



Passover Haggadah Introduction

On the table will be:

- ~ Two candles in candlesticks (with of course something to light them with nearby.)
- ~ A Seder plate with six symbolic foods (there are special plates, from high end to basic paper or plastic which have labeled compartments): 1) Horseradish 2) Romaine lettuce 3) Either parsley, celery or lettuce 4) Roasted hardboiled egg 5) Roasted neck or leg bone of chicken 6) Charoset (a pasty mixture of chopped apples or applesauce, chopped walnuts, cinnamon, and grape juice. There are variations to the recipe, but that is what we use. Adjust amounts to create a paste like texture. Prepare a lot, far more than is needed for the Seder plate as this is a tasty Seder favorite!)
- ~ A plate with three covered matzo, the middle one unevenly broken.
- ~ A pillow for the leader to lean back on.
- ~ Salt water in a small bowl.
- ~ Wine glasses at each place setting.
- ~ An extra wine glass.

On hand for each participant you will want to have red/purple grape juice (which we do instead of wine) enough for 4 sips each (which we do instead of four full glassfuls each), matzo, a generous amount of charoset, and a copy of the Haggadah. You might also want one or more Bibles hardcopy or online versions. Here are a couple of online ones that I like.

The Tanakh only: www.chabad.org/library/bible_cdo/aid/63255/jewish/The-Bible-with-Rashi.htm

The Old and New Testament: www.biblegateway.com

If you decide to host a holiday meal following the Seder service, it has many different options. As long as the menu does not include any foods with yeast (leaven), it is a Passover holiday meal. In the strict religious sense, leaven is “puffed up” food made of wheat, barley, oat, spelt or rye flour which has come in contact with water or moisture, and was not fully baked within eighteen minutes from the moment of contact. Many also consider legumes, such as corn and rice to be leaven because their textures are similar to the above grains. Some consider quinoa acceptable, others do not.

Some suggestions for the meal are gefilte fish as the appetizer, salad, then matzo ball soup (can be chicken or vegetable soup based.) For the meat eaters, brisket, roast chicken, or turkey breast for the main dish along with green beans or carrots, potato kugel, potato latkes, or mashed potato, and any flourless dessert such as chocolate covered matzo, flourless chocolate cake or macaroons. Meatless main dish options include matzo pizza, salmon, riced cauliflower based recipes, crustless quiches, matzo brei and so much more! You can find tons of options online.



You might want to prepare some fun visuals in advance, especially if you have young children at the gathering or simply want to make this more interactive. Suggested visuals for the group or for each participant are: paper chains or toy handcuffs, paper candles or unlit real candles, paper plates with the six symbolic items drawn on it/crayons for the children or pre made paper/plastic Seder plates, either one bag of plagues or several; there are store bought versions or you can create your own, and figures or pictures of Moses and Pharaoh. As bowling is a favorite hobby in our family, an amusing visual I found last year was a Passover Ten Plagues Bowling Kit.



There is one leader of the service (or perhaps you will have a couple of different leaders) and assorted readers. It is a wonderful experience to rotate readers so that everyone present is involved and engaged. Side notes/prop suggestions are in italics. I did write out the name of God although most Haggadahs as they are designed for print would utilize the traditional G-d. Scroll down to reach the Haggadah which begins on the next page. Enjoy and be blessed!



Passover Haggadah

(To be more dramatic, you might want to start with the leader chained in a paper chain or toy handcuffs as the leader begins the service. It is a definite attention grabber.)

Leader: We are gathered this evening to observe and remember Passover, also known as Pesach, and the Feast of the unleavened bread. Seder means order, and we follow the order of the fifteen steps outlined in the teaching tool, the Haggadah. Each step is highly symbolic and is done in remembrance of some aspect of God's deliverance (rescue from bondage or slavery) of His people. *(Hold up the chains/handcuffs. The leader might want to break out of the chain/handcuff at this point.)* This celebration is about deliverance from physical slavery, however bondage can also be emotional, spiritual, or religious.

Lighting the candles:

(Female Head of Household)

Light is a symbol of God's presence. Let us ask God who is our light to illuminate our path. Isaiah 42:16 "And I will lead the blind on a road they did not know; in paths they did not know I will lead them; I will make darkness into light before them, and crooked paths into straight ones. These things, I will do them and I will not forsake them." *(Participants hold up their candles as the Seder ones are being lit.)* Blessed are You, Lord our God, King of the universe, who makes our lives holy with your commandments, and commands us to kindle these holiday lights. Baruch atah adonai elohaynu melekh haolam asher kidshanu b'mitzvotav v'tseevanu l'hadleek ner shel Yom Tov.

