



P A S S O V E R

*Haggadah*

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THE FRIENDS OF ISRAEL GOSPEL MINISTRY, INC.



# **PASSOVER HAGGADAH**

**The Friends of Israel Gospel Ministry, Inc.  
P. O. Box 908, Bellmawr, NJ 08099**

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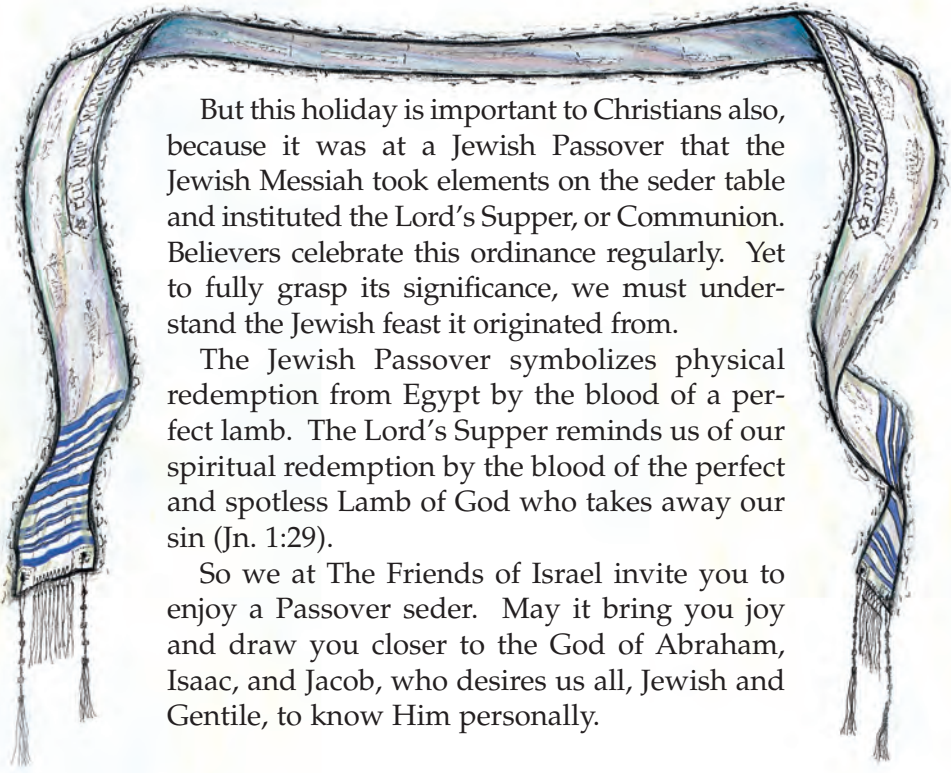




## INTRODUCTION

Of all the holidays the world has ever celebrated, only seven have been given by God; and all seven were given to the nation of Israel. Passover is the first of these, and its history is found in Exodus chapter 12. For more than thirty-four centuries, Jewish people have been celebrating *Pesach* (Hebrew for Passover). Wherever they live, wherever they go, they gather around the seder table to remember when God delivered their ancestors from Egypt with a strong and mighty arm.

Falling in March or April near the Christian holiday of Easter, its message is the timely story of redemption. Passover is among the most joyous and festive of the Jewish holidays. Special foods are prepared and served on dinnerware that is reserved exclusively for *Pesach*, and the home is made ready for the guests who will gather for the traditional Passover seder, which begins at sundown. There they will listen to the retelling of the Jewish people's Exodus from Egypt and God's miraculous deliverance through his servant Moses. An average seder can last as long as four hours.



But this holiday is important to Christians also, because it was at a Jewish Passover that the Jewish Messiah took elements on the seder table and instituted the Lord's Supper, or Communion. Believers celebrate this ordinance regularly. Yet to fully grasp its significance, we must understand the Jewish feast it originated from.

The Jewish Passover symbolizes physical redemption from Egypt by the blood of a perfect lamb. The Lord's Supper reminds us of our spiritual redemption by the blood of the perfect and spotless Lamb of God who takes away our sin (Jn. 1:29).

So we at The Friends of Israel invite you to enjoy a Passover seder. May it bring you joy and draw you closer to the God of Abraham, Isaac, and Jacob, who desires us all, Jewish and Gentile, to know Him personally.

