

DO IT YOURSELF PASSOVER

A CHRISTIAN “HOW-TO” MANUAL
FOR A BIBLICAL CELEBRATION
ENJOYED BY JESUS

- DR. RANDY WEISS -

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Numerous other versions of the Holy Bible are cited in this work with abbreviations listed herein. If readers wonder why a single version was not used for consistency, it is because the author enjoys studying many versions to broaden his own understanding. It is hoped that readers will consider reading different Scripture translations to compare and enjoy the work of many versions.

It is herein acknowledged that some translations are better than others. But for those who wonder which Bible is actually the best version, my advice is that any good Bible that is regularly picked up and prayerfully studied is best. Select any reliable version of the Bible and read it. It will always be a better choice than a more “perfect translation” gathering dust on a shelf or simply displayed on a coffee table. Each version cited in this work is excellent in its own way. I am thankful for each of these, and the many other excellent translations and paraphrases in my library.

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PREPARING FOR OUR SEDER: PASSOVER ITEMS NEEDED FOR HEAD TABLE

1. Extra chair for Elijah
2. Candlestick & candles
3. Pillow on which to lean
4. 3 pieces of Matzah for discussion
5. Matzah tash (typically with sleeves for 3 pieces)
6. Seder Plate to display the required elements
 - *Matzah*
 - *Roasted lamb shank bone*
 - *Roasted egg*
 - *Bitter herbs—Horseradish*
 - *Parsley*
 - *Bowl of Charoses (many simple recipes are available online)*
 - *Bowl of saltwater*
 - *Hard-boiled egg*
7. Large wine goblet for Elijah's Cup, his chair, and his extra place setting
8. Pitcher of water with towel (in large public seder gatherings, we've set out hand sanitizers on each table instead of water to avoid the chaos and mess)
9. Wine glass/goblet
10. Grape Juice
11. Napkins
12. Place setting for each guest with ample juice, matzah, seder elements, napkins, saltwater

A BRIEF INTRODUCTION TO OUR CELEBRATION.

Gut Yontif—Happy Holiday (Yiddish)

In Hebrew we say **Chag Samayach** “Have a joyous festival.”

The Passover season is pregnant with messianic expectation. We consider the worldwide need for deliverance and the universal cry for *shalom*—peace? Without our Messiah, there is only turmoil, fear, or even worse . . . the false hope presented by false belief systems. But we know our God—the Lord of glory. He delivered us from Egypt.

Does that sound strange? Have you ever been to Egypt? How were we delivered from a place most of us have never lived? We will learn how as we remember Egypt and the ancient children of Israel. But we are never to be brought into bondage again. And we are here to honor the God of Israel. He sent a Redeemer when we most needed Him.

Prior to beginning a public seder, I like to ask a few questions of the group to learn about our audience. Leaders who use this *haggadah* for their own seder, or in large groups, may also find this beneficial.

- **Who in attendance is Jewish?**
- **Have any of our guests ever been to a Passover seder?**
- **Do we have any visiting pastors/evangelists/missionaries joining us?** *If so, take what you learn back to those who may not understand these things. You can help bridge the gap between Jews and Christians by helping those you influence understand the important connection between ancient Judaism and modern Christianity. Most importantly, a seder is the number one most celebrated annual Jewish event. Christians should embrace this opportunity to become better equipped to relate to their Jewish friends. It is a beautiful way to show respect for their heritage.*

- **If you know Hebrew, please join in.** *If not, no worries, English transliterations (phonetic “cheat sheets”) are provided for many of the blessings.*

- **This is an open seder and all are welcome.** *I am delighted you decided to join us, and I do not want to offend anyone. So, I do need to mention that when*

we share our 4th cup at the end of the evening, we will be partaking in an open communion. Please reflect on this prior to that time. If your heart is not prepared to take communion, or if the idea is awkward for you, we can talk privately. I do hope you will make your peace with God and enjoy His forgiveness in advance of sharing the final cup. Of course, that is a totally personal matter. But I want to assure you that God loves you, He welcomes you, and this entire event is about His marvelous goodness and deliverance. If you feel distant from God, I invite you to draw near to Him tonight. If you do not have a church home, I am certain that someone in this gathering will welcome you to theirs and help you understand Who Jesus is and what He has done. If you have such questions, tonight is a good time to ask them.

- **Please be aware if you have food allergies that the charoses does include nuts.**
- **Each seder table requires a table leader to make sure certain things take place.**
- **We will wash our hands during the service.** *Table leaders make sure the water & towels make the rounds.*
- **We will drink 4 cups of wine or grape juice tonight.** *It is only necessary to add a few ounces to each cup. But we will refill our glasses with a small amount after each cup.*

- Table leaders try to keep order so that all can hear about each of the elements of the seder and help us recite the Passover blessings. *Thereby, all in attendance receive a blessing.*



AND NOW LET US BEGIN:

WELCOME TO OUR PASSOVER SEDER.

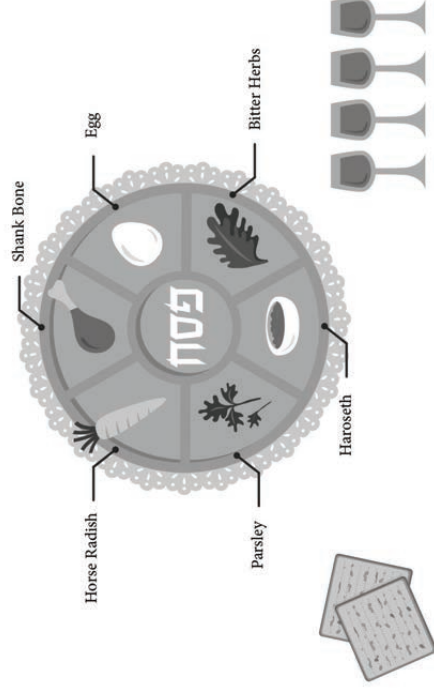
Seder means “order.” This **sed^{er}** will not be as long as those celebrated with my grandparents or my parents. We will use more English and less Hebrew. We will be less formal and more fluid. But we will do what every generation of Jews has done since Moses.

My family celebrates *Pesach*—Passover a little differently than most Jewish families. I wrote this liturgy to help us carry on a tradition that must be remembered. In this way, the knowledge of God’s faithfulness is shared with the next generation. As we say in Hebrew, *Lador vador*, from generation-to-generation. To preserve our future, we share our past.

I pray the cycle never ceases and we learn to entrust this tradition to succeeding generations.

Why do we use a *haggadah* at Passover? So we can *sed^{er}* right words. 😊

WHAT'S ON YOUR SEDER PLATE?



SEDER PLATE EXPLAINED

Each of these festival elements are symbolic. But if the symbols aren't understood, we fail to inform and educate the next generation about our shared history. BTW--The foods on the *Seder* plate are not eaten.¹ And if you have food allergies, the *charoses* does contain nuts.

Zeroa: Roasted lamb shank bone symbolizes the Passover lamb that was sacrificed, also known as the *korban pesach*. It was roasted and eaten in a fraternal gathering on the night of the Passover *seder*.²

Baytza: Some scholars believe the roasted egg represents an expression of mourning for our destroyed Temple. Others will say that the roasted egg represents eternal life and the renewal of springtime. OK, if it makes you feel good, and the cycle of life idea works for you, have a nice zen-like festival. The view to which I adhere (and believe makes historical and theological sense) suggests that the egg symbolizes the *korban chagigah*. At each of the pilgrimage festivals during the second Temple era, a festival sacrifice was eaten in larger groups.³ The first lamb was to be eaten entirely with no leftovers. This additional festival lamb, the *chagigah*, could be eaten during the second day if not used up at the *seder* (Passover “doggie-bags”).

Karpas: This represents the hyssop that was used to wipe the blood of the lamb on the doorpost. It was by this blood applied to the Jewish homes that the angel of death knew to “pass over” Jewish dwellings. The vegetable used might be parsley, celery, or even a radish. It is dipped in saltwater (which represents the tears shed by our people).

Charoses: The children of Israel were forced to make bricks for Pharaoh. This mixture of chopped apples, nuts, wine, and spices serves to remind us of the mortar used in Egypt. PLEASE NOTE: A group of leading medical professionals have published a report warning that *seder* participants should not partake of both chopped liver and *charoses* together. Their findings suggest that doing so can lead to *charoses* of the liver. ☺

Maror: The bitter herbs symbolize the bitterness of slavery. Although my family normally uses horseradish, the rabbis list their preferences as follows: romaine, horseradish, endive, or escarole. The logic is that the romaine first tastes sweet and then becomes bitter. The same was true for our experience in Egypt. It was pretty sweet at the start but became bitter under the later Pharaohs.

Hazeret: This element is sometimes added as additional *maror*. It is for the Hillel sandwich—*koreikh*. This consists of a piece of the bottom *matzah* mixed with bitter herbs. Numbers 9:11 speaks of “herbs” as plural. Not a bitter herb.⁴ So the *hazeret* may serve as a “belt and suspenders” in the world of bitter herbs. But we just use another sliver of horseradish.

Modern Jews have enhanced their festival experience and reflect their flavor of social activism. The 5th Child is an example added to many modern *haggadot* after WWII to honor children slain during the Nazi Holocaust. Just as I have altered our *seder* with comparisons between the Passover lamb and

“*The Lamb slain from the foundation of the world,*”
(Rev.13:8)

others promote different agendas with more radical intentions.

CANDLES LIT TO WELCOME OUR FESTIVAL⁶

So now, we will ask the Momma (or any female) to recite the blessing and light our candles to welcome in this wonderful festival (or Sabbath). God said, “Let there be light.” And with the Lord, Momma makes light too.

[The Hebrew name of God is often replaced with an abbreviation by observant Jewish people to avoid desecrating His Holy Name. Throughout this text, **יה** is used.]

[Words in brackets are typically added when the festival is celebrated on the Sabbath.]

**בָּרַךְ אֱתָהּ הִי אֱלֹהֵינוּ מְלֶכֶּךְ הָעוֹלָם קְדֻשָּׁנוּ
בְּמִצְוָתוֹ וְאָנּוּ לְהַדְלִיק נֵר שֶׁל [שָׁבֹת וְשֶׁל] יוֹם
טוֹב**

*Baruch Atah Adonai, Elohaynu Melech ha-olam, asher
kid'shamu, b'mitzvotav, v'tzivahnu, l'hadlik nayr shel [Shabbat
v'] Yom Tov.*

Mother: “Blessed art Thou, Eternal our God, King of the universe, who hast sanctified us through Thy commandments and instructed us to kindle the holiday candles. Amen.”⁷

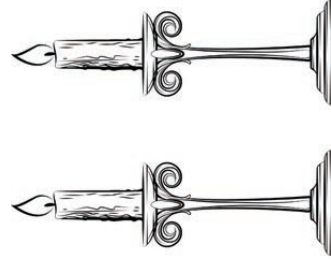
[We usually move our candles off the seder table to avoid unexpected visits from the fire department. but each family is free to test the odds when the dash is made for the afikomen if the candles are nearby. let us know how that works out for you?]

QUESTION:

Why does Momma draw her hands toward her face and cover her eyes during lighting?

ANSWER:

Waving our hands around the candles toward our eyes serves to usher in the “Sabbath bride.” The rabbinic view dealing with the touchy issue of when the festival or Sabbath technically begins is quite serious. Therefore, our eyes are closed to avoid seeing the light just in case it started before we got done lighting the candles. When we open our eyes, voila, the candles are already lit, and we are not guilty of a Sabbath prohibition.⁸



קידוש (KIDDUSH for Passover)

(If festival is on Friday night [Sabbath], the following brief section is added.)

וַיְהִי עֶרֶב וַיְהִי בֹקֶר

יּוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צִבְּאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי כוֹ שִׁבְת מְכַל־מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת

Vay’hi erev vay’hi voker yom hashishi. Vay’chulu hashamayim v’haaretz v’chol tzva’am. Vay’chal Elohim bayom hashvi’i M’lachto asher asah, vayishbot bayom hashvi’i mikol mlachto asher asah. Vay’vareich Elohim et yom hashvi’i vay’kadeish oto, ki vo shavat mikol m’lachto, asher bara Elohim la’asot.

And it was evening and it was morning, the sixth day. Thus, the heaven and the earth were finished, and all the host of them. And on the seventh day God had finished His work which He had made: and He rested on the seventh day from all His work which He had done. And God blessed the seventh day and hallowed it; because that in it He rested from all His work, which God had created in order to make it.

(If the festival is on another night of the week, begin here:)

סְבִרִי מָרְגְּנוּ וְרַבְּנוּ וְרַבּוֹת

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פָּרִי הַגָּפֶן
 בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ
 מִכָּל עַם יְרוּשָׁמָנוּ מִכָּל-לֶשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו.
 וַתִּתֵּן לָנוּ ה' אֱלֹהֵינוּ בְּאַהֲבָה (לשבת: שְׂפִיחֹת
 לְמִנוּחָהּ ו) מוֹעֲדִים לְשִׁמְחָה, חֲגִים וְזִמְנִים לְשִׁשּׁוֹן
 אֶת יוֹם (לשבת הַשְּׁבִיט הַזֶּה וְאֶת יוֹם) חַג הַמִּצְוֹת
 הַזֶּה וְזִמְנוֹת חַדְוֹתָנוּ (לשבת בְּאַהֲבָה) מְקַרֵּא קִדְּשׁ וְכָר
 לְיִצְיָאת מִצְרַיִם. כִּי כֵּן בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל
 הָעַמִּים (לשבת: וְשִׁבַּת) וּמוֹעֲדֵי קִדְּשָׁךְ (לשבת
 בְּאַהֲבָה וּבְרִצּוֹן) בְּשִׁמְחָה וּבְשִׁשּׁוֹן הַנֶּחֱלָתָנוּ
 בָּרוּךְ אַתָּה ה', מְקַדֵּשׁ (לשבת: הַשְּׁבִיט ו) יִשְׂרָאֵל
 וְהַעֲמִיץ

READER:

Blessed art Thou, Eternal our God, King of the Universe,
 Creator of the fruit of the vine. Blessed art Thou, Eternal
 our God, King of the universe, who selected us from
 among all people, and exalted us among all tongues, and
 hallowed us with Thy commandments. Lovingly Thou
 hast given us, Lord our God, [Sabbath days of rest and]
 times for joy, [this Sabbath and the day of] celebration,

and this festival of *Matzoth* for the anniversary of our
 becoming free—a sacred occasion, a remembrance of our
 release from Egypt. For us didst Thou select, and ourselves
 didst Thou hallow among all peoples. It has been Thy
 loving will to bestow on us Thy [Sabbath and] sanctified
 holidays, for joy and gladness [in love and favor]. Blessed
 art Thou, Lord, who sanctifies [the Sabbath and] Israel,
 and the holidays.