Passover in the Bible:

(Various readers)

Deuteronomy Chapter 6: Verses:

4. Hear, O Israel: The Lord is our God; the Lord is one. **5.** And you shall love the Lord, your God, with all your heart and with all your soul, and with all your means. **21.** We were slaves to Pharaoh in Egypt, and the Lord took us out of Egypt with a strong hand. **22.** And the Lord gave signs and wonders, great and terrible, upon Egypt, upon Pharaoh, and upon all his household, before our eyes. **23.** And He brought us out of there, in order that He might bring us and give us the land which He swore to our fathers.

Exodus Chapter 12: Verses:

5. You shall have a perfect male lamb...**6.** And you shall keep it for inspection until the fourteenth day of this month, and the entire congregation of the community of Israel shall slaughter it in the afternoon. **7.** And they shall take [some] of the blood and put it on the two doorposts and on the lintel, on the houses in which they will eat it. **8.** And on this night, they shall eat the flesh, roasted over the fire, and unleavened cakes; with bitter herbs they shall eat it. **11.** And this is how you shall eat it: your loins girded, (loins are the pelvic region and the clothing of the day often hung down. It was instruction to pull up and tighten the garment to make moving quickly easier) your shoes on your feet, and your staff (rod) in your hand; and you shall eat it in haste it is a Passover sacrifice to the Lord. **12.** I will pass through the land of Egypt on this night, and I will smite (destroy) every firstborn in the land of Egypt, both man and beast, and upon all the gods of Egypt will I wreak judgments I, the Lord. **13.** And the blood will be for you for a sign upon the houses where you will be, and I will see the blood and skip over you, and there will be no plague to destroy [you] when I smite the [people of the] land of Egypt. **14.** And this day shall be for you as a memorial, and you shall celebrate it as a festival for the Lord; throughout your generations. **18.** In the first [month], on the fourteenth day of the month in the evening, you shall eat unleavened cakes, until the twenty first day of the month in the evening. **19.** For seven days, leavening shall not be found in your houses.

Additional Notes:

(Various readers)

Some will observe the physical commandment to clean our homes and workplaces of Chametz (leaven) and then to not eat leaven for the holiday period. (In the strict religious sense, leaven is “puffed up” food made of wheat, barley, oat, spelt or rye flour which has come in contact with water or moisture, and was not fully baked within eighteen minutes from the moment of contact. Many also consider legumes, such as corn and rice to be leaven because their textures are similar to the above grains. Some consider quinoa acceptable, others do not.)

Physical symbolizes the spiritual. Leaven in scripture symbolizes sin, which is anything short of the absolute holiness of our sovereign God. Jeremiah 33:6 “Behold, I will bring healing and cure, and I will cure them, and I will reveal to them a greeting of peace and truth.” A terrific block of scripture to read and delve into during the seven day holiday period is [Isaiah 52](#) and [Isaiah 53](#). I also discuss [Isaiah 53 on my blog](#).

A part of that block of scripture is: “Despised and rejected by men, pained because of our transgressions, crushed because of our iniquities; the chastisement of our welfare was upon Him, and with His wound we were healed. We all went astray like sheep, we have turned, each one on his way, and the Lord accepted his prayers for the iniquity of all of us. He was oppressed, and He was afflicted, yet he would not open His mouth; like a lamb to the slaughter He would be brought, He committed no violence, and there was no deceit in his mouth. He poured out His soul to death, and with transgressors He was counted; and He bore the sin of many, and interceded for the transgressors.”

Furthermore: We are made from dust ([Genesis 2:7](#)), and to dust we will return to an eternal destiny ([Genesis 3:19](#).)

Those who sleep in the dust of the earth will awaken, some for eternal life [heaven], and some for disgrace, for eternal abhorrence [hell] ([Daniel 12:2](#).) [Isaiah 66:24](#) also talks about hell “And they shall go out and see the corpses of the people who rebelled against Me, for their worm shall not die, and their fire shall not be quenched, and they shall be an abhorring for all flesh.”

God is holy, perfect, just, faithful, righteous ([Deuteronomy 32:4](#), [Job 8:3](#).) **The one God** has a triune nature ([Genesis 1:26](#), [Genesis 3:22](#), [Genesis 11:7](#), [Isaiah 6:8](#), [Isaiah 48:16](#).) The three form one as does $1 \times 1 \times 1 = 1$.

Abram believed in the Lord, and He accounted it to him as righteousness, salvation by faith, prior to the Mosaic Law ([Genesis 15:6](#).)

Sin was in the world before the Law was given ([Genesis 4:7-11](#), [Genesis 6:5](#).)