## THE SEDER TABLE

*The following items are used at the seder table:*

1. Haggadah (means “showing forth”), one per person. It is the book used to tell the story of the Passover.
2. Three matzohs, each wrapped in a separate linen cloth or placed in the compartments of a matzoh unity bag, sometimes called an *afikomen* bag.
3. Roasted shankbone of a lamb, in remembrance of the Passover lamb.
4. Parsley, to symbolize the coming of spring and new life.
5. Salt water, to speak of the tears of the Jewish people under Egyptian bondage.
6. Roasted Egg (hard-boiled), as a memorial of the sacrifice of the Passover lamb.
7. Bitter Herbs (horseradish), to symbolize the bitterness of Egyptian bondage.
8. *Haroset* (mixture of chopped apples, chopped nuts, and cinnamon), to symbolize the mortar used by the Israelites in building for Pharaoh.
9. Four cups of wine or grape juice (per person).





10. Cup of Elijah, filled with wine but left untouched in the hope that Elijah will come to herald the coming of Messiah.
11. Two candles and holders.
12. Pillow for the leader.
13. Extra matzoh.
14. An empty chair, in expectation of Elijah.

## REMOVING THE HAMETZ

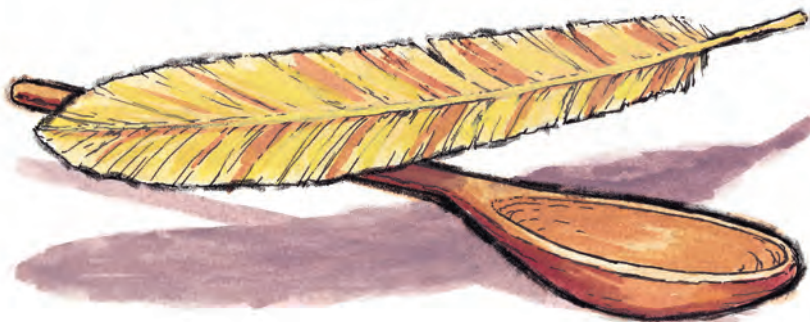
On the day before the celebration, the family cleans house. But this is no ordinary house cleaning. It is conducted with feather and spoon and is specifically designed to remove every trace of *hametz*, or leaven (yeast products), from the premises.

The process begins on the evening of Passover when the man of the house gathers his family around him, washes his hands, and recites the following blessing:

Blessed art thou, O Lord  
our God, King of the uni-  
verse, who has sanctified  
us by your command-  
ments and commanded  
us to remove the leaven.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל בְּעוּר חָמֶץ.

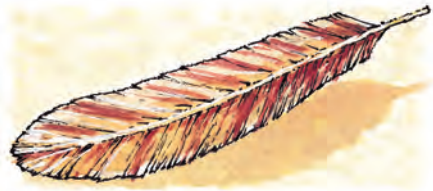
*Baruch ata Adonai, Elohaynu melech ha-olam,  
asher kideshanu be-mitzvotav, ve-tzivanu al beur hametz.*



With a lit wax candle, a wooden spoon, and a feather, the father guides the search as the family moves from room to room in search of leaven. Every nook and cranny is swept clean, and the crumbs are whisked into the spoon with the feather. Usually, a little leaven has been left on the windowsills and in corners to insure the children will find some. The crumbs and any leftovers of previous leaven meals are wrapped up with the wooden spoon and burned while the following prayer is recited:

All manner of leaven which is in my possession, that which I have seen as well as that which I have not seen, that which I have removed as well as that which I have not removed, is hereby annulled and accounted as the dust of the earth.

Many Jewish families will give their bread products to a Gentile neighbor until the holiday is over. In some cases, bakery owners will deed ownership of their businesses to Gentile friends, who deed them back at the end of the festival.



The goal is for Jewish families to separate themselves from all leaven, which the rabbis say symbolizes the evil in men's hearts. For the next eight days, Jewish people will enjoy a diet that is totally without leaven.

## PREPARING FOR THE SEDER

Although the holiday is eight days long, the ritual observance is held on the first two nights and is called a *seder*, (pronounced say-der), derived from the Hebrew word meaning "order."

A special *seder* plate holds parsley; a shank bone of a lamb; bitter herbs; a roasted (hard-boiled) egg; a special apple-nut mixture called *haroset*; and some kind of a root, usually a potato or a horse-radish root. Also on the table is the unity, or *afikomen*, bag.