Savri maranan verabanan verabosai

*Baruch Atah Adonai, Elohaynu Melech ha-olam, boray p'ri ha-
 gafen. Amen.*

(On Shabbat--Friday night add text in parenthesis)

*Baruch Atah Adonai, Eloheinu Melech ha'olam, asher bachar
 banu mikolam, v'rom'manu mikol-lashon, v'kid'shanu
 b'mitzvotav, vatiten-lanu Adonai Eloheinu b'ahavah (shabbatot
 limnucha u') moadim l'simchah, chagim uz'manim l'sason
 et-yom (hashabbat hazah v'et-yom) chag hamatzot hazeh.
 Z'man cheiruteinu, (b'ahavah) mikra kodesh, zeicher litziat
 mitzrayim. Ki vanu vacharta v'otanu kidashta mikolha'amim.
 (v'shabbat) umoadai kod'shecha (b'ahavah uvratzon) b'simchah
 w'sason hinchaltanu. Baruch Atah Adonai, m'kadeish
 (hashabbat v') Yisrael v'hazmanim.*

4 CUPS OF WINE FOR OUR PASSOVER SEDER?

Some believe that four cups of wine are enjoyed in a *sedar* in remembrance of the four aspects of redemption God promised in Exodus 6:6-7. Each aspect of God's deliverance is celebrated. We will sip four cups of wine (grape juice). This interpretation is not universally agreed.⁹ But no one should doubt God's liberating deliverance.

1ST CUP TO LIBERATION

- I WILL FREE YOU FROM YOUR BURDENS IN EGYPT.

2ND CUP TO DELIVERANCE

- I WILL DELIVER YOU FROM SLAVERY.

3RD CUP OF BLESSING/REDEMPTION

- I WILL REDEEM YOU.

4TH CUP OF COMPLETION INTO TRUE FREEDOM

- I WILL TAKE YOU TO BE MY PEOPLE.

“Wherefore say unto the children of Israel: I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments; and I will take you to Me for a people, and I will be to you a God; and ye shall know that I am the LORD your God, who brought you out from under the burdens of the Egyptians.”

(Ex. 6:6-7 JPS)

OUR 1ST CUP OF WINE KIDDUSH TO LIBERATION.

Together we will recite the Hebrew blessing and drink 1st Cup.

(Recline leaning left. I apologize to my hyper-conservative friends. It's tradition, not a liberal political thing)

בָּרַךְ אֱתָהּ ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הָאֲדָמָה

Baruch Atah Adonai, Elohaynu Melech ha-olam, boray p'ri ha-gafen. Amen.

ALL:

“Blessed art Thou, Eternal our God, King of the universe, creator of the fruit of the vine. Amen.”

SHEHECHYANU (GOD) HAS GIVEN US LIFE

Now we add a very special blessing that is recited on 17 different occasions. It is called the *Shehecheyanu*.¹⁰

בָּרַךְ אֱתָהּ ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחַיָנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְיָמֵינוּ הַזֶּה.

Baruch atta Adonai, Eloheinu melech ha-olam, sheh'hech'yānu v'kiy'manu, v'hig'yanu laz'man hazeh.

ALL:

“Praised are You, Lord, our God, whose Presence fills the universe, who has given us life and strength and enabled us to reach this moment of joy.” ¹¹

The *Shecheyanu* reminds us of the transitory nature of existence. We reflect on the continuous wonder of being alive. It is intentionally NOT recited on the last two nights of Passover because this portion of the festival has come to commemorate the crossing of the Red Sea. We omit this prayer so as not to forsake the command of Proverbs 24:17-18. “***Do not rejoice when your enemy falls, And do not let your heart be glad when he stumbles.***” We choose to not rejoice while the Egyptians were drowning.



וְרַחֵץ

URCHATZ (Leader wash hands.)

(No blessing spoken.)¹²



בִּרְפָס

KARPAS Hyssop

READER:

Ex. 12:22a-- “***And you shall take a bunch of hyssop, 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.***”

ALL:

Dip parsley into saltwater and say:

בֶּרֶךְ אֱתָהּ ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פָרִי
הָאֶזָּה.

Baruch Atah Adonai, Elohaynu Melech ha-olam, boray pri ha-
adamah.

Blessed art Thou, O Eternal, our God, King of the universe, Creator of the fruits of the earth.



וְיַחַץ

YACHATZ (Break the Middle Matzah)

The *Aphikomen* is our middle *matzah*. One meaning for the term is “that which comes after.” Some view it as similar to dessert. When considering the Messiah, who will certainly “come after,” this symbolism is profound.

According to the rabbis, this broken *Aphikomen* is representative of the Passover lamb.¹³ It is broken at this point in the *seder* and we hide it away. Later in the service, it will be revealed again when it is ransomed after our meal, prior to the conclusion of the service.

Many have identified the obvious symbolism of Jesus in the *matzah*. Just like Jesus, our *matzah* is striped and it is pierced. I love that, however intellectual honesty demands I tell you the truth. Do you know why this *matzah* is striped and pierced? That is how *Manischewitz* © made it.

HOLD UP MIDDLE MATZAH

LEADER:

This unleavened bread is broken for us. Part of it will be recognized and on display. Part of it will be hidden from view. When it is time for the *Aphikomen*, at the end of this service, we will partake of this unleavened bread. Remember, *Aphikomen* means “that which comes after.”¹⁴ Our Messiah declared,

“I am the bread of life. Whoever comes to Me will never be hungry, and whoever believes in Me will never be thirsty.” (John 6:35 TLV)

A perfect lamb was led to the slaughter. The Hebrew Prophet Isaiah described Him so we would know Him when He was revealed.

“He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all. He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken.” (Isaiah 53:5-8).

EXPLAIN 3 MATZOTH

Lechem oni “bread of affliction” becomes the ***afikomen***. It will be a reminder of our Blessed Hope when served as our Communion at the conclusion of our *seder*.¹⁵

Before me are three *matzoth*. Some believe the first represents the priests of the Temple, the *Kohanim*, the second, symbolizes the singers and servitors of the Temple known as the *Levi-im*, and last, the congregation of Israel, the *Yisraelim*. Another interpretation that I like suggests that two of these *matzoth*, the upper and the lower, represent the loaves of shewbread on display in the Temple, while the third *matzah*, the middle one, symbolizes the paschal lamb. Since the Passover sanctification was no longer possible after the destruction of the Temple, a piece of *matzah*, in addition to the bone, both came to represent the lamb. A third alternative is also excellent.

READER:

One Jewish thinker suggests: “If one of the three *matzot* signifies our liberation from Egypt, and the second the messianic redemption yet to come, the middle *matzah* stands for our present situation in between. We break off a piece and hide it, as redemption is still hidden from us—though, because of Exodus, we know that it is there—and before the end we certainly find it, and all eat of it and so taste the redemption yet to come. And it will be with the taste of that *afikomen* that we will leave the *seder*, as if to go with the taste of redemption on our lips.”¹⁶

HOLD MATZAH TASHUP מַגִּיד MAGGID

MAGGID - TELLING THE STORY

We now tell the story. It begins in ancient Aramaic.¹⁷ Visitors were often invited to join in the family *seder* and Aramaic would have likely been the language in which the story was communicated. So this portion of the Passover story is retold in Aramaic.¹⁸ (Reveal Matzah for all to see and begin *Haggadah*.)

הָא לַחְמָא עֲנִיא דִּי אֲכָלוּ אֲבִקְתָּנָא בְּאֶרְצָא
דְּמִצְרַיִם. כָּל דְּכָפִין יִתִּי וְיִיכָל, כָּל דְּצָרֵינוּ
יִתִּי וְיִפְסֹחַ. הַשְׁתָּא הָכָא, לְשִׁנָּה הַבָּאָה בְּאֶרְצָא
דִּישְׂרָאֵל. הַשְׁתָּא עַבְדִּי, לְשִׁנָּה הַבָּאָה בְּנֵי חוּרִין

Ha lachma anya d'achalu avatana b'ara d'mitzraim

ALL:

“This is the bread of affliction which our ancestors ate in the land of Egypt; let all who are hungry, come and eat! Whoever is in need, come and celebrate Passover. Today here, but next year, in the land of Israel as sons of freedom.”

LEADER:

In the Apocrypha, Passover was called the “*feast of sweet bread*.” (1st Esdras 1:19). It is sweet to all who know the sweet taste of freedom. But we must remember the slavery from which we’ve been redeemed.

Affliction and sweetness make sense in the context of sacrifice and salvation. Our Passover Lamb was afflicted. When our names were inscribed in the Lamb’s book of life--the *sefer chaim*, His affliction became sweet to the redeemed. The Lamb,

“*Slain from the foundation of the world.*”

(*Revelation 13:8b*)

BTW, do you know what they call a person who derives pleasure from the bread of affliction?

A matzochist. 😊

THE FOUR QUESTIONS - *Fear Kashas*

Free people ask questions. We continue our *seder* with questions. The custom is that one of the youngsters at the table chants the Four Questions in Hebrew. Since we all should ask and answer these questions, if you know the chant, sing-along when it is sung in Hebrew:

ALL:

Why is this night different from all other nights?

- ▶ On all other nights, we eat leavened bread and matzah, but on this night, we eat only matzah.
- ▶ On all other nights, we eat all kinds of herbs, but on this night, we eat mainly bitter herbs.
- ▶ On all other nights, we do not dip even once, but on this night, we dip twice.
- ▶ On all other nights, we eat sitting straight or reclining, but on this night, we all recline.

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלֹת
 שֶׁבְּכָל הַלַּיְלֹת אֲנוּ אוֹכְלִין תֶּמָּץ וּמָצָה, הַלַּיְלָה הַזֶּה
 — כָּלֹו מָצָה
 שֶׁבְּכָל הַלַּיְלֹת אֲנוּ אוֹכְלִין יֶרֶקוֹת — הַלַּיְלָה
 הַזֶּה כָּלֹו קָרוֹר
 שֶׁבְּכָל הַלַּיְלֹת אֵין אֲנוּ מְטַבִּילִין אֶפְסִילוֹ פֶּעַם אֶחָד
 — הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים
 שֶׁבְּכָל הַלַּיְלֹת אֲנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין
 — הַלַּיְלָה הַזֶּה כָּלֵנוּ מְסֻבִּין

TRANSLITERATION OF THE FOUR QUESTIONS

(Everyone is welcome to participate. Sections in parenthesis are repeated where shown during chant.)

Mah nishtanah halaylah hazeh mikol haleilot (mikol haleilot)?
 Sheb'chol haleilot anu och'lin chameitz umatzah (chameitz umatzah)
 -halaylah hazeh (halaylah hazeh-- halaylah hazeh-- halaylah hazeh) kulo matzah (kulo matzah).
 Sheb'chol haleilot anu och'lin sh'ar y'arakot (sh'ar y'arakot), -halaylah hazeh (halaylah hazeh-- halaylah hazeh-- halaylah hazeh) maror (maror).
 Sheb'chol haleilot ein anu matbilim afilu pa'am echat (afilu pa'am echat),
 -halaylah hazeh (halaylah hazeh-- halaylah hazeh-- halaylah hazeh) sh'tei famim (sh'tei famim).
 Sheb'chol haleilot anu okhlim bein yoshvin uvein misubin (bein yoshvin uvein misubin),
 -halailah hazeh (halaylah hazeh-- halaylah hazeh-- halaylah hazeh) kulanu misubin (kulanu misubin).

AVADIM HAYEENU - WE WERE SLAVES IN EGYPT!
1ST PERSON ACCOUNT

LEADER:

עֲבָדִים הָיִינוּ לְפָרַעַה בְּמִצְרָיִם, וַיִּצְיֵאֵנוּ ה' אֱלֹהֵינוּ
מִיָּשָׁם בְּיָד תִּזְקָה וּבְזָרַע נְטוּיָה. וְאֵלֹהֵי לֹא הוֹצִיא
הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרָיִם, הָרִי
אֲנוּ וּבָנֵינוּ בְּנֵי כְנִיז מְשֻׁעָבְדִים הָיִינוּ לְפָרַעַה
בְּמִצְרָיִם. וְאֶפֶּלֹי פָלְנוּ חֲכָמִים פָּלְנוּ גִבּוֹנִים פָּלְנוּ
זָקֵנִים פָּלְנוּ יוֹדְעִים אֶת הַחֲוָה מִצְוָה עֲלֵינוּ לְסַפֵּר
בִּיצִיאַת מִצְרָיִם. וְכָל הַמְרָבָה לְסַפֵּר בִּיצִיאַת
מִצְרָיִם הָרִי זֶה מְשֻׁבָּח.

*Avadim hayeenu l'pharoh b'mitzrayim. Vayotzi-einu Adonai
Eloheinu misham, b'yad chazakah uveezroa n'tuyah, v'ilu lo
hotzee hakadosh Baruch hu et avoteinu mimitzrayim, harei
anu uvaneinu uv'nei vaneinu, m'shubadeem hayeenu l'pharoh
b'mitzrayim. Va-afeelu kulanu chachameem, kulanu n'voneem,
kulanu z'keineem, kulanu yod'eem et hatorah, mitzvah aleinu
l'sapeir bitzi-at mitzrayim. V'chol hamarbeh l'sapeir bitzi-at
mitzrayim, harei zeh m'shubach.*

ALL:

“Because we were slaves unto Pharaoh in Egypt, and the Eternal, our God, brought us forth thence with a mighty hand and an outstretched arm. And if the Most Holy, blessed be He, had not brought forth our ancestors from Egypt, we and our children and our children’s children would still be in bondage to the Pharaohs in Egypt. Therefore, even if we were all of us wise, all of us men of knowledge and understanding, all of us learned in the Law, it nevertheless would be incumbent upon us to speak of the departure from Egypt; and all those who speak of the departure from Egypt, are accounted praiseworthy.”