The Law was given to make us conscious of sin. It did not contain the power to save anyone ([Habakkuk 2:4](#).)

To temporarily reconnect us with God, He required sacrifices, almost all involving shed blood, in order to provide atonement, temporary covering over the sin ([Leviticus 4](#), [Leviticus 16](#), [Numbers 15](#), [Deuteronomy 12](#).) When the temple altar was destroyed, God ended the animal sacrifices.

God made it clear that He would be forming a new covenant with a new heart and His spirit placed within us ([Jeremiah 31:30-33 Tanakh](#) [[Jeremiah 31:31-34 OT](#)], [Jeremiah 32:37-40](#), [Jeremiah 33:14-16](#), [Ezekiel 16:58-63](#), [Ezekiel 36:26-29](#), [Ezekiel 37:21-26](#), [Isaiah 55:3-8](#).)

Explanation of the Seder plate:

(Leader) (Children can point to or color in each item on their plate.)

Maror, the bitter herbs. Usually horseradish. This symbolizes the bitterness of Egyptian slavery. It can be extended further by it symbolizing any level of slavery; slavery to absolutely anything that moves your focus from God, or slavery to religious works believing that these are required to earn favor with God, or with other people.

Chazert (hazeret), another bitter herb, usually romaine lettuce whose roots are bitter tasting. It represents the hyssop branches used to apply the blood of the lamb to the doorpost ([Exodus 12:22](#).)

Karpas is a vegetable to dip into salt water. Either parsley, celery, or lettuce is used and it represents spring, rebirth, new beginning. The salt water represents tears that the Israelites shed as slaves, or that anyone who is enslaved to anything may shed in their pain, frustration, entrapment.

Beitzah (pronounced beyah) a roasted hardboiled egg. The egg is a symbol of spring and rebirth. It is roasted brown to remind us of our mourning at the destruction of the Second Temple in Jerusalem in 70 AD. The prayer for the building of a Third Temple is a formal part of the traditional daily Jewish prayer services. The word Beitzah also means "want" or "desire" so it implies the love God has for His people, and His desire to free people from bondage and bring them to His salvation.

Z'roa (or Zeroa) is a shankbone, usually a chicken neck or leg bone that is roasted representing the Pesach (or Paschal) lamb, which was sacrificed as a special offering on the eve of the exodus from Egypt.

In the original Passover it was the entire lamb that was central to the observance. [Exodus 12:5](#) You shall have a perfect male lamb in its [first] year; you may take it either from the sheep or from the goats. [Exodus 12:7](#) And they shall take [some] of the blood and put it on the two doorposts and on the lintel, on the houses in which they will eat it. [Exodus 12:46](#) "It must be eaten in one house; you shall not take any of the meat out of the house to the outside, neither shall you break any of its bones."

Though the Passover lamb was central to the feast as described by Moses in the Torah, today there is no lamb eaten at Passover Seders. After the destruction of the Temple, the Passover sacrifice could no longer be properly made, so lamb was no longer eaten at the feast.

In addition, [Genesis 22:7-8](#) And Isaac spoke to Abraham his father, and he said, "My father!" And he said, "Here I am, my son." And he said, "Here are the fire and the wood, but where is the lamb for the burnt offering?" And Abraham said, "God will provide for Himself the lamb for the burnt offering, my son." And they both went together. [Isaiah 53:7](#) He was oppressed, and he was afflicted, yet he would not open his mouth; like a lamb to the slaughter he would be brought, and like a ewe that is mute before her shearers, and he would not open his mouth. **Who or what is being spoke of in these scriptures?**

Charoset (or Haroset) is a pasty mixture of apples, nuts, cinnamon, and grape juice ground and combined together to resemble the mortar, or clay which the Israelite slaves used to make bricks for building Pharaoh's cities and palaces. The charoset is sweet because the sweetness is symbolic of God's mercy and grace. Charoset includes red/purple grape juice. This symbolizes blood, a foundational concept in this holiday celebration.

On a separate plate there are three covered matzo, the middle one unevenly broken. When Pharaoh freed the Israelites, they left in such a hurry that they could not wait for bread dough to rise (leaven.) Matzo is unleavened bread. When the matzo is made, the dough is rolled out and rows of holes are punched in to help it cook. When the matzo is cooked, the dough between the rows of holes becomes brown while the dough where the holes are remains beige.

There is a pillow at the leader's place at the table as a symbol to recline, relax, be at ease; a symbol of freedom.



The Seder has 15 steps.