And no matter how crowded the table may seem, an extra place is always set for Elijah the prophet. At each place is a *Haggadah*, the book used during the seder to recount the history of Jehovah's great redemption of the Jewish people.

## LIGHTING THE CANDLES

*The lady of the house lights the candles and says the following:*

Blessed art thou, O Lord  
our God, King of the uni-  
verse, Who sanctified us  
with your command-  
ments and commanded  
us to kindle the [Sabbath  
and] the festival lights.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל [שַׁבָּת  
וְשֶׁל] יוֹם טוֹב.

*Baruch ata Adonai, Elohaynu melech ha-olam, asher kideshanu be-  
mitzvotav, ve-tzivanu le-hadlik ner shel [Shabbat v'shel] Yom Tov.*

Blessed art Thou, O Lord  
our God, King of the uni-  
verse, Who gave us life  
and sustained us and  
enabled us to reach this  
season of joy.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם שֶׁהֵחֵינּוּ וְקִיַּמָּנוּ  
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

*Baruch ata Adonai, Elohaynu melech ha-olam,  
she-he-che-yanu vekiyemanu, vehigianu la'zeman hazeh.*



Only a woman can kindle the fes-  
tival lights. The rabbis have long  
taught that without the woman to  
bring the light, the story of redemp-  
tion cannot begin. So it was, too,  
that through a Jewish woman, God  
gave us the One who is the true  
Light of the world (Jn. 8:12; cf. Isa.  
9:2; Jn. 1:4–10).

## READING THE SCRIPTURE

*The leader of the service reads the following from Exodus 12:1–14:*

*And the LORD spoke unto Moses and Aaron in the land of Egypt saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you.*

*Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats. And ye shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor boiled at all with water, but roast with fire; its head with its legs, and with the inward parts thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover.*

*For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance forever.*

## THE FIRST CUP— THE CUP OF SANCTIFICATION

*The first of the four cups of wine is poured, and the leader recites the Kiddush (blessing over the wine). This prayer of sanctification is recited before all Sabbath and festival meals.*

Blessed art thou, O Lord  
our God, King of the uni-  
verse, who has created  
the fruit of the vine.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

*Baruch ata Adonai, Elohaynu melech ha-olam, boray peri hagafen.*

Blessed art thou, O Lord  
our God, King of the uni-  
verse, who selected us from  
among all people and exalt-  
ed us among all nations  
and did sanctify us with  
His commandments. And  
you, O Lord, our God, have  
given us [Sabbath days for  
rest and] festival days for  
joy, [this Sabbath and the  
day of] this feast of the  
unleavened bread, the time  
of our deliverance [in love]  
in remembrance of the  
departure from Egypt. For  
you have selected us, and  
sanctified us from among  
all nations and caused us to  
inherit your holy [Sabbath  
and] festival days [in love  
and favor]. Blessed art thou,  
O Lord, who hallowed [the  
Sabbath and] Israel and the  
festival days.



The four cups are based on five “I wills” found in Exodus 6:6–7. The first cup, the cup of sanctification, comes from Exodus 6:6:

*Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians.*

God was separating Israel from Egypt to be a special treasure to Himself.

*All drink the first cup.*

## WASHING THE HANDS

*It is customary for all to wash hands now, without the customary benediction.*

According to an ancient practice recorded in the Talmud, all must wash their hands prior to dipping food into any liquid or sauce. But the practice here signifies something more. While the Temple stood in Jerusalem, the priests used the laver for ceremonial cleansing to signify their separation to God for service. Before the story of redemption can be told, all must wash their hands to symbolize that they, too, should be sanctified before a holy God.

Traditionally, the lady of the home walks around the table with a pitcher of water, a bowl, and a towel, pouring water on the hands of each one seated. Or sometimes everyone washes at the sink.

## KARPAS—PARSLEY

*Parsley, celery leaves, watercress, or any leafy green plant is distributed to all and dipped in salt water as all recite the blessing together:*

Blessed art thou, O Lord  
our God, King of the  
Universe, Creator of the  
fruits of the earth.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם בּוֹרֵא פְּרִי הָאָדָמָה.

*Baruch Ata Adonai, Elohaynu melech ha-olam, boray peri ha-adama.*

*All eat karpas.*

Passover is a spring holiday, and the *karpas* reminds us that winter is over and the earth is coming to life again. Some also see the



*karpas* as a reminder of the hyssop their ancestors used to apply the blood to the doorposts and lintels of their homes in Egypt (Ex. 12:22). The salt water symbolizes the tears shed while the Israelites were enslaved to the Egyptians.