THE 4 SONS

בְּרוּךְ הַמְקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שְׂמַתַּן תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל, בְּרוּךְ הוּא.

כַּנְגֵד אֲרַבְעָה בָּנִים דְּבָרָה תּוֹרָה אֶחָד תַּכֵּם, וְאֶחָד
רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינִי יוֹדֵעַ לִשְׂאוֹל

תַּכֵּם מָה הוּא אוֹמֵר? מָה הַעֲבֹדָה הַזֹּאת לָכֶם. לָכֶם
וְהַמְשֻׁפָּטִים אֲשֶׁר צָוָה ה' אֱלֹהֵינוּ אֲתֶכֶם. וְאֵף אִתָּה
אָמֹר לוֹ בְּהִלְכוֹת הַפֶּסַח: אִין מְפֻטְרִין אַחֵר הַפֶּסַח
אֲפִיקוֹמֹן

רָשָׁע מָה הוּא אוֹמֵר? מָה הַעֲבֹדָה הַזֹּאת לָכֶם. לָכֶם
– וְלֹא לוֹ. וְלִפִּי שְׂוֹעִיזִיא אֶת עַצְמוֹ מִן הַכָּלֵל כִּפֹּר
בַּעֲקָר וְאֵף אִתָּה הַקֹּהֶה אֶת שְׂוִי וְאָמֹר לוֹ: בַּעֲבוּר

זֶה עֲשֵׂהָ ה' לִי בִצְאָתִי מִמִּצְרַיִם. לִי וְלֹא-לוֹ. אֱלֹהִים
 הָיָה שָׁם, לֹא הָיָה נִגְאָל
 עָד הוֹצֵאֵנוּ ה' מִמִּצְרַיִם מִבֵּית עֶבְרִי
 וְשָׂאֵנוּ יוֹדֵעַ לְשֹׂאוֹל – אֶת פֶּתַח לוֹ, שְׂנֵאֵמָר,
 וְהַגִּדְתָּ לְבְנֶךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעֶבְרִי זֶה עֲשֵׂהָ ה'
 לִי בִצְאָתִי מִמִּצְרַיִם

*K'neged arba banim di'bra Torah: Echad Hacham, Echad
 Rasha, Echad Tahm, V'echad Shehe'ino Yodeah Leeshol.*

TRANSLATION:

The Torah speaks of four types of children: one is wise, one is wicked, one is simple, and one does not know how to ask. (There are four passages in the Torah that command us to teach our sons about the Exodus. The four sons herein referenced each ask their question in a different way. Each son is therefore answered according to the way the question was asked but always referring him back to the Torah.)

READER:

The Wise One asks:

“What is the meaning of the laws and traditions God has commanded?” (Deuteronomy 6:20)

You should teach him all the traditions of Passover, even to the last detail.

The Wicked One asks:

“What does this ritual mean to you?”

(Exodus 12:26 HCSB)

By using the expression **“to you”** he excludes himself from his people and denies God. Shake his arrogance and say to him:

“This is because of what the Lord did for me when I came out of Egypt...” (Exodus 13:8 HCSB)

“For me” and not for him -- for had he been in Egypt, he would not have been freed. (This is declaring a very serious implication. It presumes the wicked son does not really deserve to receive the benefits of the *seder* because he would not have been considered worthy to be freed from slavery in Egypt.)

The Simple One asks: ***“What is all this?”*** You should tell him:

“It was with a mighty hand that the Lord took us out of Egypt, out of the house of bondage.” (Exodus 13:14)

As for the One Who Does Not Know How To Ask, you should open the discussion for him, as it is written:

“On that day explain to your son, ‘It is because of what the Lord did for me when I came out of Egypt.’”

(Exodus 13:8 HCSB).

THE FIFTH CHILD - THE ONE WHO CANNOT ASK:
Children of the Shoah (Holocaust) and those lost to abortion

LEADER:

Passover is a night of “fours.” We recite the four questions. We drink four cups. We spoke of four famous sons. Many modern *seders* include a section for a 5th child. Unlike the four sons we discussed, this child could be a son or a daughter. To this 5th child, it is unimportant whether they were wise, simple, indifferent, or not knowing enough about our traditions to ask an informed question.¹⁹

ALL:

We choose to remember the 5th child, the one who did not survive to ask. In memory of those Jewish boys and girls who died in the Holocaust, we stop to honor their memory and we point toward mankind’s only real hope—we wait for our Messiah.

LEADER:

We must also remember those Jewish children being slaughtered through the horror of abortion. “Estimates say 1/5 of all pregnancies in Israel end in abortion. Since 1948, more babies have been aborted in Israel than the number of children that died in the Holocaust” www.beadchaim.com. Hitler failed to finish their task of slaughtering Jewish infants. I am thankful that **Yad Vashem** helps us to remember “the 1,500,000 Jewish children who were murdered in the Holocaust by the Nazis and their collaborators” www.yadvashem.org. But

we must no longer remain silent about the more than 2,000,000 infant murders that have happened in modern Israel. Let us pray that modern Jewish abortions will come to an end.

As of this printing, “despite the nation’s deeply rooted respect for life, Israel is one of the only countries in the world where it is legal to abort a baby up until birth.”²⁰ Like Pharaoh tried to force Shiphra and Puah to abort baby boys at the moment of birth, many now want to allow the same behavior in America. The divisive trend to promote late-term abortions is staggering.

May we stand for the defenseless unborn and
 may we pray for an end to the horrific holocaust
 happening in the wombs of America and Israel.

[If you are interested in supporting a wonderful pro-life ministry dedicated to serving Israeli women and babies of any ethnic, religious, or political background, please consider Bead Chaim at www.beadchaim.com.]

Let us honor the memory of aborted infants and also pray for the yet unborn. (If you are unashamed to make a bold, pro-life declaration, join with us and say . . .)

ALL:

We believe in the sanctity of life and we will speak up boldly for life.

- *May we defend the defenseless unborn.*
- *May we use our voices and influence on their behalf because they have neither.*
- *May we find ways to assist pregnant women to have their babies, raise their babies, or find godly families to love and adopt these babies.*
- *May we help and comfort those women who have suffered the loss of a child in miscarriage or death.*
- *May we offer hope through God's love to women who went through an abortion and now grieve.*
- *May God grant healing, peace, restoration, fruitfulness, and where needed, forgiveness.*
- *May God bless the men, women, and families of those touched by these tragic events.*
- *May special blessings be granted to those who value life, motherhood, and adoption.*
- *And may God help us understand that being pro-life does not end at birth. The lives of mothers and children who struggle after the moment of delivery also matter.*

10 PLAGUES - DON'T LICK YOUR FINGER?

LEADER:

When people defy the will of God, they bring pain and suffering upon themselves. God's Law aims for the welfare and happiness of all humanity. To deny His Law and to do evil brings destruction upon those who perpetrate it.

ALL:

When Pharaoh defied the command of God to release the Hebrew people, he invited adversity upon himself and his own people.

LEADER:

Though the plagues that were visited upon the Egyptians were the result of their own evil, we do not rejoice over their downfall and defeat for we regard all life as sacred, even enemies who seek to destroy us.

ALL:

For our sake they met with suffering and death. We mourn their loss and express sorrow over their destruction even as we rejoice at our own deliverance.

LEADER:

A full cup is the symbol of complete joy. Though we celebrate what God has done for us, our happiness is not complete so long as others have not found freedom from slavery. We shall therefore diminish the wine in our cups, as we recall the plagues visited upon the Egyptians. This

also gives expression to our sorrow that not all people have experienced God's love and liberation.

We now recite the list of Ten Plagues, pouring off wine as each one is mentioned. Dip small finger into the wine while repeating each plague. Then wipe finger on napkin after each plague.

Remember what my Momma always told me,
“don't lick your finger.”

10 Plagues of Egypt



- **Blood** - דם *Dam*
- **Frogs** - צְבָרָדֶּה *Ts'fardayah*
- **Gnats (lice)** - כִּנִּימ *Kinnim*
- **Flies (Scarab Beetles)** - עֲרוֹב *Arov*
- **Pestilence (Sick Livestock)** - דָּבָר *Dayvayr*
- **Boils** - שִׁתְחִיךְ *Sh'chin*
- **Hail** - בָּרָד *Barad*
- **Locusts** - אֲרָבָה *Arbay*
- **Darkness** - חֹשֶׁךְ *Chosech*
- **Firstborn Slain** - מַכַּת בְּכוֹרוֹת *Makkat B'chorot*

BTW, some people have wondered why Pharaoh was so stubborn. They can't fathom why the first nine plagues weren't enough to convince him to release the Jews. Why did he wait until after the tenth plague to relent? Obviously, Pharaoh was in de Nile. ☺

DAYENU—IT WOULD HAVE BEEN ENOUGH FOR US!

LEADER:

How many wonders did the Eternal perform for us?

Like God's unending blessings, there are actually 15 verses to this seemingly unending song—but tummies growl and some children grow impatient.

DAYENU

דַּיְנוּ

HEBREW FOLK SONG
bethanotes.com

Refrain

Dai, da - ye - nu— dai, da - ye - nu, Da - ye - nu, Da - ye - nu.

Fine

Dai, da - ye - nu— dai, da - ye - nu, Da - ye - nu

D.C. al fine

1 - lu hot-zi a-nu, mi-mitz-ra-yim, hot-si - a-nu mi-mitz-ra-yim, da - ye - nu.

2. lu natan natan lanu
Natan lanu et hashabbat,
Natan lanu et hashabbat,
Dayenu Refrain

3. lu natan natan lanu,
Natan lanu et hashabbat,
Natan lanu et hashabbat,
Dayenu Refrain

רָבֵן גָּמְלִיאֵל הָיָה אוֹמֵר: כֹּל שְׂלֹא אָמַר שְׁלֹשָׁה
דְּבָרִים אֱלֹהֵי בְּפֹסַח, לֹא יֵצֵא יָדֵי חוֹכְתָּן, וְאֵלֶּיךָ הָיוּ:
בְּפֹסַח, בְּמִצָּה, וּבְמִזְרֹחַ

LEADER:

Rabbi Gamaliel says,²¹ “Whoever has not done or recited three things on Passover night has not fulfilled his Passover duty.” These are the three things that must be retold to all:

GAMALIEL’S גָּמְלִיאֵל BIG 3:

PESACH / MATZAH / BITTER HERBS

1. Pesach - Passover

The Paschal Lamb, which our ancestors ate during the existence of the Temple—for what reason was it eaten? Because the Omnipresent, blessed be He, passed over the houses of our ancestors in Egypt, as it is said: “Ye shall say, it is a sacrifice of the Passover unto the Lord, who passed over the houses of the children of Israel in Egypt, when He smote Egyptians, and spared our houses, and the people bowed themselves and worshipped.”

2. Matzoh - Unleavened bread

READER:

This Unleavened Bread which we now eat, what does it mean? It is eaten because the dough of our ancestors had not time to become leavened, before the supreme King of kings, the Most Holy, blessed be He, revealed Himself unto them; and redeemed them, as it is said,

ALL:

“They baked unleavened cakes of dough which they had brought forth out of Egypt, for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they made any provision for themselves.”

READER:

Judaism and Christianity symbolically relate *hametz*--leaven to sin. The Jewish Apostle Paul specifically called immorality “leaven.” He said that

“a little leaven leavens the whole lump.” (1st Cor. 5:6)

Paul was concerned that sin would proliferate in the lives of new Christians. He warned believers to

“Purge out the old leaven, that you may be a new lump, since you are unleavened. For indeed Christ, our Passover is sacrificed for us.” (1st Cor. 5:7)

3. Maror - Bitter herbs

LEADER:

This bitter herb which we eat, what does it mean?

ALL:

It is eaten because the Egyptians embittered the lives of our forefathers in Egypt, as it is written:

“And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.” (Exodus 1:14 JPS)



DECALOGUE—TEN COMMANDMENTS

The Law is not often preached anymore. Perhaps that is why we live in a lawless time. My pastor (former pro-baseball player Kerry McDaniel) used to ask kids if they could recite the 10 commandments? If they were able, he gave them a dollar bill. It’s good to encourage children to learn God’s Law. We received this Law during our Exodus from *Mitzrayim*—Egypt. I believe it’s appropriate to remember this foundational truth at Passover. So as to not forget, let’s recite them together.



ALL:

I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. (Exodus 20:2)

1. Thou shalt have no other gods before Me.
2. Thou shalt not make unto thee a graven image - thou shalt not bow down unto them, nor serve them.
3. Thou shalt not take the name of the Lord thy God in vain.
4. Remember the Sabbath day to keep it holy.
5. Honor thy father and thy mother.
6. Thou shalt not murder.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbor.
10. Thou shalt not covet.