(Any reader)

1) Kadesh. Sanctification; committing yourself to holiness. Even the most ordinary activities can be made holy; it all depends on one's intent and mindset about it, if we are doing it in a way that honors God, or for selfish reasons or ambition. [Leviticus 20:26](#) states that as God is holy, He has set His people apart as holy. When we receive God and His truth, He clothes us in His holiness, and that is what will progressively flow out of us. As many scriptures state, a few being [Isaiah 64:5](#) (Tanakh) [64:6](#) (Old Testament); [Psalm 14:1-3](#); [Psalm 53:2-4](#) (Tanakh) [53:1-3](#) (Old Testament), none of us are holy on our own merit, even when our actions are good ones.

All fill and then raise the first cup of grape juice, the leader recites the Kiddush, and all drink their first sip. *(Leader)* Baruch attah Adonai, eloheynu melech ha-olam, boray p'ri ha-gafen. Blessed are You, Lord our God, King of the universe, Who creates the fruit of the vine. Baruch attah Adonai, eloheynu melech ha-olam, she-he-he-yanu, ve-kiy'manu, ve-higi-anu la-z'man ha-zeh. Blessed are You, Lord our God, King of the universe, Who has kept us alive, sustained us and brought us to this season.

(Any reader)

2) Urchatz means "washing." It involves washing your hands from a cup. *(In our house we read this and reflect on the meaning but don't actually do the washing.)* This is a cleansing however no blessing is recited. Let us wash our hands. [Isaiah 43:19](#) "Behold, I will do something new, now it will spring forth; Will you not be aware of it? I will even make a roadway in the wilderness, rivers in the desert."

(Leader)

3) Karpas- The leader of the Seder dips the Karpas, (parsley, celery or other leafy greens) in salt water. This symbolizes the tears and pain of the Israelites as they were slaves to Pharaoh in Egypt. We are reminded of how painful it is to be enslaved to anything; bad habits, wrong attitudes, a belief that we have to keep striving to be "good enough" to earn favor with God or other people.

We recite the blessing over vegetables. Baruch ata adonai eloheinu melech ha'olam bore peri ha'adama Yachatz. Blessed are You, Lord our God, King of the universe, who makes the earth fruitful.

(Any reader)

4) Yachatz- We traditionally put three matzos on our Seder plate. The middle matzo on the Seder plate is broken into two unequal pieces. The larger part is put aside, wrapped in a napkin, for later use as the Afikomen. The Afikomen is hidden by the children and later on in the Seder, the leader has to find it. When found, the leader unwraps it and holds it up for all to see, and the children receive a reward of money, a treat of candy, or a small toy. *(That is the tradition that has been passed down in my family. Other families may have the leader hide the Afikomen and the children have to find it. The child who finds it would receive a prize.)* The Afikomen is then divided among the participants of the Seder meal as a part of the dessert.

There are different interpretations of why three matzos and why the middle piece is broken.

One interpretation is that the three matzos are symbolic of the three classes of Jews: Priests, Levites, and Israelites, all of whom were liberated from Egyptian bondage. The middle piece recalls God's splitting of the Sea of Reeds to allow the Jewish people to cross out of Egypt on dry land.

Another is that the three matzos represent the three Temples, two of which have been destroyed, and the third of which will be built tying into the appearance of the Messiah. (*1st built mid-10th century BC and destroyed 587 BC. 2nd built 6th century BC and destroyed in 70 AD.*)

Another interpretation is that three represents Abraham, Isaac, and Jacob, known as the Patriarchs, who are the forefathers of the Hebrew people. The middle matzo, the one broken, the one symbolizing the Passover Lamb, corresponds to Isaac. How interesting that Isaac, the miraculously born son of Abraham, was taken to what would become the Temple Mount to be offered as a sacrifice ([Genesis 22:1-24.](#)) This is a prophetic picture. And so, another interpretation is that the three pieces represent God, the Messiah, and the Spirit of God; the fulfillment of the prophetic picture.

What is the significance of the word afikomen? It is a Greek word meaning "that which is coming" which is why the afikomen is considered the dessert, as well as fulfilling the anticipation of finding something that has been hidden.

The first Passover observance, mentioned in [Numbers 9:5](#), took place at Sinai. All sacrifices were to be done at the Temple. Before the destruction of the Temple in 70 AD, the Jewish community concluded the Passover meal with the eating of a small piece of lamb, emphasizing the importance of the Passover sacrifice. The tradition of the afikomen is not found in the Bible, it was begun sometime between the 2nd and 5th century AD, and is included in the oral Torah which is a collection of Jewish religious laws compiled by various Rabbis at the time. The introduction of the piece of the afikomen represents this sacrifice, is the final food eaten in the Seder service, and energizes the Seder with a deep sense of expectancy, the hope of the greater Passover redemption.