Hyssop also played an important role in the New Testament. John 19:29 says that while Jesus was on the cross, He was offered hyssop dipped in vinegar. Interestingly, the *karpas* was added after the destruction of the Temple in A.D. 70. Perhaps early Jewish believers added it to the seder to remind themselves of the death of the Lamb of God and His victorious cry, “It is finished.”

## BREAKING THE MATZOH

*The leader breaks the middle matzoh and wraps it in a napkin, leaving one half in the middle of the matzoh unity bag. The other half becomes the afikomen, which is later stolen or hidden, to be found at the end of the meal. Here, the leader raises the afikomen and says the following:*

**This portion of the matzoh is called the *afikomen*. After dinner tonight, we shall pass it among us and eat it together.**

*The afikomen is hidden.*

This custom of breaking, wrapping, and setting aside half of the middle piece of matzoh was unknown before the 13th century. It has since become an exciting part of the seder, particularly for children, who delight either in “stealing” it or in finding it after the leader of the seder has hidden it. Since the seder cannot continue until the *afikomen* is found, the child who finds it receives a nice reward for its return. In this wonderful holiday of redemption, the broken middle matzoh must be redeemed from the hands of the children.

*The leader elevates the plate containing the matzoh unity bag and says the following:*

**Behold this matzoh—the symbol of affliction and poverty—which our ancestors ate as slaves in the land of Egypt. Tonight we remember the bitter hardships they suffered and the cruelty they endured.**

**To all who are in need, we therefore say, “We know your suffering, and we are anxious to help you in your need.” To all who are hungry we say, “Come and join us in our abundance.”**

Let us here resolve to strive unceasingly for that blessed day when all will share equally in the joy of Passover—when poverty will be no more and when all mankind will enjoy freedom, justice, and peace.

## THE FOUR QUESTIONS

*The cup is filled for the second time (Cup of Praise). The youngest child present asks the following questions:*

Why is this night different from all other nights? On all other nights, we eat either leavened bread or matzoh (unleavened bread); but on this night, we eat only matzoh. On all other nights, we eat vegetables and herbs of all kinds. Why on this night do we eat bitter herbs especially? On all other nights, we never think of dipping even once. Why on this night do we dip twice? On all other nights, everyone sits up straight at the table. Why on this night do we all recline?

מה נשתנה הלילה הזה מכל-  
הלילות. שבכל-הלילות אנו  
אוכלין חמץ ומצה, הלילה הזה  
כלו מצה. שבכל-הלילות אנו  
אוכלין שאר ירקות, הלילה  
הזה מרור. שבכל-הלילות אין  
אנו מטבילין אפילו פעם אחת,  
הלילה הזה שתי פעמים.  
שבכל-הלילות אנו אוכלין בין  
יושבין ובין מסבין, הלילה הזה  
כלנו מסבין.

Ma nishtana ha-laila ha-zeh mi-kol ha-lalot? She-b'chol ha-laylot  
anu ochlin hametz u-matza, ha-laila ha-zeh kulo matza. She-b'chol  
ha-laylot anu ochlin she'ar yerakot, ha-laila ha-zeh maror. She-b'chol  
ha-laila ayn anu matbilin afilu paam echad, ha-laila ha-zeh  
shtay fe'amim. She-b'chol ha-laylot anu ochlin bayn yoshivin  
u-vayn mesubin, ha-laila ha-zeh kulanu mesu-bin.

*The leader answers the questions:*

This night is very different from all other nights because, on this night, we celebrate one of the most important events in the history of our people—their going forth in triumph from servitude to freedom.

Why do we eat only matzoh tonight? When Pharaoh let our ancestors go from Egypt, they fled in great haste. They had prepared dough for bread, but the Egyptians forced them to leave quickly. So they gathered the dough and fled without being able to bake it. But as they carried it, the hot sun beat down on it, baking it into flat unleavened bread, which they called matzoh. That is why we eat only matzoh on Passover.

We eat bitter herbs on Passover night to remind us that our ancestors were slaves in Egypt, and their lives were very bitter.

Why do we dip twice tonight? We dip the parsley in salt water to remind us that life blooms again in springtime. We dip the *maror*, or bitter herbs, in the sweet *haroset* as a sign of hope. Our forefathers were able to withstand the bitterness of their slavery because it was sweetened by the hope of freedom.