הַלְלוּיָהּ HALLELUYAH PSALM 113

הַלְלוּיָהּ הַלְלוּ עַבְדֵי ה', הַלְלוּ אֶת-שֵׁם ה'. יְהִי שֵׁם ה' מְבָרַךְ מְעַתָּה וְעַד עוֹלָם. מִמְזֵרַח שָׁמֶשׁ עַד מְבֹאוֹ מִקְדָּל שָׁם ה'. רָם עַל-כָּל-גּוֹיִם ה', עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי כִי אֱלֹהֵינוּ הַמַּגְבִּיהַּ לְשָׁכְתָּ, הַמַּשְׁפִּיל לְרֹאוֹת בַּשָּׁמַיִם וּבָאָרֶץ? מִקִּמְי מַעְפָּר דָּל, מֵאֲשָׁפַת יָרִים אֲבִיו, לְהוֹשִׁיבֵי עַם-נְדִיבִים, עַם נְדִיבֵי עַמּוֹ. מוֹשִׁיבֵי עֲקָרַת הַבַּיִת, אִם הַבְּנִים שְׂמֵחָה. הַלְלוּיָהּ

Halleluyah! Praise, servants of the Lord, praise the name of the Lord. May the Name of the Lord be blessed from now and forever. From the rising of the sun in the East to its setting, the name of the Lord is praised. Above all nations is the Lord, His honor is above the heavens. Who is like the Lord, our God, Who sits on high; Who looks down upon the heavens and the earth? He brings up the poor out of the dirt; from the refuse piles, He raises the destitute. To seat him with the nobles, with the nobles of his people. He seats a barren woman in a home, a happy mother of children. Halleluyah!



DRINK SECOND CUP—DELIVERANCE (Cup of telling-forth)

LEADER:

“This is the word of God as embodied in our *Torah*. Let us drink the second cup.”

כָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן

Baruch Atah Adonai, Elohaynu Melech ha-olam, boray p'ri ha-gafen.

ALL:

“Blessed art Thou, Eternal our God, King of the universe, creator of the fruit of the vine.”

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RACHTZAH רְחֻצָּה ALL WASH HANDS AND SAY BLESSING.

כָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְאָנוּ עַל נְטִילַת יָדִים.

Baruch atta Adonai Eloheynu melech haolam asher kidshanu b'mitzvotav v'tzee'vanu al ne'telat yadain.

ALL:

“Blessed art Thou O Eternal, our God, King of the universe, who has sanctified us with Thy commandments and commanded us to wash the hands.”²²

HAMOTZI מוֹצִיא מַצָּה MOTZI MATZAH

We will now remember the command of the Lord to the Children of Israel to eat unleavened bread.

Hold each of the three pieces of *matzah* and recite the blessing.

Let's “BREAK BREAD” - literally. We break and distribute pieces from the top & middle matzah. Share broken pieces after reciting two blessings together.

כָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ

Baruch Atah Adonai, Elohaynu Melech ha-olam, ha-motzi lechem min ha-aretz.

ALL:

Blessed art Thou, Lord our God, King of the universe,
Who bringest forth bread from the earth.

כָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְאָנוּ עַל אֲכִילַת מַצָּה

Baruch Atah Adonai, Elohaynu Melech ha-olam, asher kid'shanu, b'mitzvotav, v'tzivahnu, al achilat matzah.

ALL:

Blessed art Thou, Lord, our God, King of the universe,
Who has hallowed us with Thy commandments, and has
commanded us concerning the eating of matzos. Amen.

BITTER HERBS & CHAROSES

(Please remember this food contains nuts.)

LEADER:

We eat bitter herbs to remind us of our people's afflictions.
The Exodus account informs us that the Egyptians,

*"Made their lives bitter with hard bondage--in mortar,
in brick, and in all manner of service in the field.*

*All their service in which they made them serve
was with rigor." (Ex. 1:14)*

EXPLAIN:

The bitter herbs should be chewed and tasted. This helps
us avoid abstractly talking "about" bitter oppression.
Together, we will "share" a bitter experience. Although
minuscule in comparison, and merely symbolic, let us
remember. As we will taste the bitter herbs, let us feel
something to remember.

However, we do not want the experience to end without
hope. So, after reciting the blessing, we will mix the
maror with our sweet *charoses*. We will eat the bitter with
the sweet, to not be left with only darkness and despair.
I hope we will be reminded of the sweetness of knowing

God. But we will also consider those who still suffer in
our darkened world.²³

Now we dip some horseradish into the *charoses* and say a special
blessing.



מָרוֹר MAROR BITTER HERBS

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר

*Baruch Atah Adonai, Elohaynu Melech ha-olam, asher
kid'shanu, b'mitzvotav, v'tzivahnu, al achilat maror. Amen.*

ALL:

"Blessed art Thou, Lord our God, King of the universe,
Who has hallowed us with Thy commandments, and
has commanded us concerning the eating of the bitter
herbs."

READER:

Our sweet *charoses* did not eradicate the taste of bitter
herbs. But I hope it gave sweetness to add hope for the
future. If we walk with the Spirit of grace in our life, we
can reflect the love of God and express His mercy. If we

know God's mercy, we should work to temper human suffering and provide hope. Every child of God can find reason for hope. Each of us can add kindness. We can all prayerfully stand with those who suffer—even when it gets a little messy, like dipping *maror* into *charoses*.



KOREICH כֹּרֵיךְ HILLEL SANDWICH

BITTER HERBS & MATZAH

Now we eat our bitter herbs as a sandwich with festival matzah.

LEADER:

Tradition adds one more custom, in honor of the great teacher, Hillel, head of the rabbinic academy in Jerusalem in the time of the Romans. A heathen asked the rabbi to teach him the entire *Torah* while he stood on one foot. Hillel said, “*Do not unto others what you would hate them to do unto to you. That is the whole Torah,*” he told the man, “*the rest is commentary. Now go and study.*”



On Passover, Hillel precisely followed the instruction about the sanctified lamb. “*Upon unleavened bread and bitter herbs shall they eat it.*” So, he combined *matzah* and bitter herbs and ate them together. In remembrance of the Temple and Hillel, we shall place the bitter herbs on the *matzah* in place of the Paschal lamb.



SHULKHAN ORAYCH שולחן ערוך DINNER

This is the time in our Passover celebration when we join in eating the Passover meal. If you were at my house, we’d be gearing up for a steaming vat of Momma Weiss’ *Matzah* ball soup. But for now, as a minimum, we will eat a traditional *seder* substitute the *chagigah*. The egg represents one of the typical festival sacrifices eaten during the celebration.

Dip the baytza (egg) in the saltwater.

ALL:

The saltwater reminds us of the tears shed by our forefathers while living as slaves in Egypt. Taskmasters embittered our lives, but God has brought us to this place of freedom to remember His love. The egg that we now dip is symbolic of the sacrificial lamb that ancient Jews ate during the Passover meal.²⁴

LEADER:

As *we* consider the Passover lamb, we think of Jesus our Redeemer. For us, He is

“The Lamb slain from the foundation of the world.”

(Rev.13:8)

Our Messiah lives and He is the reason for our hope.

We will give thanks for our food, but not until after we have eaten dinner. This will surprise some Christians, but as Jews we find that . . . “Among the many blessings that we recite in the fulfillment of our religious duties, the only ones that Scripture explicitly required us to say are those that we say after we eat.”²⁵ And the Talmud tells us that a blessing for food was first spoken by Moses when God gave us our Bread from heaven and Moses gave thanks for God’s manna.



TZAFUN תִּצְפוּן FIND THE AFIKOMEN

The leader must find the hidden, missing half of the broken middle *matzah* or redeem it through a negotiation with the child who hid it. The piece is needed for the *seder* to continue. (Actually, another piece of *matzah* could be used but reverse blackmail would spoil the fun.)

EVERYONE WILL SOON USE THEIR PIECE OF THE
AFIKOMEN. (Glasses should be refilled too.)

BIRKAT HA'MAZON--GRACE AFTER MEAL

Why do we say grace after our meal?

Think of it like this: When people are full—without need, they are less dependent on God. When we are hungry, we want food. When the food is still in front of our eyes, we will humbly pray for food. When we are full and no longer hungry, we forget to be thankful. There is great danger in our comfort. That is when we can feel self-sufficient. Moses instructed: “*When you have eaten and are full, then you shall bless the LORD your God for the good land which He has given you.*”

Moses gave a prudent warning to all of us:

“Beware that you do not forget the LORD your God by not keeping His commandments, His judgments, and His statutes which I command you today, lest—when you have eaten and are full, and have built beautiful houses and dwell in them; and when your herds and your flocks multiply, and your silver and your gold are multiplied, and all that you have is multiplied; when your heart is lifted up, and you forget the LORD your God . . . then you say in your heart, ‘My power and the might of my hand have gained me this wealth.’”

(Deuteronomy 8:10, 11-14, 17)

Maybe that is why Jesus said it was easier for a camel to go through the eye of needle than for a rich man to enter into the Kingdom of God (Matt. 19:24). Wealth brings the danger of pride. Perhaps success brings greater temptation than most of us realize. Saying grace after our meal is intended to protect us against this subtle form arrogance and pride.

Now, let us gather our thoughts and reflect upon the goodness of God and give thanks for His life-giving provision. As He provided for the children of Israel in the wilderness, God still provides for His children. We are blessed with many reasons to offer God thanksgiving.

BTW, I heard a fascinating story about Moses and the children of Israel walking across the dry bottom of Red Sea. The children of Israel began complaining that they were thirsty. It was a pretty long, dry hike. Sadly, they were not able to drink from the walls of water on either side of them, because it was salt-water.

A fish inside the water wall yelled to Moses and told him that that he and his school of fish friends could fix their problem. They offered to pull the saltwater through their gills and remove the salt. Then they could force the fresh water from their mouths like a drinking fountain. The Israelites could be refreshed.

Moses accepted this gracious proposal. But before the fish began the process, they had one demand. They insisted their descendants should always receive an invitation to future *seder* meals so they could join in commemorating the Exodus. Since the fish were going to play an important role in the story, and

since the thirsty children of Israel were always complaining about something, Moses agreed to their request. And to this day, the name Moses gave them has stuck. They are still known as “Go Filter Fish!” ☺



BARAYCH בָּרַךְ BLESS

FILL THE 3RD CUP BUT DO NOT DRINK - SAY GRACE

LEADER: Rabosay n'vawrach. רַבּוֹסַי נְבַוְרַךְ

(Gentlemen let us say Grace.)

יְהִי שֵׁם ה' מְבָרַךְ מְעַתָּה וְעַד עוֹלָם

Y' hee shaym adonai n'vorawch may-a taw v'ad o-lam.

ALL:

The name of the Eternal be blessed from now unto eternity.

בִּרְשׁוֹת מָרְנָן וְרַבּוֹנֵי, נְבָרַךְ שְׁאַכְלָנוּ מִשְׁלָן

Birshus maw-raw-nawn v'ra-bosai n'vaw-raych she-aw chal-nu mee-she-lo.

ALL:

Let us bless Him our God, of whose gifts we have partaken.

בָּרוּךְ [אֱלֹהֵינוּ] שְׂאֵכְלָנוּ מִשְׁלֵן וּבְטוּבוֹ חַיֵּינוּ

Baruch she-aw-chalnu mee-she-lo uv'tuvo chawyeenu. Baruch
hoo oo-varaych she-mo.

ALL:

Blessed be He our God, of whose gifts we have partaken,
and by whose goodness we exist.

DRINK THE THIRD CUP

CUP OF BLESSING / REDEMPTION

LEADER:

Many Christian scholars believe this was the last cup of
wine Jesus drank at His final Passover. I agree. Redemption
is the theme. Let us drink this cup of blessing for our
redemption.

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פָּרִי הַגָּפֶן

Baruch Atah Adonai, Elohaynu Melech ha-olam, boray p'ri
ha-gafen.

ALL:

"Blessed art Thou, Eternal our God, King of the universe,
creator of the fruit of the vine."



הלל PSALM 115

We pour the fourth cup and complete the Hallel

לֹא לָנוּ, ה', לֹא לָנוּ, כִּי לַשְׁמָיִם תָּנוּ כְּבוֹד, עַל חֲסִדֶּיךָ
עַל אֲמָתֶיךָ. לָמָּה יֵאמְרוּ הַגּוֹיִם אֵיזָה נָא אֱלֹהֵיכֶם.
וְאֵלֹהֵינוּ בַּשָּׁמַיִם, כָּל אֲשֶׁר חָפֵץ עָשְׂהָ. עֲצִיבֵיכֶם
כִּסֵּף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם. כֹּה לָכֶם וְלֹא יִדְבְּרוּ,
עֵינֵיכֶם לָכֶם וְלֹא יֵרֵחוּ. יְדִיכֶם וְלֹא יִמְיִשוּ, רַגְלֵיכֶם וְלֹא
יִהְיוּ כֹכָבִים, לֹא יִהְיוּ בַּגָּרוֹנִים. כְּמוֹתֶם יִהְיוּ עֲשִׂיכֶם, כָּל
אֲשֶׁר בְּטַח בְּכֶם. יִשְׂרָאֵל בְּטַח בִּי, עֲזָרְךָ וּמִגְדָּלֶךָ
הוּא. בֵּית אֱהֱרָן בְּטַחוּ בִּי, עֲזָרְךָ וּמִגְדָּלֶךָ הוּא. יֵרָאֵי
ה' בְּטַחוּ בִּי, עֲזָרְךָ וּמִגְדָּלֶךָ הוּא. יִי זִכְרֵנוּ יְבָרֶךְ.
יְבָרֶךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֶךְ אֶת בֵּית אֱהֱרָן, יְבָרֶךְ
יֵרָאֵי ה', הַקָּטָנִים עִם הַגְּדֹלִים. יִסֹּף ה' עֲלֵיכֶם,
עֲלֵיכֶם וְעַל בְּנוֹיכֶם. כְּרוּכִים אַתֶּם לִי, עָשִׂה שְׁמִי
וְאֶרֶץ. הַשָּׁמַיִם שְׁמִי לִי וְהָאָרֶץ נָתַן לִבִּי אָדָם.
לֹא הַמֹּתִים יִהְיוּ לָנוּ וְלֹא כָּל יֶרֶדִי דוֹמָה. וְאַנְחֵנוּ
נִבְרָךְ יְהִי מַעֲתָה וְעַד עוֹלָם. הַלְלֵנוּ

Not to us, not to us, but rather to Your name, give glory for your kindness and for your truth. Why should the nations say, "Say, where is their God?" But our God is in the heavens, all that He wanted, He has done. Their idols are silver and gold, the work of men's hands. They have a mouth but do not speak; they have eyes but do not see. They have ears but do not hear; they have a nose but do not smell. Hands, but they do not feel; feet, but do not walk; they do not make a peep from their throat. Like them will be their makers, all those that trust in them. Israel, trust in the Lord; their help and shield is He. House of Aharon, trust in the Lord; their help and shield is He. Those that fear the Lord, trust in the Lord; their help and shield is He. The Lord who remembers us, will bless; He will bless the House of Israel; He will bless the House of Aharon. He will bless those that fear the Lord, the small ones with the great ones. May the Lord bring increase to you, to you and to your children. Blessed are you to the Lord, the maker of the heavens and the earth. The heavens, are the Lord's heavens, but the earth He has given to the children of man. It is not the dead that will praise the Lord, and not those that go down to silence. But we will bless the Lord from now and forever. Halleluyah! (Psalms 115)

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THE GREAT PSALM 136

פי לעולם חסדו *For His mercy endures forever*
Kee-lay-o-lam choz-do (repeated after each stanza)
 Jesus and the disciples probably sang this Psalm!