In the Hebrew letters, the word Matzo begins with a "Mem", followed by a "Tsade", and ending with a "Cheit" (pronounced hey), reading from right to left which is how Hebrew is read.



Mem comes from the Egyptian hieroglyphic symbol for water which had been simplified by the Phoenicians (an ancient civilization in Caanan) who is known for their spread of the alphabet upon which all major phonetic alphabets are derived. They simplified the word to their word for water, mem. The "Mem" is a picture of water, or specifically, waves of water. This letter carries with it the potential meanings of chaos or mighty or blood.



The "Tsade" is a picture of a man lying on his side. The picture illustrates the potential meanings of wait, chase, snare, hunting, or seeking.



The "Cheit" is a picture of a man trying to get our attention. It has the potential meanings of look, reveal, behold.

When we consider the context of the broken middle matzo of the Seder tradition, the implied meaning is "The Mighty One you seek was revealed." The meanings of the pictographs coincide perfectly to the tradition of hiding and then finding the matzo known as the Afikomen. The location of the Afikomen was revealed to the seeker. But if you did not seek, you did not find. **God as in all things, will provide that heart and that ability to seek.**

[Jeremiah 24:7](#) And I will give them a heart to know Me, for I am the Lord, and they shall be to Me for a people, and I will be to them for a God, for they shall return to Me with all their heart.

[Jeremiah 29:13](#) And you will seek Me and find [Me] for you will seek Me with all your heart.

(Leader)

5) Maggid- Maggid is a Hebrew word that means telling a story. The leader uncovers the matzos and raising the plate for all to see recites: "This is the bread of affliction, which the Israelites ate in Egypt. All who are hungry, come and eat. All who are needy, come and celebrate Passover." On Passover long ago, through miracles only God could perform, and faith, the Israelites left Egypt and slavery.

The message is universal. We are all afflicted (suffering, in trouble) if we are living a life separated from God, spiritually hungry and spiritually needy. Only through faith in God are we able to receive the invitation extended to us to experience true freedom. The story is not about us, it is completely about God, and what He has done for us

(Youngest child)

What makes this night different from all [other] nights?

- 1) On all nights we need not dip even once, on this night we do so twice!
- 2) On all nights we eat Chametz or matzo, and on this night only matzo.
- 3) On all nights we eat any kind of vegetables, and on this night maror!
- 4) On all nights we eat sitting upright or reclining, and on this night we all recline!

Mah nishtanah halyla hazeh mikol halaylot

- 1) She'bechol halaylot ain anu matbilin afilu pa'am echat, halyla hazeh shtei pe'amim?
- 2) She'bechol halaylot anu ochlim chametz o matza, halyla hazeh kulo maztah?
- 3) She'bechol halaylot anu ochlim she'ar yerakot, halyla hazeh maror?
- 4) She'bechol halaylot anu ochlim bain yoshvin bain mesubin, halyla hazeh kulanu mesubin?

(Leader)

The Torah spoke concerning the four sons: a wise one, a wicked one, a simple one, and one who is unable to ask.

What does the wise son say? The wise son seeks knowledge: "What is the meaning of the stipulations, decrees and laws the Lord our God has commanded you?" (Deuteronomy 6:20)

What does the wicked son say? The wicked son looks down on the beliefs of his people and scoffs: "What do you mean by this rite?" (Exodus 12:26)

What does the simple son say? The simple son asks a simple question, "What does this mean?" (Exodus 13:14)

What does the son say who is unable to ask? And the son who is unable to ask, the parent must teach: "It is because of what the Lord did for me when I went free from Egypt." (Exodus 13:8)

We will now tell the story of Passover (From [Exodus 1-15](#)). *(Have the Moses and Pharaoh held out)*
(Any readers)

The Israelites were already in the land of Egypt. A new king arose over Egypt and imposed great labor and hardship on the Israelites. But the more the Israelites were oppressed, the more they increased and spread out. The king then ordered that all newborn baby boys be killed.

A Levite woman conceived and bore a son and hid him for three months. After that time, she prepared a wicker basket and laid the child in the basket and placed it among the reeds by the bank of the Nile. The daughter of Pharaoh came down to bathe in the Nile and saw the basket among the reeds and had her slave girl fetch the basket.

The Pharaoh's daughter took pity on the child and made him her own son. She named him Moses, explaining, "I drew him out of water." Moses grew and had learned of his heritage. After witnessing an Egyptian beating an Israelite, he struck down the Egyptian and hid him in the sand. When Pharaoh learned of the matter, he sought to kill Moses, but Moses fled from Pharaoh. He arrived in the land of Midian, where he married his wife, Zipporah.