Why do we recline at the table? In ancient days, only free men could recline at the table. Since our forefathers became free on this night, we recline.



# THE NARRATIVE

*The leader retells the story of redemption from Egypt.*

Now that we have answered the four questions, we are ready to hear the Passover story from the Torah.

Once we were slaves in Egypt, but the Lord, our God, delivered us with a strong hand and an outstretched arm. If God had not done so, we, our children, and our children's children might still be slaves. Thus we must never neglect to retell the story of the Exodus from Egypt. The more we tell it, the more we will appreciate the meaning of freedom and the stronger our determination will be to win it for ourselves and others.

*Blessed be the all-present; blessed is He, who has given the Law to His people Israel; blessed be He whose Law speaks distinctly of four children of different dispositions. They are the wise, the wicked, the simple, and the immature.*

## The Four Kinds of Children

The exciting story of the Exodus is told and retold, from generation to generation. Fathers tell it to their children who, in turn, tell it to their children. But not all children are alike. According to the rabbis, there are four types of children, and all must be taught the story of the Exodus in a way they can understand.

The first child is the wise child. He loves Passover and eagerly anticipates celebrating it. He asks his father, "What are the commands, statutes, and laws that the Lord our God has commanded us concerning Passover?" His father tells him the entire account of the Exodus found in the Torah.



Another child is the wicked child. He is scornful. He does not feel part of the celebration and asks his father, "What does this service mean to you?" By saying "to you," he acts like an outsider, as though he had nothing to do with his people. Yet loyalty to one's own people



is a sacred bond. This child should be scolded and told that we do this because of what God did for *us*, not for *you*, when we came out of Egypt. Such a son needs to understand that with his attitude, he would not have been liberated had he lived in those great days of redemption.

The third kind of child is the simple one. He is naïve, innocent, and shy. He really would like to know what Passover means, but he does not even know how to ask about it. So he asks, “What is this all about?” He is told that the Lord brought us forth from Egypt, out of the house of bondage, with a strong hand.



The fourth child does not even realize that something unusual is happening. Therefore, you must simply impress on him that, as the Torah says, “We do this because of what the Lord did for me when we came forth from Egypt.”

## How Israel First Came to Egypt

How did the Jewish people come to Egypt? The story begins long ago when Abram lived in Mesopotamia. The Torah tells us that God commanded Abram to leave his country and the house of his father, Terah, and go to a land the Lord would give to him and his descendants—the land of Canaan. There he would become the father of a great nation.

Abram obeyed and journeyed far, to the land God promised. There the Lord blessed him, changed his name to Abraham (meaning “father of many nations”), and told him,

*I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed (Gen. 12:3).*

Abraham’s wife, Sarah, gave birth to Isaac, who inherited this promise. Then it was passed to Isaac’s son Jacob. Later Jacob’s son Joseph was sold into slavery by his brothers and taken to Egypt.

But God blessed Joseph and made him a great ruler in Egypt, second only to Pharaoh himself. During a severe famine, Joseph brought his father, Jacob, and all his family to Egypt, where he

cared for them. They went down seventy souls and grew into a great multitude.

In time, Joseph died, and a new Pharaoh arose who knew not Joseph. He feared the multitude of Israelites and enslaved them. Many years earlier God had warned Abraham this would happen.

*Know of a surety that thy seed shall be a sojourner in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years (Gen. 15:13).*

But God also promised Abraham that his descendants would later go free.

*And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance (Gen. 15:14).*

God's faithfulness has always been a source of strength to our people. In every generation, men have risen up to destroy us. But God delivers us from their hands.

## How Israel Suffered in Egypt

The new king said to his advisors,  
*Behold, the people of the children of Israel are more and mightier than we. Come on, let us deal wisely with them, lest they multiply, and it come to pass, that, when war occurs, they join also unto our enemies, and fight against us, and so get them up out of the land (Ex. 1: 9–10).*

So Pharaoh pressed them into hard labor and set taskmasters over them to crush them with heavy loads. They were forced to build the cities of Pithom and Rameses for Pharaoh, who made their lives bitter by cruelty.

Yet the Jewish people continued to multiply and grow strong. Neither hard work nor humiliation could destroy them. Pharaoh became more frightened, and in his desperation, he issued a new and more horrible proposal. He decreed that every newborn Israelite boy be drowned in the Nile River.