הוֹדוּ לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חֲסִדּוֹ. הוֹדוּ לַאלֹהִי
 הָאֱלֹהִים כִּי לְעוֹלָם חֲסִדּוֹ. הוֹדוּ לְאֲדֹנֵי הָאֲדָנִים כִּי
 לְעוֹלָם חֲסִדּוֹ. לַעֲשֵׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ כִּי לְעוֹלָם
 חֲסִדּוֹ. לַעֲשֵׂה הַשְׁמִים בְּתַבּוּנָה כִּי לְעוֹלָם חֲסִדּוֹ.
 לְרוֹקַע הָאָרֶץ עַל הַמַּיִם כִּי לְעוֹלָם חֲסִדּוֹ. לַעֲשֵׂה
 אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חֲסִדּוֹ. אֶת הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשִׁילָת
 בֵּינָם כִּי לְעוֹלָם חֲסִדּוֹ. אֶת הַמַּפֶּה מֵאֲרִים בְּכּוֹכְבֵּיהֶם כִּי
 לְעוֹלָם חֲסִדּוֹ. וַיִּצְא יִשְׂרָאֵל מֵאֲרִיִּם כִּי לְעוֹלָם חֲסִדּוֹ.
 בְּיַד תְּזַקֶּה וּבְזֵרוֹעַ נְטוּיָהּ כִּי לְעוֹלָם חֲסִדּוֹ. לְגֹרֶם
 סוּף לַגִּזְרִים כִּי לְעוֹלָם חֲסִדּוֹ. וְהַשְׁבִּיר יִשְׂרָאֵל בְּתוֹכוֹ
 כִּי לְעוֹלָם חֲסִדּוֹ. וְנָעַר פָּרְעֹה וְחִילּוֹ בַּיָּם סוּף כִּי
 לְעוֹלָם חֲסִדּוֹ. לְמוֹלִיד עַמּוֹ בַּמַּדְבָּר כִּי לְעוֹלָם חֲסִדּוֹ.
 לְמַפֶּה מְלָכִים גְּדֹלִים כִּי לְעוֹלָם חֲסִדּוֹ. וַיַּהֲרֹג מְלָכִים
 אֲדִירִים כִּי לְעוֹלָם חֲסִדּוֹ. לְסִיחוּן מֶלֶךְ הָאֱמֹרִי כִּי
 לְעוֹלָם חֲסִדּוֹ. וּלְעוֹג מֶלֶךְ הַכּוּשִׁי כִּי לְעוֹלָם חֲסִדּוֹ. וְנָתַן
 אֶרֶצָם לְנַחֲלָה כִּי לְעוֹלָם חֲסִדּוֹ. נִחַלָה לְיִשְׂרָאֵל עַבְדּוֹ
 כִּי לְעוֹלָם חֲסִדּוֹ. שָׁבַשְׁפָּלָנוּ זָכַר לָנוּ כִּי לְעוֹלָם חֲסִדּוֹ.
 וַיַּפְרִקֵנוּ מֵאֲרִינוֹ כִּי לְעוֹלָם חֲסִדּוֹ. נָתַן לָחֶם לְכָל בָּשָׂר
 כִּי לְעוֹלָם חֲסִדּוֹ. הוֹדוּ לַאלֹהִי הַשְׁמִים כִּי לְעוֹלָם חֲסִדּוֹ

Thank the Lord, since He is good, since His kindness is forever.
 Thank the Power of powers since His kindness is forever. To the
 Master of masters, since His kindness is forever. To the One who
 alone does wondrously great deeds, since His kindness is forever.
 To the one who made the Heavens with discernment, since His
 kindness is forever. To the One who spread the earth over the
 waters, since His kindness is forever. To the One who made great
 lights, since His kindness is forever. The sun to rule in the day,
 since His kindness is forever. The moon and the stars to rule in
 the night, since His kindness is forever. To the One that smote
 Egypt through their firstborn, since His kindness is forever.
 And He took Israel out from among them, since His kindness is
 forever. With a strong hand and an outstretched forearm, since
 His kindness is forever. To the One who cut up the Reed Sea into
 strips, since His kindness is forever. And He made Israel to pass
 through it, since His kindness is forever. And He jolted Pharaoh
 and his troop in the Reed Sea, since His kindness is forever. To the
 One who led his people in the wilderness, since His kindness is
 forever. To the One who smote great kings, since His kindness is
 forever. And he killed mighty kings, since His kindness is forever.
 Sichon, king of the Amorite, since His kindness is forever. And
 Og, king of the Bashan, since His kindness is forever. And he gave
 their land as an inheritance, since His kindness is forever. An
 inheritance for Israel, His servant, since His kindness is forever.
 That in our lowliness, He remembered us, since His kindness
 is forever. And he delivered us from our adversaries, since His
 kindness is forever. He gives bread to all flesh, since His kindness
 is forever. Thank the Power of the heavens, since His kindness
 is forever.

(Psalms 136)

UNSUNG HEROES OF PASSOVER!

Like several aspects of this *seder*, my family chooses to go beyond the norm and give honor where honor is due. Did you know that the *haggadah* used in most Jewish homes ignores half the population of the slaves who left Egypt? It's true. In addition to not discussing Moses, most Passover *seders* are silent about the women of the Exodus account. I believe that tradition should change. Join me in giving a long overdue shout-out to the ladies who helped us secure our freedom from Egypt.

BTW, Do you know why it took 40 years for
 Moses to lead the children of Israel to the
 Promised Land? Men don't ask for directions. ☺

ALL:

Let us remember and give thanks to God for five special women who are heroines of Passover. Without them, the story of our deliverance could not have been written and we would have remained in bondage. And as we do, let us also pray for, and honor, all the women at our table. May each of them love God, be wise, be bold, be honorable, and be fruitful.

FEMALE READER:

May we love children like Jochebed. The blessed mother of Moses spared the life of her son while risking her own. And may we have faith to release our loved ones into God's care to bring His desires to pass in their lives.

May we love our families as Miriam. The sister of Moses loved her brothers, her parents, her people, and her God.

May we love life like the Hebrew midwives, Shiprah and Puah. These godly women refused to slaughter innocent baby boys. They disobeyed Pharaoh at their own peril. And they were rewarded by God for their choice to preserve life while others destroyed life at the very moment of birth.

May we be sensitive to the leading of God and open our hearts to His will. The daughter of Pharaoh spared the life of Moses. She adopted this special, chosen child of God into her own family.²⁶ May God bless those who adopt, and those who have been adopted.²⁷



ELIJAH'S CUP HAS BOTH GLORIOUS AND TRAGIC IMPLICATIONS.

Pass Elijah's cup and allow each to pour into it
(before opening door).

Though we will yet drink the traditional 4th cup of wine to freedom, we must pause here for what has come to be known as the 5th cup. No, it is not time for Maxwell House coffee. But it has much more glorious implications.

We have shared three cups together. A fourth is yet to come. But it is time to interject a thought about a different cup. "The Talmudists could not decide whether four or five cups of wine were necessary for the *seder*, so a fifth cup is poured and left for Elijah."²⁸ Let us read a portion of a modern prayer together.

ALL:

"In silence, let us pass the cup of Elijah, the cup of the final redemption yet-to-be. We remember our people's return to the land of Israel, the beginning of that redemption. Let us each fill Elijah's Cup with some of our wine. In so doing, let us remember that our redemption is closer than ever before.



AFTER ELIJAH'S CUP HAS BEEN POURED, OPEN DOOR FOR ELIJAH:

READER:

"We are told that Elijah the prophet visits every house where a *seder* is being held. Let us open the door for Elijah, and also as a symbol of hospitality and friendliness, as a sign that none is shut off from his fellow man."

ALL:

“May the Compassionate One send us Elijah the Prophet of blessed memory, to bring us good tidings of sympathy and salvation.”

READER:

The Prophet Malachi foretold this about Elijah, when he said,

“Behold, I will send you Elijah the prophet Before the coming of the great and terrible day of the LORD, And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.”

(Malachi 4:23-24 JPS)

ALL:

“For I firmly believe in the coming of the Messiah, and even though the Messiah may tarry, in spite of this, I still believe.”

OUR SONG FOR ELIJAH.

אֵלֶיָּהוּ הַנָּבִיא, אֵלֶיָּהוּ הַתָּשׁוּבִי, אֵלֶיָּהוּ הַגִּלְעָדִי
בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ עִם קִשְׁיָתוֹ בֶּן דָּוִד

Eliyahu ha-navi, Eliyahu ha-tishbi, Eliyahu, Eliyahu, Eliyahu ha-giladi.

Bim-hei-rah be'yamenu, yavo eileinu, im mashiach ben David, im mashiach ben David.

WE WILL NOW CLOSE THE DOOR, BUT IT IS TIME TO OPEN OUR MINDS

Is the Jewish messianic hope the only reason a door is opened for Elijah? No! One important reason the practice became commonplace provides a sad commentary on Christian anti-Semitism. During the Middle Ages, Passover became a season of fear for Jews. The Church held enormous control throughout Europe. Monstrous church leaders promoted awful, hate-filled theology that caused the spread of a horrible accusation known as the Blood Libel. Ignorant, superstitious Christians of the 13th century, leveled wild charges against Jews that led to more terrible suffering during the Passover season. Churchmen spread the Blood Libel story. The lies declared that Jews required the blood of Christian children to make *matzah* for Passover. Rumors abounded about evil Jews killing innocent Gentile children. Those who hated Jews used these false accusations to plan violent attacks against innocent Jewish people during Passover. This anti-Semitic terror went on for centuries. Believe it or not, the same treacherous rumors continue to this day²⁹ among the enemies of God's people.³⁰

To summarize, consider 4 simple facts:

1. In the 1st century, the world's Jewish population was 4.5 million.
2. By the year 1500, the Jewish population had been crushed down to 1.5 million.
3. In the early part of the mid-20th century, the Jewish population had swelled to 16 million.
4. Then Hitler systematically destroyed 6 million Jews.

**PASS A PIECE OF AFIKOMEN TO EVERYONE
FOR UPCOMING COMMUNION**
(The final cup of wine should be refilled.)

FOURTH CUP TO FREEDOM / CUP OF COMPLETION
(OUR COMMUNION)

LEADER:

Everyone should have received a portion of the Afikomen. We will soon eat it and savor the flavor of freedom. But unlike many Jewish *seders*, as we conclude our evening, we will remember the last Passover *seder* celebrated by Yeshua HaMaschiach—Jesus the Messiah.

Please take a moment to reflect on your own spiritual condition.

This is an open communion. All believers are welcome to participate. But it is unwise to partake unless you have made peace with the Lord. It is because “*Christ our Passover*” was sacrificed that we have hope and forgiveness (1st Cor. 5:7). If you believe that, this Afikomen will be our bread of the sacrament. And as we drink the traditional 4th cup of wine, this special form of communion will deepen our spiritual union with our Jewish Messiah.

But first we will pronounce the traditional Hebrew blessing together.

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פָּרִי הַגָּפֶן
Baruch Atah Adonai, Elohaynu Melech ha-olam, boray p'ri ha-gafen.

ALL:

“Blessed art Thou, Eternal our God, King of the universe, creator of the fruit of the vine.

LEADER:

Jesus instituted this sacrament of the Church at Passover. It has endured for 2,000 years. Please hold the communion elements and recite the words from Matthew's gospel together.

ALL:

“Jesus took bread, blessed and broke it, and gave it to the disciples and said, “Take, eat; this is My body. Then He took the cup, and gave thanks, and gave it to them, saying, “Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins” (Matthew 26:26a-28)



נִרְטָזַח NIRTZAH

CONCLUDING THE SEDER: MORE QUESTIONS?

Before we depart, can we commit to love one another? Can this night have brought with it a crack in our shell? The question is asked every year at each *seder*, “Why is this night different from all others?” Can we answer that question with an affirmation? Can we declare, “From this night forward my life will be different.” Tonight, and then again tomorrow, and, in everyday to come, can we say, “I will serve God and love His children?”

If we cannot, then this night is not different from all other nights. If we cannot, then this night is one more night of powerless, empty religion. We are called by God to be His witnesses. To announce the kingdom, He ushers into this world.

Every year I like to add my own **FOUR QUESTIONS**. You see, I believe we can live better, we can love better, and, if we are

more reflective, we can better reflect God’s love. So, I ask myself:
Who will I keep out?
Who will I ignore?
Who will I mistreat?
To whom will I present a false gospel that suggests, “Jesus loves you, but I don’t really have the time?”

May we all have time for God and His purposes.
Remember, history is His Story.

And it is in such a historical context that we will close our *seder*. We will recite an ancient Jewish prayer generally attributed to Rabbi Akiva who died during the Second Jewish Revolt against Rome in approximately 135CE. It was then that Jerusalem was completely annihilated, and the Jews exiled from our holy city. Rabbi Akiva prayed in faith that Jerusalem would someday be free from foreign rule. And with messianic hope at Passover, he prayed that we would live to celebrate our next Passover in Jerusalem.³¹ With only 3 words, it may be the shortest prayer ever added to a liturgy.

