are equally important and none can be placed above another, so we can officially begin with the opening blessing.

Opening blessing

Blessed are You, יהוה, our *Elohim* and King of the universe, because You have chosen us from all the peoples and set us apart through Your *Torah*, as fulfilled by *Yeshua*. You, יהוה, brought us out of a spiritual *Mitsrayim*. You separated us from other peoples and gave us an inheritance in Your *Shabbat* and festivals, in joy and gladness. Blessed are You, יהוה, who set apart the *Shabbat*, which we will welcome at the following sunset.

Lighting of Pesach candle

The woman of the house lights the candle and pronounces the following blessing:

Blessed are You, יהוה, our *Elohim* and King of the universe, because You have set us apart through trust in *Yeshua*, the Anointed One, the Light of the world, and in His Character and Authority we now light the *Pesach* candle.

The hostess lights the candle.

Question: What does this ceremony mean to you?

Answer:

Shemoth 12 ²¹And *Mosheh* called for all the elders of *Yisra'el* and said to them, "Go out and take lambs for yourselves according to your clans, and slay the *Pēsah*. ²²"And you shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin, and you, none of you shall go out of the door of his house until morning. ²³"And יהוה shall pass on to smite the *Mitsrites*, and shall see the blood on the lintel and on the two doorposts, and יהוה shall pass over the door and not allow the destroyer to come into your houses to smite you. ²⁴"And you shall guard this word as a law for you and your sons, forever. ²⁵"And it shall be, when you come to the land which יהוה gives you, as He promised, that you shall guard this service. ²⁶"And it shall be, when your children say to you, 'What does this service mean to you?' ²⁷then you shall say, 'It is the *Pēsah* slaughtering of יהוה, 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. ²⁸And the children of *Yisra'el* went away and did so – as יהוה had commanded *Mosheh* and *Aharon*, so they did. ²⁹And it came to be at midnight that יהוה struck all the first-born in the land of *Mitsrayim*, from the first-born of Pharaoh who sat on his throne to the first-born of the captive who was in the dungeon, and all the first-born of livestock. ³⁰And Pharaoh rose up in the night, he and all his servants, and all the *Mitsrites*. And there was a great cry in *Mitsrayim*, for there was not a house where there was not a dead one. ³¹Then he called for *Mosheh* and *Aharon* by night, and said, "Arise, go out from the midst of my people, both you and the children of *Yisra'el*. And go, serve יהוה as you have said. ³²"Take both your flocks and your herds, as you have said, and go. Then you shall bless me too." ³³And the *Mitsrites* were strong on the people, to hasten to send them away out of the land. For they said, "We are all dying!" ³⁴And the people took their dough before it was leavened, having their kneading bowls bound up in their garments on their shoulders. ³⁵And the children of *Yisra'el* had done according to the word of *Mosheh*, and they had asked from the *Mitsrites* objects of silver, and objects of gold, and garments. ³⁶And יהוה gave the people favour in the eyes of the *Mitsrites*, so that they gave them what they asked, and they plundered the *Mitsrites*. ³⁷And the children of *Yisra'el* set out from *Ra'meses* to *Sukkoth*, about six hundred thousand men on foot, besides the little ones. ³⁸And a mixed multitude went up with them too, also flocks and herds, very much livestock. ³⁹And 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. ⁴⁰And the sojourn of the children of *Yisra'el* who lived in *Mitsrayim* was four hundred and thirty years. ⁴¹And it came to be at the end of the four hundred and thirty years, on that same day it came to be that all the divisions of יהוה went out from the land of *Mitsrayim*. ⁴²It is a night of watches unto יהוה for bringing them out of the land of *Mitsrayim*. This is that night of watches unto יהוה, for all the children of *Yisra'el* throughout their generations. ⁴³And יהוה said to *Mosheh* and *Aharon*, "This is the law of the *Pēsah*: No son of a stranger is to eat of it, ⁴⁴but any servant a man has bought for silver, when you have circumcised him, then let him eat of it. ⁴⁵"A sojourner and a hired servant does not eat of it. ⁴⁶"It is eaten in one house, you are not to take any of the flesh outside the house, nor are you to break any bone of it. ⁴⁷"All the congregation of *Yisra'el* are to perform it. ⁴⁸"And when a stranger sojourns with you and shall perform the *Pēsah* to יהוה, let all his males be circumcised, and then let him come near and perform it, and he shall be as a native of the land. But let no uncircumcised eat of