## The Birth of Moses

During those days, a son was born to Amram and Jochebed of the tribe of Levi. Jochebed hid her baby in a little basket and floated him down the river where an Egyptian princess found



him as she was coming to bathe. She adopted him as her own and named him Moses because, she said, "I drew him from the water."

The Scripture says,

*And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens; and he observed an Egyptian smiting an Hebrew, one of his brethren (Ex. 2:11).*

In his anger, Moses struck and killed the Egyptian. Fearing Pharaoh, he fled to Midian where he met Zipporah, one of the daughters of Jethro, the priest of Midian. Moses married Zipporah and for forty years, tended Jethro's flocks.

*And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God knew their plight (Ex. 2:23–25).*

So the Lord appeared to Moses in a bush that burned but was not consumed. God told him,

*Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.*

*And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you (Ex. 3:10–14).*

## Reciting of the Plagues

So Moses returned to Egypt. He and his brother, Aaron, confronted Pharaoh and demanded he let God's people go. But

**Pharaoh's heart was hard and defiant, and he scorned the messengers of the Lord. So the Lord brought ten plagues.**

With each plague, God executed judgment on Pharaoh and on the false gods of Egypt. The Egyptians worshiped the Nile, so God turned the Nile to blood; they worshiped frogs, so He inundated them with frogs. With the final plague, Jehovah, the God of Israel, demonstrated His divine omnipotence and sovereignty over Pharaoh, who himself was considered a god, by killing Pharaoh's firstborn son.

*For each plague spoken, dip the little finger into the cup and place a drop of wine onto a plate.*

BLOOD, FROGS, LICE, FLIES,  
PESTILENCE, BOILS, HAIL,  
LOCUSTS, DARKNESS, DEATH  
OF THE FIRSTBORN.

דָּם צִפְרָדַּע כְּנִים עָרֹב דָּבָר  
שְׁחִין בָּרָר אֲרֶבָּה חֹשֶׁךְ  
מַכַּת בְּכוֹרוֹת.

**Dawn, tz'far-day-a, kee-neem, aw-rov, de-ver, sh'cheen,  
baw-rawd, ar-beh, cho-shech, ma-kat b'cho-rut.**

*Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in*



*the basin; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not permit the destroyer to come into your houses to smite you.*

*Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. And it came to pass the very same day, that the LORD did bring the children of Israel out of the land of Egypt by their armies (Ex. 12:21–23, 50–51).*

The Exodus reminds us that someday, another emancipation will come when God will destroy the wicked of the earth, and He alone will rule over all men.

*Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute justice and righteousness in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS (Jer. 23:5–6).*

## DAYENU

*The leader recites the verse and the company repeats the refrain, “Dayenu,” which means, “For that alone we would have been satisfied.”*

**How many wonderful deeds did God perform for us.**

**Had He brought us out of Egypt and not split the sea for us  
—Dayenu!**

**Had He split the sea for us and not brought us through dry-shod  
—Dayenu!**

**Had He brought us through dry-shod and not sustained us in  
the wilderness for forty years—Dayenu!**

**Had He sustained us in the wilderness for forty years and not  
fed us with manna—Dayenu!**

**Had He fed us with manna and not given us the Sabbath  
—Dayenu!**

**Had He brought us to Mount Sinai and not given us the  
Torah—Dayenu!**

**Had He given us the Torah and not brought us into the land  
of Israel—Dayenu!**

How much more should we be grateful to God for all the wonderful deeds He has performed for us! He brought us out of Egypt and split the Red Sea for us and brought us through dryshod and sustained us in the wilderness for forty years and fed us



with manna and gave us the Sabbath and brought us to Mount Sinai and gave us the Torah and brought us into the land of Israel! Dayenu—It would have been enough!

*All sing “Dayenu” together (p. 22).*

## THE THREE SYMBOLS OF PESACH

Although many important symbols grace the Passover seder table, the three most significant are (1) the *zerah*, (2) the *matzohs*, and (3) the *maror*.

### *Zerah*

The *zerah* is a shank bone of a lamb (Americans often use a chicken bone). It symbolizes the Passover lambs sacrificed at the Temple as well as the lambs slain in Egypt to protect the Israelites from the plague of death. Today only a bone remains because without a Temple, the sacrifice cannot be made.