**Blessed is He who comes in the name of the Lord.
And to that, may we declare with Jews around the world . . .**

ALL:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם
L’shanah ha’ba-ah bee-ru-shalayim

NEXT YEAR IN JERUSALEM!³²

THINGS TO REMEMBER FROM A PASSOVER SEDER:

Notes, questions, insights, and/or comments.

[illegible]This image shows a blank sheet of white paper with vertical ruling lines. The lines are evenly spaced and run from the top to the bottom of the page. There are no margins or other markings on the paper.

EPILOGUE

FREEDOM MARCHES,
BRAND AWARENESS,
& BEING BRANDED



God has only two responses to sin.
He judges sin or He forgives sin.
It's the law.

EPILOGUE: FREEDOM MARCHES, BRAND AWARENESS, & BEING BRANDED

When I write books, it usually takes many years. It is not because I am slow. I just have many questions about important matters. And it seems to take years before I am confident about my conclusions on critical issues. Some questions require critical insights and a search for new information. I wrote large portions of my liturgy for our family long ago. Some segments were prepared for large public Passover celebrations. Other parts were written ahead of recent Passover seasons. The final portions were completed after modern plagues forced new reflection. And some of my thoughts will never be read unless you access my personal journals, long after this work has been printed. You see, I write because I am still trying to learn. I assume that is also why you read works like this one.

Allow me to point you back to the list of the World's Greatest Excuses. You may not have strong feelings about Sharknado.¹ Aaron's award-winning excuse about the Golden Calf may have sounded humorous. Yet there is nothing funny about breaking God's law. A winning excuse may pacify your teacher if the dog really ate your homework. Breaking God's law yields tragic consequences. God does not accept excuses or wink at sin.

¹ If you missed it, see page 38-39 of *Passover Backstory* (passoverbackstory.com)

God gave His Law to the Jewish people at Mount Sinai. It was a big deal. Jewish people still celebrate that occasion. The biblical festival of *Shavuot* recalls that event annually. *Shavuot* is also known as the Feast of Weeks. It is directly connected to Passover. Seven weeks, 49 days, are precisely counted between Passover and *Shavuot*. The 50th day marks the celebration of God giving us the Law through Moses. It is a very big deal! In fact, our Feast of Weeks is one of the “big three.” The Bible requires adherents to make a pilgrimage to Jerusalem three times during the year. They are called the *Shalosh Regalim*—the three biblical pilgrimage festivals. These include the festivals of Passover (*Pesach*), Weeks (*Shavuot*), and Tabernacles (*Succoth*).

You may wonder why a note about the Feast of Weeks is included in this epilogue about Passover? You may also wonder why Christians should care about this rather obscure celebration? God's Passover connection to *Shavuot* was a well-orchestrated plan. It has tremendous meaning. God gave His law to us shortly after He set us free from Egypt. We broke the law before Moses had a chance to catch his breath from his hike down Mt. Sinai. And we have been breaking God's laws ever since.

The law proves that we are sinners.

It is the documentation that irrefutably establishes our guilt.² When our behavior is measured against God's rules, all of our excuses evaporate. Against the backdrop of the laws we have broken, we stand before a Holy God as unholy people. God requires holiness—not simply better excuses. On our first day of having the Law, we were judged for what we were—sinful idolaters. We broke God's law.

This is why Jews are encouraged to celebrate Shavuot by studying God's Word. But we all realize that knowing the law is not equivalent to obeying the law, just as reading a speed limit sign does not equal driving at the posted limit.

It's possible, but not likely. To many people, God's laws and traffic laws are merely suggestions until one is caught. Some folks evade police radar or speed traps. Nobody evades God. On the day of Judgment, God's law will prove our guilt. Our best efforts to keep some laws will not alleviate the guilt for those laws we have broken. As has been often repeated by others, "God doesn't judge on the curve." The day of judgment will be a pass/fail test. A little leaven leavens the whole lump. In other words, all sin must be purged. A little will not be tolerated, even if it seems hidden in the cereal cabinet with a ribbon creating an illusion of inaccessibility.

² "Now do you see it? No one can ever be made right in God's sight by doing what the law commands. For the more we know of God's laws, the clearer it becomes that we aren't obeying them; his laws serve only to make us see that we are sinners" (Romans 3:20 TLB).

True atonement through a sin-offering is the only resolution to our sin-problem.

Did you know that *Shavuot*—our Jewish Feast of Weeks has another, more common Christian name? Since it occurs on the 50th day marked from Passover, it became known to Christians by its Greek name—Pentecost. I want my readers to recognize a penetrating truth. We must remember that 3,000 Jews died the day we were given the law.³ They suffered a most violent death as a horrific judgment. They had broken the law. God made His view on such matters painfully clear. But I also want everyone to recognize that it was no coincidence that God chose *Shavuot* to introduce His Holy Spirit to the Church. It was not merely an accounting entry that 3,000 Jews were saved (and filled with the Holy Spirit) on Pentecost, the same day of remembrance when 3,000 Jews died for breaking God's law.

God made right what man made wrong. Power came to the Church on the day marked by having received God's laws when we gained the gift of God's Spirit to accompany His Word in our lives. Both are needed for a truly fruitful spiritual life.

Both are freely available.

³ Exodus 32:28

This epilogue points us back to 50 days before we received the law. I am encouraging people to understand God's Passover. This celebration marked God's children inside and out. When God brands us, it becomes a reminder of His ownership. It is also a quiet, external identification that others may notice. When folks learn of your choice to participate in an ancient Jewish ritual, they might wonder, "Why did you do that?" If they ask, you can tell them about the Freedom March.

Martin Luther King Jr. did not invent freedom marches. I would propose that it was an innovation of God. It was the Lord who put Moses at the head of the parade. God wanted His children to remember His majestic power and His great grace. Hence, God provided clear demands about memorializing the Exodus in the hearts and minds of every generation of Jewish people. From the time we were miraculously delivered from slavery in Egypt until now, we remember that long march. We did not take a plane, a train, or a Greyhound Bus out of Egypt. We marched out of town in a long line of 600,000 men, plus perhaps triple that count with women and children. The march included massive herds of livestock and wagons of the material goods, supplies, and precious items gifted to them on their way out of town.⁴ This march from bondage to freedom was unlike anything that had ever been seen in human history. And it was certainly worth remembering because every aspect of this freedom march carries a divine imprint.

⁴ The wealth of the average, individual Egyptian family was plundered by the Hebrews. But this was not through coercion or at the point of aspers. No. The Egyptians voluntarily gave their stuff away as a bon voyage departure present. God unilaterally decided to give the former slaves 400 years of unpaid, well-earned back pay! The Hebrews had been forced to perform centuries of free labor under the whip of Egyptian taskmasters. God miraculously touched the Egyptian people to pay what was owed in kind at the moment of their departure.

God insisted that every firstborn male person and animal was to be dedicated to Him. There were no exceptions. This was in light of the recent horror visited on the Egyptians as a result of the tenth plague that swept Egypt over the brink of unthinkable disaster. The firstborn male animals and the firstborn male people in Egypt were systematically killed in the hours before the Exodus. Only those homes and families covered by the blood of the Passover lamb on their doors were spared.

That blood was the identifier that branded that first generation of God's children who were spared from that bitter destruction.

During that first freedom march, instructions were given to everyone God had delivered from slavery. He made a specific demand on the entire nation of Israel that was non-negotiable. Every firstborn male was to belong to God. He said,

"They are mine!" (*Exodus 13:1b TLB*)

There was never to be any question of ownership. That may seem odd. Why would God make such an extreme, bizarre demand? I believe it was all to be a reminder of the events surrounding the Exodus from Egypt. God unilaterally claimed rightful ownership. He spared them.

**He branded them with the blood.
Therefore, they were His.**

In a manner analogous to every true follower of God's Messiah, the firstborn males were bought with a price. The blood of the lamb was the only accepted currency of exchange in God's economy. Once purchased, God marked them as His own. There is a sense in which the modern term, "brand awareness" applies to God and the branding of His people.

"Brand awareness: the extent to which consumers are familiar with the distinctive qualities or image of a particular brand of goods or services."⁵

I believe this sums up two of the most important reasons God has specific expectations for His people.

- 1) He wants us to act in such a way that we bring honor to His name [to protect His brand].
- 2) He want us to be recognized as His family when we conduct ourselves in such a way that makes His love and His purposes known in the marketplace of ideas [to spread His brand].

I also believe a tertiary benefit exists for such branding. It is important to God that when a lost, renegade, or previously unbranded person is in crisis, they should be able to identify a properly branded person as one of God's agents. Thereby, a broken person will recognize agents of God in their times of desperation and decision. This is crucial so the unbranded can be invited into the unique relationship with God where wholeness and holiness can be secured. God invites such broken souls into

5 BestMKT 2020 Chapter 11 Flashcards | Quizlet

relationship with Him and His family to transcend the form of retail religion and grant new life in faith.

When I was a boy, approaching the age to celebrate becoming a *Bar Mitzvah* (Son of Commandment), I was taught to "lay a *tefillin*." Laying (donning or putting on) phylacteries was part of this rite of passage. Judaism has defined what such implementation looks like for the modern world. And Judaism has created a fascinating mystique around phylacteries.⁶ In fact, the Scriptures do not say much about the details. So observant Jews depend on the various rabbinic interpretations describing the use of phylacteries. The oral traditions contained in the Talmud have become the modern framework for donning *tefillin*. But do they accurately represent the biblical mandate? I think more was intended.

Observant Jews are often known by their outward appearance. Different groups of Ultra-Orthodox Jews are identified by the style of their clothing or fur hats. Their branding includes fringed garments, side curls, long beards, and the prayerful, regular donning of *tefillin*. But I must ask if wrapping our arms in leather straps and a little black box, while wearing a similar forehead version of the contraption, or wearing 18th century men's fashion styles was the version of brand God envisioned? Was that God's marketing strategy? I think more was expected.

The children of God were intended to be recognized by our response to the great things God has done for us in this world. We were given commands of behavior to pursue. And we were instructed to remember the miracles God bestowed on us during our freedom march. The supernatural deliverance from Pharaoh's world were to become part of our corporate DNA.

6 Exodus 13:9; Exodus 13:16; Deuteronomy 6:8; and Deuteronomy 11:18.

And the centuries of Egyptian bondage were never to pass from our corporate memory. We celebrate God's required annual recounting of our Exodus. It brands us as His own special people. It is as though He places His special mark on each celebrant who faithfully remembers the great things God has done. Scripture explains,

“This annual memorial week will brand you as his own unique people, just as though he had branded his mark of ownership upon your hands or your forehead.”

(Exodus 13:9 TLB)

The throne of our thoughts and decisions is in our head. With our heads, we make choices that lead to behavior which reveals our character for all to see. Our mouth speaks words that express what fills our thoughts. In old fashioned King James English, that truth is written as,

“out of the abundance of the heart the mouth speaketh.”

(Matthew 12:34)

People know our deepest beliefs when our actions mirror the words that overflows from our heart.

Like an antenna atop a car or a house receives a broadcast signal, the head holds the primary receive device for information that God is transmitting.

We see, hear, speak, and even breathe above the neck. That is why we should never allow our lives to be directed from below the belt.

Perhaps that is also why Jewish male infants are given a sign of the covenant through circumcision. It presumes both a shedding of blood and an indelible mark of God's brand.

The phylacteries can offer a branding symbolism that also marks our heads and hands with God's ownership. But it might be more effective to literally put our heads and hands into His service as God directs for His glory and for our good. We should choose our brand wisely and wear it openly. We are called to relationship with God. Retail religion will not satisfy broken hearts and lives that require healing and divine direction through a living relationship with God.

In my introduction to this book, I stated,

“The Church must stop ignoring the Jewish Bible or they will misunderstand the Last Supper. Most unfortunately, they may also misunderstand the last days in which we live.”

I cannot conclude this work without confronting the possibility that we are living at the end of this age. Politics feel out of control. Technology speeds beyond man's ability to manage with integrity. Economic chaos has created impassable chasms between the super-rich and the mostly-poor. A physical plague brought judgment that temporarily stopped the world. A spiritual judgment is surely coming that will make the pandemic

look like a hiccup. Those who voluntarily receive the Lordship of God's Messiah already have the vaccine. Those who do not will be devastated by the punishment meted out against the symptomatic evils of our near-pagan society.

What brand have you chosen for yourself? Has God's brand of ownership marked you? Will you wear it with abandon and let all see that you live for God? Or are you ashamed of His mark in our post-Christian world? If so, I must warn you that another mark awaits. In closing, I will ask an awkward question. Few seem willing to confront this matter. Could it be that another brand of spiritual ownership will soon become noticeable throughout our land? Will a different mark be branded on the heads or hands of those who serve God's enemy? According to Revelation 13:16, a time will come when the servants of this world will join the enemies of God. They will be required to receive another mark at the end of this age.

The Beast from out of the Earth will eventually create his own brand awareness for those sporting a new deceptive form of ownership. His consumers will be focused on material goods. Conforming to the Beast's branding will be the only way his agents will be permitted to acquire the goods and services they desire. Of course, there are countless views on what the "mark of the beast" will be. I am not proposing end time theories, though I believe we truly live in the end times. I am simply saying God wants to be made known to His children and by His children. He wants His family's values and cherished memories to be known, preserved, and liberally shared. God wants His family to wear His brand so they will never want the brand of any enemy. His family should leave room in their hearts for the meaning and purpose of His Passover.

God declared His ownership over the surviving first born sons of Israel. I am one. I am a first-born son of Israel. I belong to God. But neither birth order nor lineage are particularly important in the big picture. Being born-again and branded as such are much more crucial matters. So, I am delighted to remind us all of what God repeated,

"Again I say, this celebration shall identify you as God's people, just as much as if his brand of ownership were placed upon your foreheads. It is a reminder that the Lord brought us out of Egypt with great power."
(Exodus 13:16 TLB)

Whether you realize it or not, we all wear a brand. Onlookers figure out our true allegiance very quickly. Our children, family, friends, co-workers, neighbors, and social media connections see our brand, even if we don't realize it hangs out. You can try to hide it, but some things just cannot be tucked in. Our brand will someday become totally clear. A day will come when God will call those who wear His brand to Himself. Everyone else will wear another's brand and they will miss the eternal blessings that God will shower on those He loves and has forgiven.