A long time had gone by and the king of Egypt died. The Israelites were groaning under bondage and cried out to God. God heard their cries. God appeared to Moses in a burning bush telling him that He would use Moses to lead His people out of Egypt into a land "flowing with milk and honey." So Moses returned to Egypt and Moses took the rod of God with him. Moses and his brother Aaron went to the Pharaoh to ask for the release of their people. But the Pharaoh's heart had been hardened and the Pharaoh would not release them from the bondage of slavery. Each time the Pharaoh refused to let the Israelites go, the land of Egypt came under a great plague. With the tenth and most awful plague, the heart of Pharaoh would be pierced.

And the blood on the houses where you are staying shall be a sign for you: when I see the blood, I will pass over you, so that no plague will destroy you when I strike the land of Egypt. ([Exodus 12:13](#))

This day shall be to you one of remembrance.

(Leader)

Let us fill our cups of grape juice a second time. A full cup is a sign of joy and on this night we are filled with joy in remembrance of God's mighty deliverance. Let us dip our little finger into the cup, allowing a drop of grape juice to fall. Each plague actually mocked an Egyptian god, caused a devastating effect, and had the same response from the Pharaoh each time, until the last one.

(Symbolic plagues can be pulled out from the bag of plagues as each is recited. We all "dip", the leader reads)

(Leader)

Blood: Water supply. Nile River turned to blood contaminating water supply, threat of disease. Pharaoh's heart was hardened. ([Exodus 7:14-24](#))

Frogs: Personal property. Property ruined, threat of disease. Pharaoh's heart was hardened. ([Exodus 8:1-5](#))

Lice: Personal comfort. Threat of disease. Pharaoh's heart was hardened. ([Exodus 8:16-19](#))

Wild Beasts: Land and all possessions. Causing pollution and uncleanness, threat of disease. Pharaoh's heart was hardened. ([Exodus 8:20-32](#))

Pestilence: Animal life. Animals dying of disease. Pharaoh's heart was hardened. ([Exodus 9:1-7](#))

Boils: Health and well-being. Inability to stand, work, and move around. Pharaoh's heart was hardened. ([Exodus 9:8-12](#))

Hail: The heavens, sky. Personal security, destruction of property, exposed livestock. Pharaoh's heart was hardened. ([Exodus 9:13-35](#))

Locusts: Food supply. Destruction of food supply. Pharaoh's heart was hardened. ([Exodus 10:1-20](#))

Darkness: Light was removed. Inability to see. Pharaoh's heart was hardened. ([Exodus 10:21-29](#))

Death of the firstborn: Life and death. Pharaoh's response: FREED God's People!!! ([Exodus 11:1-10](#))

(Leader)

And now we bless our second cup of grape juice, the cup of plagues. Ba-rukh a-tah A-do-nai E-lo-hey-nu Me-lekh ha-'o-lam bo-rey pri ha-ga-fen. Blessed are you, Lord our God, King of the Universe, who created the fruit of the vine. Drink the second sip of grape juice.

(Leader)

6) Rachtzah- Another washing of hands. [Isaiah 12:2-4](#) Here is the God of my salvation, I shall trust and not fear; for the strength and praise of the Eternal the Lord was my salvation. And you shall draw water with joy from the fountains of the salvation. And you shall say on that day, "Thank the Lord, call in His Name, publicize His deeds among the peoples; keep it in remembrance, for His Name is exalted.

This is a great time to revisit the scriptures on page 4 and discuss the concept of salvation. What were the Israelites saved from and to and what are we current day saved from and to? Again,

We are made from dust ([Genesis 2:7](#)), and to dust we will return to an eternal destiny ([Genesis 3:19](#).)

Those who sleep in the dust of the earth will awaken, some for eternal life [heaven], and some for disgrace, for eternal abhorrence [hell] ([Daniel 12:2](#).) [Isaiah 66:24](#) also talks about hell “And they shall go out and see the corpses of the people who rebelled against Me, for their worm shall not die, and their fire shall not be quenched, and they shall be an abhorring for all flesh.”

(Leader holding all the matzo on the Seder plate)

7) Motzi- We will now bless the matzo as a food. Ba-ruk h A-tah Adonai E-lo-hey-nu Me-lekh ha-'o-lam ha-mo-tzi le-khem min ha-'a-retz. Blessed are You, Lord our God, King of the universe, who brings forth bread from the earth.

(Leader holding the top and middle-half pieces of matzo)

8) Matzo - The matzo of Passover is not just food, but a fulfillment of a commandment. Let us bless the matzo. Ba-ruk h A-tah A-do-nai El-o-hey-nu Me-lekh ha-'o-lam a-she- kid-sha-nu B'-mitz-vo-tav v'-tzi-va-nu a-he-lot ma-tza. Blessed are You, Lord our God, King of the universe, Who has sanctified us with His commandments, and has commanded us concerning the eating of the matzo.