*The leader holds the shank bone, shows it to everyone, and says the following:*

**The Passover lamb, which our ancestors ate in the days of the holy Temple, reminded us that the Most Holy passed over our fathers’ houses in Egypt. It was the Lord’s Passover, because He passed over the homes of the children of Israel in Egypt when He struck the Egyptians and delivered our lives.**

The Lamb clearly speaks of redemption. Death was inescapable that night in Egypt. Either the firstborn males of man and beast died, or the lamb died in their place. So, too, we read that Jesus “taketh away the sin of the world” (Jn. 1:29). Jesus died for our sins so we can be freed from bondage to sin and from the penalty of spiritual death. He was our substitute.

*Pesach* is not just a story of matzoh and slavery. It is also the story of the lamb, the most important element of *Pesach*. God required that the lamb slain on that night be perfect, without spot, without blemish. And its blood had to be shed and applied, or none of the Israelites would have been saved.

We may not have been slaves in Egypt. But each one of us was a slave to sin. And there is no way this kind of slave can free himself. Only God can show us the way. The Lord Himself came to become the sacrificial Lamb for you and for me. The Bible says,

*For he hath made him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him (2 Cor. 5:21).*

More than 700 years before the birth of Christ, the prophet Isaiah wrote, *He was wounded for our transgressions, he was bruised for our iniquities; the chastisement for our peace was upon him, and with his stripes we are healed (53:5).*

Jesus shed His blood for us so we can be free. If we receive the Lord as our personal Savior, we are free from slavery to sin and can say, "Once we were slaves, but now we're free." The Bible says, "If the Son, therefore, shall make you free, ye shall be free indeed" (Jn. 8:36). Unless we receive Him, we are still in bondage.

## ***Matzohs***

*Show the matzohs to everyone and say the following:*

**The matzohs remind us of the haste with which the Jewish people left Egypt. Our ancestors did not have time to let the dough rise because they were thrust out of Egypt and could not tarry; neither had they made any provision for themselves.**

In the Bible, unleavened bread speaks of sanctification. Leaven usually speaks of sin. The Jewish people were commanded to eat unleavened bread for eight days to symbolize their separation from the world unto God.

## ***Maror***

*Show the bitter herbs to everyone and say the following:*

**We eat bitter herbs because the Egyptians embittered our ancestors' lives with cruel bondage. They forced them to make mortar and bricks and to labor mercilessly.**

The bitter herbs speak of bitter suffering. People have an amazing ability to look at the past and forget the pain. God did not want them to forget that they were in bitter bondage and cried out to Him



for deliverance. So He commanded them to eat bitter herbs, such as horseradish, to remember their affliction.

## THE HALLEL

In every generation, every Jew should feel as though he himself made the journey from Egypt. The Torah says,

*And thou shalt show thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt (Ex. 13:8).*

Therefore, we should praise Him and give thanks to Him who did all these marvelous miracles for our fathers and for us.



## Psalm 113

*Praise ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD. Blessed be the name of the LORD from this time forth and forever more. From the rising of the sun unto the going down of the same, the LORD's name is to be praised. The LORD is high above all nations, and his glory above the heavens. Who is like unto the LORD, our God, who dwelleth on high, Who humbleth himself to*

*behold the things that are in heaven, and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill That he may set him with princes, even with the princes of his people. He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.*

## **Psalm 114**

*When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was his sanctuary, and Israel his dominion. The sea saw it, and fled; the Jordan was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest? Thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams, and ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob, Who turned the rock into a pool of water, the flint into a fountain of waters.*

## **THE SECOND CUP— THE CUP OF PRAISE**

*Lift the cup of wine and say the following:*

Blessed art thou, O Lord our God, King of the universe. Who has redeemed us and our ancestors from Egypt and has allowed us to enjoy this night of Passover and to eat together the unleavened bread and the bitter herbs. O Lord our God, and the God of our forefathers, may you enable us to celebrate other solemn festivals and seasons, that we may rejoice in the rebuilding of thy Temple, and rejoice in serving you; that we may continue to celebrate the Passover and once again enjoy the Passover lambs as you commanded us in the Torah and give thanks unto you with a new song for our deliverance and redemption. Blessed art thou, O Lord, who has redeemed Israel.