it. ⁴⁹“There is one Torah for the native-born and for the stranger who sojourns among you.” ⁵⁰And all the children of *Yisra’el* did as יהוה commanded *Mosheh* and *Aharon*, so they did. ⁵¹And it came to be on that same day that יהוה brought the children of *Yisra’el* out of the land of *Mitsrayim* according to their divisions.

Washing hands

We are all priests in the service of our King, יהוה. In order to present ourselves worthy before Him, it is necessary that we can stand before Him in impartial sincerity, with a clear conscience, as well as a pure heart:

Tehilah 24 ³Who does go up into the mountain of יהוה? And who does stand in His set-apart place?
⁴He who has innocent hands and a clean heart, Who did not bring his life to naught, And did not swear deceivably.

For this reason, it is important that each guest’s hands be ceremonially washed by another in order to participate in this feast with dignity.

Everyone washes hands/feet in the water.

The Cup of Sanctification

The first cup represents the first of four promises that יהוה made: “I shall bring you out.” *YAH* has set us apart for His service; we are His children and He is our *Elohim*. We see these promises:

Shemoth 6 ⁶“Say, therefore, to the children of *Yisra’el*, ‘I am יהוה, and I shall bring you out from under the burdens of the *Mitsrites*, and shall deliver you from their enslaving, and shall redeem you with an outstretched arm, and with great judgments, ⁷and shall take you as My people, and I shall be your *Elohim*. And you shall know that I am יהוה your *Elohim* who is bringing you out from under the burdens of the *Mitsrites*. ⁸‘And I shall bring you into the land which I swore to give to *Abraham*, to *Yitshaq*, and to *Ya’aqob*, to give it to you as an inheritance. I am יהוה.’ ”

The first cup is therefore to remind us that we have been cleansed from our sins, through the blood of *Yeshua*, our *Pesach* lamb. We see:

Yeshayahu 1 ^{18b}“Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool.”

The enemy can no longer condemn us and make us feel unworthy, because we are now pure children of the Creator-*Elohim*.

(from *The Torah Blessing* by Larry Hutch)

Blessing over the first cup

Blessed are You, יהוה, our *Elohim* and King of the universe, because You let us experience this

commemoration of our freedom in You through the festival of *Pesach*, our spiritual departure from *Mitsrayim*.

Everyone drinks the first cup.

Fresh herbs – Karpas

The people of *Yisra'el* were severely oppressed as slaves in *Mitsrayim* and cried out to *Elohim*. We read:

Shemoth 3⁷ And יהוה said, "I have indeed seen the oppression of My people who are in *Mitsrayim*, and have heard their cry because of their slave-drivers, for I know their sorrows.

We now use these fresh green herbs, dipped in salt water, to represent the sorrows and tears of the slaves. These are the same tears we shed while we were still living in sin.

Everyone eats some of the green herbs dipped in the salt water.

Bitter herbs – Maror

According to Scripture, *Pesach* was to be celebrated in *Mitsrayim* by eating the *Pesach* lamb with bitter herbs. We can remind ourselves of the suffering and persecution in our sinful lives by eating bitter herbs. As bitter as these herbs are, so bitter was the slavery of sin in which we lived.

Everyone eats some of the bitter herbs on a small piece of *matzah*.

The Cup of Deliverance

With the use of the second cup we remember the second promise that *YAH* spoke: "I shall deliver you from their enslaving." This cup reminds us of the people in *Mitsrayim*, as well as our salvation from sin, the breaking of the law, as explained to us:

1 *Yohanan* 3⁴ Everyone doing sin also does lawlessness, and sin is lawlessness.

This salvation is only possible through trust in *Yeshua*, the Anointed One.

The *Mitsrites* were inflicted with plagues that mocked their idolatry: water turned to blood, frogs, gnats, flies, pestilence, boils, hail, locusts, darkness, and death of the firstborn.