(Leader pointing to the Maror)

9) Maror (bitter herb, usually horseradish) - Ba-ruk h A-tah A-do-nai El-o-hey-nu Me-lekh ha-'o-lam a-she- kid-sha-nu B'- mitz-vo-tav v'-tzi-va-nu a-he-lot Ma-ror. Blessed are you, Lord our God, King of the universe, Who has sanctified us with His commandments, and has commanded us concerning the eating of the maror.

(Any reader)

10) Korech - The bitter herb and the charoset together remind us of how hard the Israelite slaves worked in Egypt. Charoset is the glue, the cement, the mortar. Slavery/bondage (the bitter herb) on the matzo is bitter. **When the charoset is added** on to the bitter herb on the matzo, we now have the sweet glue of God's grace pouring over us.

The bitter herb in the Seder service is always on the matzo with the charoset as a reminder that God looks at our heart. [Ezekiel 36:26-27](#). And I will give you a new heart, and a new spirit will I put within you, and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh. And I will put My spirit within you and bring it about that you will walk in My statutes and you will keep My ordinances and do [them]. Everyone at the Seder eats matzo with the bitter herb and the charoset. *(While we do focus on the meaning of the bitter herb and the charoset together, we generally totally devour the matzo with just the charoset...a delicious holiday treat!)*

(Leader)

A traditional song in the Passover Seder is "Dayenu", a song thanking God for bringing us, the Israelites, out of Egypt. The leader reads the stanzas one at a time, and everyone will respond, "Dayenu" – meaning, “it would have been enough.” (Pronounced Die Ay Nu) Dayenu is a reminder to remember all the miracles in our lives. We can actively seek a reason to be grateful, a reason to say “Dayenu.”

If He had brought us out from Egypt, and had not carried out judgments against them Dayenu, it would have sufficed us!
day day enu, day day enu, day day enu, day enu

בְּהֵם עָשָׂה וְלֹא מִמִּצְרַיִם הוֹצִיאָנוּ אֱלֹהֵינוּ שְׁפָטִים

If He had carried out judgments against them, and not against their idols Dayenu, it would have sufficed us!
day day enu, day day enu, day day enu, day enu

עָשָׂה וְלֹא שְׁפָטִים בְּהֵם עָשָׂה אֱלֹהֵינוּ בְּאֱלֹהֵיהֶם

If He had destroyed their idols, and had not smitten their first-born Dayenu,
it would have sufficed us!

את הרג ולא באלהיהם עשה אלו
דינו בכוריהם

day day enu, day day enu, day day enu, day enu

If He had smitten their first-born, and had not given us their wealth Dayenu,
it would have sufficed us!

את לנו נתן ולא בכוריהם את הרג הוא
דינו ממונם

day day enu, day day enu, day day enu, day enu

If He had given us their wealth, and had not split the sea for us Dayenu, it
would have sufficed us!

לנו קרע ולא ממונם את לנו נתן אלו
דינו הים את

day day enu, day day enu, day day enu, day enu

If He had split the sea for us, and had not taken us through it on dry land
Dayenu, it would have sufficed us!

העבירנו ולא הים את לנו קרע אלו
דינו רבה בך בתוכו

day day enu, day day enu, day day enu, day enu

If He had taken us through the sea on dry land, and had not drowned our
oppressors in it Dayenu, it would have sufficed us!

ושקע ולא בתרבה בתוכו העבירנו אלו
דינו תוכו צרינו

day day enu, day day enu, day day enu, day enu

If He had drowned our oppressors in it, and had not supplied our needs in
the desert for forty years Dayenu, it would have sufficed us!

ויצרכנו ספק ולא בתוכו צרינו שקע אלו
דינו שנה ארבעים במדבר

day day enu, day day enu, day day enu, day enu

If He had supplied our needs in the desert for forty years, and had not fed
us the manna Dayenu, it would have sufficed us!

שנה ארבעים במדבר צרכנו ספק אלו
דינו המן את האכילנו ולא

day day enu, day day enu, day day enu, day enu

If He had fed us the manna, and had not given us the Shabbat Dayenu, it
would have sufficed us!

את לנו נתן ולא המן את האכילנו אלו
דינו השבת

day day enu, day day enu, day day enu, day enu

If He had given us the Shabbat, and had not brought us before Mount Sinai
Dayenu, it would have sufficed us!