As mentioned above, "Nobody evades God. On the day of Judgment, God's law will prove our guilt." Each of us have sinned. God has only two responses to sin. He judges sin or He forgives sin. Judgment brings death. Forgiveness brings eternal life. Before closing this book, I have one final question for my readers. Are you forgiven?



LITURGY

ENDNOTES & BIBLIOGRAPHY



LITURGY ENDNOTES & BIBLIOGRAPHY

- 1 A Passover seder plate is a visual aid to teach our children about history, Scripture, miracles, atonement, and most importantly, about our God's power. The foods on the seder plate are pedagogic devices used to teach the participants what the Passover is about. Not to confuse, but to explain, it is a didactic tool. Some may be familiar with a famous Christian text known as the Didache. This ancient work is believed by some to have been written from between 65-80AD. In other words, it is likely that the Didache is the earliest Christian teaching of the Church—perhaps written as early as portions of the New Testament. The title, comes from the Greek word *didaskalos* (dee-das'-kolos) meaning "teacher." If this unimportant piece of information is boring, that is why it was buried in the end notes. You can skip all of these if you're not interested in such tidbits. Similarly, you may wish to ignore the end notes if you are easily offended by certain radical views that might leak out onto the pages of this section. They were intentionally hidden from sight in the main body of the liturgy.
- 2 This was done throughout Jewish history (whenever the Jewish people were walking in obedience to God). It is thought that the *korban pesach* was offered up by each Jew who went up to the Temple in Jerusalem. Although commanded by God in Exodus, the practice abruptly ended after the Romans destroyed the 2nd Temple (68-70 c.e.).
- 3 The groups were generally thought to have a minimum of ten people. It took that many people to eat an average lamb. Since nothing could remain, it all had to be eaten completely in one setting, hence the ten-person minimum. When larger groups were assembled, they needed an additional animal to ensure that everyone's hunger was satisfied. The rabbis decided that meant each person needed a piece of meat at least as large as an olive. Some of the rabbis may have also owned ancient Weight Watcher franchises. But probably not.
- 4 Mishna Pesachim 2:6. (See Rabbi Alfred J. Kolatch, *The Family Seder*, NY: Jonathan David Publishers, 1991 p.3.)

- 6 Much of the Hebrew text contained in the liturgical section of this book from https://www.sefaria.org/Pesach_Haggadah?lang=bi
- 7 We usher in this celebration with the lighting of candles. Whereas it is normal to say the blessing prior to the mitzvah—good deed. In the case of candle-lighting, it is customary to light the candles first, and then say the blessing. This is because on the Sabbath, once the candles are lit, the Sabbath prohibitions are enforced in observant Jewish homes. Working (even lighting a match) is then prohibited until after sundown the following evening.
- 8 My wife lights festival and Sabbath candles in our home because this is what Jewish people do. It is worth noting that ancient Karaite Jews did not light Sabbath candles. Instead, they sat in darkness. Maimonides indirectly wrote against that view in his *Mishnah Torah*. He felt so strongly that he warned the Jews of his era to go begging if necessary and forego food if required to be able to buy their oil to kindle the Sabbath (or holiday) lights. The Karaites were very literal in how they interpreted the Hebrew Bible. They rejected the rabbinic traditions of the Oral Law which required the Bible to be more fluid. The rabbis recognized that the blessings for festival and Sabbath candles are flawed. We recite, "Blessed art Thou, Eternal our God, King of the universe, who hast sanctified us through Thy commandments and instructed us to kindle the holiday (or Sabbath) candles." However, no such biblical injunction exists! The sages were perplexed about this themselves. A group of rabbis gave themselves the authority to reinterpret the law and declare candle-lighting to be mandatory because they said so. The decision feels a bit like the Supreme Court reinterpreting parts of the Constitution to fit their opinions. The Karaite's lost and the rabbis won. (See Rabbi Hayim Halevy Donin, *To Pray as a Jew*, 262, 334-335).
- 9 Several entertaining interpretations exist to explain the four cups of wine at Passover. Some suggest they represent the four kingdoms that subjugated Israel: Assyria, Persia, Greece, and Rome. Four lands of "exile" are also proposed as symbolic of the four cups: Egypt, Babylonia, Greece, and this current world system for which we await Messiah to deliver us. Others provide a more esoteric view implying that Pharaoh's cup of wine was mentioned four times in the butler's dream of Genesis 40. I am satisfied simply saying we drink four times because it's the tradition. Personally, I like the redemption story best because I've been redeemed!
- 10 This prayer is typically recited during the first two nights of Passover. The rabbinic tradition suggests, "When the Egyptians were drowning in the Red Sea, God

restrained the angels from singing his praise, saying, 'How can you sing while my creatures are drowning in the sea?' " For the same reason, only portions of the hallel are recited during the last six days. (See Philip Birnbaum, *A Book of Jewish Concepts*, (New York, Hebrew Publishing Co., 1964 585.) [The book gifted me at my Bar Mitzvah by Temple Beth El.]

11 I love to say this prayer with our Holy land tour guests when we enter Jerusalem. It is always special to go "up"--aliyah to the City of God.

12 Some followers of Rambam and the Gaon of Vilna do choose to recite a blessing. No doubt, they were very nice fellows . . . but at our seder, we skip the blessing as prescribed in most traditional haggadot.

13 Mishnah Pesachim 119b.

14 Though not traditionally considered in a seder, I find several comparisons about the Aphikomen and Jesus to be illustrative and worthy of reflection:

Like this unleavened bread, Jesus--the bread of life was without leaven. He was sinless. As this unleavened bread has been broken, the life of Jesus was broken and bruised. This matzah will now be hidden away in a linen cloth (matzah tash) until later when it will again be revealed at the appropriate time. We can envision a similar connection to the body of Jesus, being hidden in a tomb, wrapped in a linen grave cloth until the Resurrection. And at the end of this age, "that which comes after" will certainly be revealed. When Messiah comes, the Lamb of God will be made known to all. Those of us who rejoice in His love and recognize our Messiah, should declare these truths from the Word of God. May these words ring from our lips and remain in our hearts long after the taste of the Aphikomen has left our mouth at the end of this service.

15 There is a nonsense phrase "hocus pocus," used by conjurers and sleight of hand magicians. The phrase was borrowed from the Christian world. The Latin term for "this is the body" is *hoc est corpus*. It refers to the Catholic doctrine of transubstantiation. We Protestants do not believe the communion wafer is magically transformed into a piece of the physical body of Jesus. It is symbolic. There is no *hocus pocus* in our "bread of affliction." But it does provide a reminder of our Blessed Hope in the light of Christ's sacrifice.

Sadly, *hocus pocus* appears to be a better description of what takes place in some circles when unrepentant sinners soothe their seared consciences with religious rituals. When our sins are forgiven, life is restored. When they are ignored, death is festering. Knowing the difference is a matter of faith and obedience to God's Word. When we take Communion, our lives should reflect the understanding of what Jesus did to purchase our salvation.

16 Strassfeld, *The Jewish Holidays*. See quote from Arnold Eisen, 20.

17 Jewish tradition suggests this is the only language NOT understood by the angels. So why such a choice for telling a story? Because when there is poverty, we should not wait for the angels to help. For today, we are not helpless. We were poor. We were slaves in Egypt. Now we are free. Therefore, we must never forget and we must aid the poor and we must work for the deliverance of those who remain in bondage and oppressed. Therefore, Jewish people are wise

to live charitably and to stand with the oppressed. But we must never allow ourselves to become witless pawns in the propaganda games of our adversaries.

Whether or not the angels are really unable to speak Aramaic, I don't know. But what I do know is that during the 2nd century BCE, when this prayer came into common usage, Aramaic was the language of the Jewish masses in ancient Palestine. That seems like a good reason this Aramaic prayer has been retained in our Passover liturgy.

18 Jeffrey M. Cohen, 1001 Questions and Answers on Pesach, (Jason Aronson, Inc., Northvale, NJ, 1996) 107.

19 The more "evangelistic" element within traditional Judaism, often represented by Chabad, acknowledges a different Fifth Child. The following quote is from their website https://www.chabad.org/holidays/passover/pesach_cdo/aid/116264/jewish/A-Fifth-Son.htm

"Modern society has had an impact upon the Jewish people: today we have yet another son. The son who does not even attend a seder. Yes, it is true. There are many Jews out there who are not going to attend a seder this Passover. They can be put into three basic categories: 1) They have no place to attend. 2) They do not care to attend. 3) They do not know of Passover or its seder.

Just as there are answers for the Four Sons, there must be answers for this fifth son as well. For those who have nowhere to attend, we must aggressively advertise the invitation found within the Haggadah, 'All those who are hungry, let them come and eat! Whoever is in need, let him come and partake of the Passover!'

For those who do not care to attend, we must positively reinforce their Jewish identity and expose them to the beauty of Torah observance, in general, and of the seder in particular. Most importantly, we must communicate with them in a language they can understand and identify with.

Those who do not know that it is Passover or that there is such a thing as a seder are perhaps the most worrisome of the groups. Most likely, they do not have the fond memories of Passovers past. They are, in fact, in danger of losing their Jewish identity altogether, Gd forbid. As Jews, we are all responsible for the welfare of one another. We must therefore endeavor to introduce these people to their great inheritance, the Torah, the grandeur of their Judaism. If we should happen to see a person drowning, we would dive in to save him/her without thinking twice. We must, without delay, 'pull out all of the stops' to rescue those who need us most!

Let us aggressively seek out the Fifth Son, wherever or whoever she or he might be. Every lost Jew we bring back into the family may be compared to the discovery of a lost treasure of incalculable value.

It is not enough to just set an extra place at the seder table. Not anymore. We must fill the extra place with a warm body. We can then fill that warm body with the warmth that is Judaism.

Based on a call issued by the Lubavitcher Rebbe shortly before Passover of 1957:" I find the sentiment they present in this quote to be both valuable and appropriate.

- 20 For more information about the tragic facts of abortion in Israel, consider contacting the wonderful Israeli Pro-Life ministry of Bead Chaim. www.beadchaim.com
- 21 His Grandfather, also named Gamaliel, was Paul's teacher--Acts 22:3, and his wise advocacy saved Peter's life--Acts 5:34
- 22 According to the Torah, it was only the priests who were commanded to wash prior to the sacrificial meal. I think that is why Jesus was a bit troubled when the Pharisees asked why His disciples violated the traditions of the elders. They failed to wash when they ate bread (Mt. 15:2). Jesus turned it around and reminded them that the traditions of the elders sometimes exceeded or violated the commandments of God. As we all know, today there is no Temple in Jerusalem. We no longer have an altar. And no authorized priests offer animal sacrifices. But when His Holy Spirit lives in us, and through us, we become living temples for God's service. Be careful where you take God's temple and how you treat it. Every home should be a place of worship. Every meal can be a sanctified experience. And every believer is a priest. For this reason, this festival meal and the very act of eating can be transformed into a ritual filled with deep spiritual meaning.
- 23 CONSIDER THIS: It is one thing to remember the past. It is another thing to live in the past. Too many people carry their past into their future. They wear their pain like a badge that gives them permission to misbehave. Scars are not tickets to complain or demand understanding. A great Jewish teacher, Saul from Tarsus said, I'm gonna do one thing . . . "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil 3:13b-14 KJV). Every Passover we remember our past. But this is to help us pursue our blessed future.
- 24 A great rabbi who lived at the turn of the 1st millennium taught that there were actually 3 cooked dishes to be represented at the Passover seder. Therefore, Rav Sherira Gaon believed a fish should be added to the lamb bone and egg. For him, there were 3 mythic animals to be identified in the banquet that would usher in the messianic age. His view of the Midrashic tradition subsequently included a fish symbolizing the biblical Leviathan (See Hoffman 39 Volume 1). I'm just guessing here my friends, but for me, that is a good enough reason to continue including some gefilte fish in our family seder. The equally mythical, wild, freshwater gefilte fish are best caught on live bait and immediately scaled, boned, boiled, and preserved in special jars opened just prior to the seder meal. In case you were curious, the comments about gefilte fish are purely apocryphal. Any serious angler knows they are a saltwater species. And I was merely angling for a cheap laugh. I made that stuff up. But everything else was relatively true. ☺
- 25 Rabbi Hayim Halevy Donin, *To Pray as a Jew*, 286-287.
- 26 Two additional Jewish women should also be mentioned. Let us remember Mary, the mother of Jesus. This young Jewish girl became a mother in a very difficult situation at a very awkward time. We must also remember her much older relative Elisabeth. Had our culture been the dominant force of that ancient era, an unmarried, pregnant, little girl from a poor family would have been sent to Planned Parenthood. Her baby would have been aborted in a room next to Elisabeth. The old lady was barren throughout her entire marriage. A late-in-life, unexpected pregnancy would now be cause for fear

instead of celebration. Modern experts may have advised against an older woman carrying a child to birth. Abortion might have been advised to avoid risk to the mother or a potentially unhealthy fetus. We thank God that these miraculous events were part of His salvation plan of the ages. John the Baptist was a healthy living infant in the womb of Elisabeth. An unborn "fetus" was the first to recognize and acknowledge the soon-coming birth of our Messiah Jesus.

27 Every non-Jewish believer in Jesus may wish to remember that they have been adopted into the family of God. A review of Romans chapters 8-11 provides great insights into this truth.