Millions of people call themselves Christians because they believe that a Christian life is to admire *Yeshua's* life on earth. However, if they come to the realisation that *Yeshua's* life is actually to be followed step by step and adhered to, the numbers will decrease drastically. The Apostolic Writings ("new testament") could not state it more clearly: we must not only believe in *Yeshua's* death on the torture stake, we must also experience what *Yeshua* had to endure in full obedience.

If you clearly hear the voice of *Yeshua*, read the words He spoke, you will get a complete picture of what He expects of His followers. Modern preachers and writers have a completely distorted picture of what it

means to follow *Yeshua*. Is there a more catastrophic problem than this?

Millions of people are taught that they can become Christians and that it will cost them nothing – and they believe that lie! There are even those who have the audacity to believe that their lives will improve when they pray and invite *Yeshua* into their hearts. However, *Yeshua* taught the opposite.

We are reminded how to follow the Anointed One in celebrating *Pesach* by these words:

Yohanan 4 ²² You worship what you do not know. We worship what we know, because the deliverance is of the *Yehudim*.

(from *Letters To The Church* by Francis Chan)

Blessing over the second cup

Blessed are You, יהוה, *Elohim* and King of the universe, Creator of the fruit of the vine.

Everyone drinks from the second cup.

Incorporation into YAH's Kingdom – Charoset

By *Yeshua*'s death on the cross we are freed from sin, as we will see with the next cup. During regeneration we are also incorporated into the Kingdom of יהוה. It changes the bitter herbs we had before into something that leaves a sweet taste on the palate. The plaster with which the slaves did their building work ensured that their work would last a long time. Now we can eat this *charoset*, which represents the plaster, and be assured that we will also be bricked in like that into the Kingdom of *Elohim*.

Everyone eats the *charoset* between two pieces of *matzah*, like a sandwich. The representation here is of bricks being laid down with mortar as we become part of the Kingdom after conversion.

The Cup of Redemption

This third cup represents the third promise that יהוה made to His people: "I shall redeem you with an outstretched arm, and with great judgments." It is believed that this was the third cup that *Yeshua* took as we read:

Luqas 22 ²⁰ Likewise the cup also, after supper, saying, "This cup is the renewed covenant in My blood which is shed for you.

In this third cup, the cup of redemption, is the fruit of the vine. According to tradition, the wine in this cup is mixed with warm (room temperature) water to represent the blood and water that flowed from *Yeshua*'s side at His death.

It is important to pause here for a moment and examine an important feature of the cup of deliverance. From the *Mishnah*, a collection of teachings of ancient Rabbis, we are taught that "the *Pesach* wine was red and mixed with hot water." (*Pesachim* 7:13)

If we were to ask a modern Rabbi why wine and hot water are mixed, he would tell you that this mixture best represents the blood of the *Pesach* lamb. This tradition requires us to remember that tragic, yet joyful, day when the perfect lamb of *Elohim* was sacrificed for us.

Yeshua hung on that torture stake for six excruciating hours. At the end He uttered the famous word: “*Nigmar* – it is finished.” *Miryam*, His mother, had seen Him take His first breath as a baby and now, as she stood weeping at the torture stake, she must watch as He breathes His last – *YAH*’s perfect plan of redemption to redeem the soul of every person on this cursed earth.

We are told in *Yohanan* 19:33-34 that the Roman soldiers wanted to break *Yeshua*’s legs, but realised that He was already dead. However, one of the soldiers pierced *Yeshua*’s side with his spear to confirm His death and blood and water came out.

It is ironic and sad that the chosen people of *Elohim*, throughout the centuries, to this day, partake in a ceremonial cup of wine, the “cup of redemption,” mixed with water, but are not able to see the full, significant picture: *Yeshua*, the sinless lamb of *Elohim*, the final *Pesach* sacrifice, Whose blood, mixed with water, was poured out on *Golgotha*!

Blessing over the third cup

Blessed are You, יהוה, our *Elohim* and King of the universe, Creator of the fruit of the vine. Blessed are You, *Yeshua*, the Anointed One, because blood and water flowed when You laid down Your life for us for our redemption.