קרבנו ולא השבת את לנו נתן אלו
דינו סיני הר לפני

day day enu, day day enu, day day enu, day enu

If He had brought us before Mount Sinai, and had not given us
the Torah Dayenu, it would have sufficed us!

לנו נתן ולא סיני הר לפני קרבנו אלו
דינו התורה את

day day enu, day day enu, day day enu, day enu

If He had given us the Torah, and had not brought us into the land of Israel
Dayenu, it would have sufficed us!

הכניסנו ולא התורה את לנו נתן אלו
דינו ישראל לארץ

day day enu, day day enu, day day enu, day enu

If He had brought us into the land of Israel, and had not built for us the
Temple Dayenu, it would have sufficed us!

בנה ולא ישראל לארץ הכניסנו אלו
דינו הבחירה בית את לנו

day day enu, day day enu, day day enu, day enu

(Leader)

11) Shulchan Orech- The holiday meal is now eaten and during the meal, whoever is hiding the afikomen
hides it.

(Leader)

12) Tzofun- After the meal, whoever is looking for the afikomen, looks for it. In our family tradition, the
leader of the Seder goes to look for it. When it is found, a small amount of money, a candy treat, or small toy is
given to each child.

(Leader)

13) Bairach- Blessings after the meal. (*A third cup of grape juice is filled.*) Let us fill our cups for the third time this evening. (Lifting the cup) This is the Cup of Redemption, symbolizing the blood of the Passover Lamb.

A cup of grape juice is also placed in the center of the table waiting for Elijah the prophet to announce the coming of the Messiah “Lo, I will send you Elijah the prophet before the coming of the great and awesome day of the Lord” ([Malachi 3:23](#) Tanakh, [Malachi 4:5](#) Old Testament.) God used Moses to bring redemption to the Israelites, freedom from slavery and entry into the Promised Land. Moses was a type of messiah, every aspect of his life drawing parallels to The Messiah who was to come. Current day, some believe we are waiting for His first appearance. Some believe that we are waiting for His second appearance. What does scripture tell us?

[Isaiah 53](#) “Despised and rejected by men, pained because of our transgressions, crushed because of our iniquities; the chastisement of our welfare was upon him, and with his wound we were healed. We all went astray like sheep, we have turned, each one on his way, and the Lord accepted his prayers for the iniquity of all of us. He was oppressed, and he was afflicted, yet he would not open his mouth; like a lamb to the slaughter he would be brought, He committed no violence, and there was no deceit in his mouth. He poured out his soul to death, and with transgressors he was counted; and he bore the sin of many, and interceded for the transgressors.”

God made it clear that He would be forming a new covenant with a new heart and His spirit placed within us ([Jeremiah 31:30-33](#) Tanakh [[Jeremiah 31:31-34](#) OT], [Jeremiah 32:37-40](#), [Jeremiah 33:14-16](#), [Ezekiel 16:58-63](#), [Ezekiel 36:26-29](#), [Ezekiel 37:21-26](#), [Isaiah 55:3-8](#).)

Rebellion against God, by a person we can all trace our lineage to (Adam) changed the status and destiny we were born into ([Genesis 3](#).)

A physical body created perfect and holy, alive spiritually and connected to God, designed to live forever with Him in paradise, entered into a continuous state of death that began with spiritual death (complete separation from God), continuing throughout life as a gradual degradation of the body, and culminating in physical death.

To temporarily reconnect us with God, He required sacrifices, almost all involving shed blood, in order to provide atonement, temporary covering over the sin ([Leviticus 4](#), [Leviticus 16](#), [Numbers 15](#), [Deuteronomy 12](#).) When the temple altar was destroyed, God ended the animal sacrifices.

The saving death of the Messiah is the final atonement, for it is the propitiation, the quenching of God’s wrath for us when He completely removed our sins and took them upon Himself (expiation.) Our entire body of sin was imputed onto Him and His righteousness was imputed onto us.

Over 300 prophecies stated in the Tanakh were fulfilled by one named Jesus.

<https://chaiway.org/2016/01/30/the-messiah-jesus/>

<http://bibleprobe.com/365messianicprophecies.htm>

By faith, we are able to be reconciled to God forever. Just as Abram back in [Genesis 15](#), by faith.

(Leader)

14) Hallel- A fourth cup of grape juice is filled. Let us fill our cups, the Cup of Praise and give thanks to God for the truth found in His Word, the Bible.

(Leader)

15) Nirtzah - The Seder is now concluded. The Afikomen is the last item eaten and is shared among the Seder participants in remembrance of the Passover sacrifice, May the spiritual significance of Passover continue daily throughout the year. Chag Sameach (Wishing you a joyous festival!)