28 Hayyim Schauss, *The Jewish Festivals, History & Observance*, 80-81.

29 Michigan Congresswoman, Rashida Tlaib tweeted comments in 2020 from articles written by Hanan Ashrawi "the founder of the antisemitic, terrorist-apologist organization known as MIFTAH, the group that offered to sponsor Tlaib and Rep. Ilhan Omar's (D-Minn.) trip to Israel last year before Israel denied them both entry for their involvement with anti-Israel movements. For those unfamiliar, MIFTAH has published an article claiming the blood libel against Jews to be true, a lie that accuses Jews of murdering Christian children in order to use their blood to make matzah at Passover." <https://thefederalist.com/2020/01/27/rashida-tlaib-retweets-modern-day-blood-libel-and-media-remains-silent/>

30 Schauss, *The Jewish Festivals, History & Observance*. 56-58.

31 Ibid. 56 (Mishnah Pesachim X, 6).

32 It is my prayer that Jerusalem remain Israel's undivided, eternal capital. I am personally grateful that the American Embassy and embassies from other nations have finally been moved to Jerusalem. Passover has always been a powerful reminder to the nation of Israel that we must celebrate redemption. The result of the First Jewish Revolt brought the destruction of Herod's Temple in approximately 70 CE. In the immediate aftermath of the Second Jewish Revolt (approximately 135 CE), Rome's scorched earth policy nearly wiped Israel's capital, Jerusalem, off the earth. The Romans functionally removed Israel from the map by changing its identity to the derogatory name of Philistia or Palestine. The Philistines were Israel's ancient arch enemies. Pagan Rome inaugurated the worst possible insult to God's people by renaming it Palestine. That is why I wince when people use this intentional insult to refer to Israel. It was the description given to God's property by God's enemies. A similar fate happened to Jerusalem. Roman Emperor Hadrian changed the name to Aelia Capitolina. The name represented the pagan god Jupiter to whom the city was dedicated and to whom a temple was built. Jupiter Capitolinus was an insult to the Jews who had been exiled from their eternal capital--Jerusalem. God has restored out capital. I give Him praise.

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PRIMARY BIBLE TEXTS

RELEVANT TO PASSOVER FROM BOTH
THE JEWISH SCRIPTURES AND
THE CHRISTIAN NEW TESTAMENT



(Used by permission from The Tree Of Life Version of the Bible)



ADONAI your God, who brought you out from under the burdens of the Egyptians. ⁸So I will bring you into the land that I swore to give to Abraham, to Isaac and to Jacob, and give it to you as an inheritance. I am ADONAI.” (*Exodus 6:2-8*)

PRIMARY BIBLE TEXTS RELEVANT TO PASSOVER FROM BOTH THE JEWISH SCRIPTURES AND THE CHRISTIAN NEW TESTAMENT

Passover requirements explained for sacrifice of a paschal lamb, the required blood covering, the eating of unleavened bread (*matzot*) and bitter herbs, a hasty departure from Egypt, and the command to remove all leaven (*hametz*).

QUESTION:

WHY OBSERVE THE BIBLICAL FESTIVAL OF PASSOVER?

ANSWERED FROM:

THE TREE OF LIFE MESSIANIC JEWISH BIBLE (TLV)

God (ADONAI) established His covenant promise with the families of Abraham, Isaac, and Jacob. Moses was called to lead the children of Israel (Bnei-Yisrael) out of bondage from Egypt. In so doing, God's covenant was extended to the entire nation of Israel.

God spoke further to Moses and said to him, “I am ADONAI. ¹I appeared to Abraham, to Isaac and to Jacob, as *El Shaddai*. Yet by My Name, ADONAI, did I not make Myself known to them. ⁴I also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage where they journeyed. ⁵Furthermore, I have heard the groaning of *Bnei-Yisrael*, whom the Egyptians are keeping in bondage. So I have remembered My covenant. ⁶Therefore say to *Bnei-Yisrael*: I am ADONAI, and I will bring you out from under the burdens of the Egyptians. I will deliver you from their bondage, and I will redeem you with an outstretched arm and with great judgments. ⁷I will take you to Myself as a people, and I will be your God. You will know that I am

Now ADONAI spoke to Moses and Aaron in the land of Egypt saying, ²“This month will mark the beginning of months for you; it is to be the first month of the year for you. ³Tell all the congregation of Israel that on the tenth day of this month, each man is to take a lamb for his family one lamb for the household. ⁴But if the household is too small for a lamb, then he and his nearest neighbor are to take one according to the number of the people. According to each person eating, you are to make your count for the lamb. ⁵Your lamb is to be without blemish, a year old male. You may take it from the sheep or from the goats. ⁶You must watch over it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel is to slaughter it at twilight. ⁷They are to take the blood and put it on the two doorposts and on the crossbeam of the houses where they will eat it. ⁸They are to eat the meat that night, roasted over a fire. With *matzot* and bitter herbs they are to eat it. ⁹Do not eat any of it raw or boiled with water, but only roasted with fire—its head with its legs and its innards. ¹⁰So let nothing of it remain until the morning. Whatever remains until the morning you are to burn with fire. ¹¹Also you are to eat it this way: with your loins girded, your shoes on your feet and your staff in your hand. You are to eat it in haste. It is ADONAI’s Passover. ¹²“For I will go through the land of Egypt on that night and strike down every firstborn, both men and animals, and I will execute judgments against

all the gods of Egypt. I am ADONAI. ¹³The blood will be a sign for you on the houses where you are. When I see the blood, I will pass over you. So there will be no plague among you to destroy you when I strike the land of Egypt. ¹⁴“This day is to be a memorial for you. You are to keep it as a feast to ADONAI. Throughout your generations you are to keep it as an eternal ordinance. ¹⁵For seven days you are to eat *matzot*, but on the first day you must remove *hametz* from your houses, for whoever eats *hametz* from the first day until the seventh day, that soul will be cut off from Israel. (*Exodus 12:1-15*)

God detailed the required festival observances and subsequent punishment for disobedience. Passover brought deliverance to God’s people. Their release followed the horrific 10th plague which brought “the destroyer” and death to every firstborn male in Egypt. Israel’s salvation was followed by the corporate worship of God by His people. Homes covered by the blood of the lamb were spared from tragic suffering. In remembrance of God’s miraculous deliverance, this festival was ordained to be celebrated in perpetuity by those who serve ADONAI.

For seven days no *hametz* is to be found in your houses, for whoever eats *hametz*, that soul will be cut off from the congregation of Israel, whether he is an outsider or one who is born in the land. ²⁰You are to eat no *hametz*; in all your houses you are to eat *matzot*. ²¹Then Moses called for all the elders of Israel and said to them, “Go, select lambs for your families and slaughter the Passover lamb. ²²You are to take a bundle of hyssop, dip it in the blood that is in the basin, and apply it to the crossbeam and two doorposts with the blood from the basin. None of you may go out the door of his house until morning. ²³ADONAI will pass through to strike down the Egyptians, but when He sees the blood on the crossbeam and the two doorposts, ADONAI will pass over that door, and will not allow the destroyer to come into your houses

to strike you down. ²⁴Also you are to observe this event as an eternal ordinance, for you and your children. ²⁵“When you come into the land which ADONAI will give you as He has promised, you are to keep this ceremony. ²⁶Now when it happens that your children ask you, ‘What does this ceremony mean to you?’ ²⁷You are to say, ‘It is the sacrifice of ADONAI’s Passover, because He passed over the houses of *Bnei-Yisrael* in Egypt, when He struck down the Egyptians, but spared our households.’” So the people bowed their heads and worshipped. ²⁸Then *Bnei-Yisrael* went and did it. They did just as ADONAI had commanded Moses and Aaron. ²⁹So it came about at midnight that ADONAI struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh sitting on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn cattle. ³⁰Then Pharaoh rose up in the night, he and all his servants and all the Egyptians, and there was loud wailing in Egypt. For there was not a house where someone was not dead. ³¹So he called for Moses and Aaron at night and said, “Rise up, go out from my people, both you and *Bnei-Yisrael*, go, serve ADONAI (*Exodus 12:19-31a*)

The “Last Supper” is described in all four Gospels. It was the final Passover *seder* of Yeshua HaMaschiach—Jesus Christ.

Now on the first day of *matzah*, the disciples came to Yeshua, saying, “Where do You want us to prepare for You to eat the Passover?” ¹⁸He said, “Go into the city to a certain man, and tell him, ‘The Teacher says, “My time is near; at your house I am to keep the Passover with My disciples.”’” ¹⁹The disciples did as Yeshua had ordered them, and they prepared the Passover. ²⁰Now when it was evening, Yeshua was reclining at the table with the Twelve. (*Matthew 26:17-20*)

Now on the first day of *matzah*, when they were slaughtering the Passover lamb, *Yeshua*'s disciples say to Him, "Where do You want us to go and prepare for You to eat the Passover?" ¹³ He sends two of His disciples and tells them, "Go into the city, and a man carrying a jar of water will meet you. Follow him, ¹⁴ and wherever he enters, tell the homeowner, 'The Teacher says, "Where is My guest room, where I may eat the Passover with My disciples?"' ¹⁵ He will show you a large upper room, furnished and ready. Make preparations for us there." ¹⁶ The disciples went out, came to the city, and found just what *Yeshua* had told them. And they prepared the Passover. ¹⁷ When it was evening, He came with the Twelve. (*Mark 14:12-17*)

Then came the day of *matzah* when the Passover lamb had to be sacrificed. ⁸ Now *Yeshua* sent Peter and John, saying, "Go and prepare the Passover for us, so we may eat." ⁹ Then they said to Him, "Where do You want us to prepare?" ¹⁰ And He said to them, "Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters. ¹¹ And say to the owner of the house, 'The Teacher says to you, "Where is the guest room where I may eat the Passover with My disciples?"' ¹² And with that, he will show you a large upper room, fully furnished. Make preparations there." ¹³ So they left and found just what *Yeshua* had told them, and they prepared the Passover. ¹⁴ When the hour came, *Yeshua* reclined at table, and the emissaries with Him. ¹⁵ And He said to them, "I have eagerly desired to eat this Passover with you before I suffer. ¹⁶ For I tell you, I will never eat it again until it is fulfilled in the kingdom of God." ¹⁷ And when He had taken a cup and offered the *bracha*, He said, "Take this and share it among yourselves. ¹⁸ For I tell you that I will never drink of the fruit of the vine from now on, until the kingdom of God comes." ¹⁹ And when He had taken *matzah* and offered the *bracha*, He broke it and gave it to them, saying, "This is My body, given for you. Do this in memory of Me."

²⁰ In the same way, He took the cup after the meal, saying, "This cup is the new covenant in My blood, which is poured out for you. (*Luke 22:7-20*)

Now it was just before the feast of Passover. *Yeshua* knew that His hour had come to depart from this world to the Father. Having loved His own who were in the world, He loved them until the end. ² While the *seder* meal was happening . . . (*John 13:1-2a*)

The Apostle Paul compares sin to *hametz*. He warns followers of *Yeshua* to "get rid of" such *hametz*. It is revealed that the Messiah is our Passover Lamb and we should "celebrate the feast . . . (with) *matzah* of sincerity and truth."

Your boasting is no good. Don't you know that a little *hametz* leavens the whole batch of dough? ⁷ Get rid of the old *hametz*, so you may be a new batch, just as you are unleavened—for Messiah, our Passover Lamb, has been sacrificed. ⁸ Therefore let us celebrate the feast not with old *hametz*, the *hametz* of malice and wickedness, but with unleavened bread—the *matzah* of sincerity and truth. (*1st Corinthians 5:6-8*)

Communion instituted by Paul based on the directions given by *Yeshua* at His final Passover *seder*.

For I received from the Lord what I also passed on to you—that the Lord *Yeshua*, on the night He was betrayed, took *matzah*; ²⁴ and when He had given thanks, He broke it and said, "This is My body, which

is for you. Do this in memory of Me.”²⁵ In the same way, He also took the cup, after supper, saying, “This cup is the new covenant in My blood. Do this, as often as you drink it, in memory of Me.”²⁶ For as often as you eat this bread and drink this cup, you proclaim the Lord’s death until He comes.²⁷ Therefore whoever eats the bread or drinks the Lord’s cup in an unworthy manner will be guilty of the body and the blood of the Lord.²⁸ But a man must examine himself, and then let him eat of the bread and drink from the cup.²⁹ For the one who eats and drinks without recognizing the body, eats and drinks judgment on himself. (1st *Corinthians* 11:23-29)

The biblical festival of Passover was ordained by God to ensure that His miraculous deliverance was remembered by His people through every generation forever. Messiah *Yeshua* has become our Passover Lamb. His sacrifice provides deliverance to all Jews and Gentiles who believe. Together, we are “one new man” called to live in peace (*shalom*). Therefore, the blessing of Passover is no longer limited to being a Jewish celebration. By grace, Gentiles have been welcomed into the commonwealth of Israel and should celebrate our shared history.

For by grace you have been saved through faith. And this is not from yourselves—it is the gift of God.⁹ It is not based on deeds, so that no one may boast.¹⁰ For we are His workmanship—created in Messiah *Yeshua* for good deeds, which God prepared beforehand so we might walk in them.¹¹ Therefore, keep in mind that once you—Gentiles in the flesh—were called “uncircumcision” by those called “circumcision” (which is performed on flesh by hand).¹² At that time you were separate from Messiah, excluded from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world.¹³ But now in Messiah *Yeshua*, you who once were far off have been brought near by the blood of the Messiah.¹⁴ For He is our *shalom*, the One who made the two into one and broke down

the middle wall of separation. Within His flesh He made powerless the hostility—¹⁵ the law code of mitzvot contained in regulations. He did this in order to create within Himself one new man from the two groups, making *shalom*,¹⁶ and to reconcile both to God in one body through the cross—by which He put the hostility to death.¹⁷ And He came and proclaimed *shalom* to you who were far away and *shalom* to those who were near —¹⁸ for through Him we both have access to the Father by the same *Ruach*.¹⁹ So then you are no longer strangers and foreigners, but you are fellow citizens with God’s people and members of God’s household.²⁰ You have been built on the foundation made up of the emissaries and prophets, with Messiah *Yeshua* Himself being the cornerstone.²¹ In Him the whole building, being fitted together, is growing into a holy temple for the Lord.²² In Him, you also are being built together into God’s dwelling place in the *Ruach*.
(*Ephesians* 2:8-22)



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