Everyone drinks from the third cup.

The matzah

We learn from Scripture that the people of *Elohim* had to leave *Mitsrayim* very quickly and their bread did not have an opportunity to rise. The *matzah* – unleavened bread – is a reminder of the quick departure from *Mitsrayim* and that our lives should be without ‘leaven’ (sin).

When *Yeshua* held the farewell meal with His *talmidim* (student followers, disciples), He took the bread and the fourth cup:

Mattityahu 26 ²⁶ And as they were eating, יהושע took bread, and having blessed, broke and gave it to the taught ones and said, “Take, eat, this is My body.

Blessing over the matzah

Blessed are You, יהוה, our *Elohim* and King of the universe, who brings forth bread for us from the earth.

Everyone eats a piece of *matzah*.

The Cup of Praise/Restoration

The fourth and final cup is given to us to praise *Elohim* for the Redeemer *Yeshua*. When partaking of this cup we lift up praises to יהוה for all that He has done for us and will still do. He is our *Elohim* and we are His people. We also experience the fourth and final promise:

Shemoth 6 ^{7a}and [I] shall take you as My people, and I shall be your *Elohim*.

The fourth cup during the *Pesach* meal is the “cup of praise”, also known as the “cup of restoration”. *Yeshua* did not drink this cup on earth. After the third cup, He said:

Mattityahu 26 ²⁹“But I say to you, I shall certainly not drink of this fruit of the vine from now on till that day when I drink it anew with you in the reign of My Father.”

The day will come when *Yeshua* returns for His Bride, the “fellow citizens of the set-apart ones and members of the household of *Elohim*” (*Eph`siyim 2:19b*). We will enjoy the marriage supper of the Lamb with Him – a heavenly *Pesach* meal, as described in *Hazon 19:7-9*.

As we see *Yeshua* as the final *Pesach*, when He laid down His life for us, we read:

Mattityahu 26 ²⁷And taking the cup, and giving thanks, He gave it to them, saying, “Drink from it, all of you. ²⁸“For this is My blood, that of the renewed covenant, which is shed for many for the forgiveness of sins.”

Blessing over the fourth cup

Blessed are You, יהוה, our *Elohim* and King of the universe, Creator of the fruit of the vine.

Everyone drinks from the fourth cup.

End of seder

Thus ends the commemoration of *Pesach*, a celebration held to commemorate the exodus of YAH's people from *Mitsrayim*, but also to acknowledge *Yeshua* as our perfect *Pesach* lamb. If the meal has not yet been served, now is the ideal opportunity to do so.

Some adjustments have been made from the original English text as well as the readings to align them with our beliefs as well as the original names.

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Compiled, translated into Afrikaans and updated on 14 *Aviv* 5780 (8 april 2020) during national lockdown to be used via social platforms such as Facetime, Telegram and Zoom.

Adapted on 16 *Adar* 5781 (28 february 2021) to once again be usable on various platforms for long-distance celebrations amongst *Torah* believers.

Adapted on 14 *Adar* II 5782 (march 17, 2022) at the request of newcomers to the Way of Truth for use during gatherings.

Adapted on 8 *Aviv* 5782 (april 9, 2022) with an addition of the meaning of the candle (lamp).

Adapted on 5 *Adar* 5783 (27 february 2023) for better readability and correction of certain texts, as well as a smoother order.

Adapted on 14 *Aviv* 5784 (23 april 2024) where 'death' is described more fully on p. 3. The term "new covenant" has been replaced with "renewed covenant", as no covenant has lapsed, but has only been adapted due to our inability to keep it perfectly. The *seder* meal does not take place on *Shabbat* and has therefore been adapted on p. 4.

Credit is given to Tim Hillis (<https://www.remnantnation.org>) for her English guide according to which an Afrikaans version was based (14 *Aviv* 5780). It has subsequently come to our attention that this website is no longer active. Ms Hillis has been contacted to make her aware of the situation.

Many thanks to Johan Kriel, a dear friend, supporter and spiritual guide, for his keen eye, words of wisdom and for making sure we stay on the right track.

The Word of יהוה has no copyright, therefore this guide may be used freely, provided no changes are made to the context.