Blessed art thou, O Lord,  
our God, who created the  
fruit of the vine.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

**Baruch ata Adonai, Elohaynu melech ha-olam, boray peri hagafen.**

*Drink the second cup of wine.*

The second cup of wine originates from the second “I will” of Exodus 6:6, which states “and I will rid you out of their bondage.” With this Cup of Praise, we praise the Lord for removing Israel from the bondage of Egypt.

## **PREPARING FOR THE MEAL— WASHING OF HANDS**

*A cup of water and a bowl to catch the water is again passed around the table with a towel. All wash their hands. Some families prefer to use the sink. Since the meal is to be eaten soon, a blessing is recited. Wash hands and say the following:*

Blessed art thou, O Lord  
our God, King of the uni-  
verse, who has sanctified  
us with your command-  
ments and commanded  
us to wash our hands.

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

**Baruch ata Adonai, Elohaynu melech ha-olam asher kideshanu  
bemitzvotav vetzivanu al netilat yada'yim.**

## **HA-MOTZI BLESSING OVER THE MATZOH**

*The leader breaks off pieces of the uppermost matzoh and, if necessary, the remaining middle piece of matzoh. It is distributed to each participant. The following benedictions are recited before eating the matzoh:*

Blessed art thou, O Lord  
our God, King of the uni-  
verse, who brings forth  
bread from the earth.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

**Baruch ata Adonai, Elohaynu melech ha-olam,  
ha-motzi lechem min ha-aretz.**

Blessed art thou, O Lord,  
our God, King of the uni-  
verse, who has sanctified  
us with thy command-  
ments, and commanded us  
to eat unleavened bread.

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

**Baruch ata Adonai, Elohaynu melech ha-olam,  
asher kideshanu be-mitzvotav vetzivanu al achilat matza.**

*All eat the matzoh.*

## **MAROR—BITTER HERBS**

*The leader dips each person's spoon into the bitter herbs and then into the haroset.  
Each person then puts the mixture onto a piece of matzoh, and all say together,*

Blessed art thou, O Lord  
our God, King of the uni-  
verse, who has sanctified  
us with thy command-  
ments and commanded  
us to eat bitter herbs.

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

**Baruch ata Adonai, Elohaynu melech ha-olam,  
asher kideshanu be-mitzvotav, ve tzivanu al achilat maror.**

*All eat maror dipped in haroset.*

## THE HILLEL SANDWICH

Rabbi Hillel was a notable first-century Jewish rabbi who was born in the area of Babylon. Because the Passover observance included the lamb, *maror*, and matzoh, the original Hillel sandwich included all three. But since the destruction of the Temple in A.D. 70, the Hillel sandwich contains only *maror* on matzoh. All make the sandwich and say,

Thus did Hillel during the existence of the Holy Temple: he took unleavened bread and *maror* and ate them together in order to perform the Law, which says, “With unleavened bread shall they eat bitter herbs.”

זָכַר לְמִקְדָּשׁ כְּהִלֵּל: כֵּן עָשָׂה  
הִלֵּל בְּזִמְנֵי הַמִּקְדָּשׁ הָיָה  
קָיִם. הָיָה כּוֹרֵךְ מַצָּה וּמָרֹר  
וְאוֹכֵל בְּיַחַד, לְקַיֵּם מֵהַ  
שְׁנַאֲמָר: עַל מַצּוֹת וּמָרֹרִים  
יֹאכְלֶהוּ.

**Zecher l'mikdash k'Hillel: ken asa Hillel.**

*All eat the Hillel sandwich.*

## BETZAH—ROASTED EGG

*The seder plate is removed and each person receives a roasted (hard-boiled) egg.*

During the days of the Temple, the Jewish people brought sacrifices. After the Temple's destruction, however, it became customary to use roasted meat on a bone or a roasted egg to remind them of the holiday sacrifices they would have brought to the Temple.

*The egg is dipped in salt water and eaten.*

Some rabbis teach that the *betzah* speaks of winter yielding to spring and life reemerging from seeming death. In ancient writings, an egg symbolized resurrection. Some rabbis say its oval shape reminds the Jewish people of the cycle of life. However, it

seems more likely that the *betzah* was added by early Hebrew Christians to symbolize Messiah's resurrection from the dead (Ps. 16:10; Isa. 53:10; 1 Cor. 15:1–22).

*The Passover Meal Is Served.*

## THE SEARCH FOR THE AFIKOMEN

After the meal, the children eagerly begin to search for the hidden *afikomen*. Without this broken piece of the middle matzoh, the seder cannot continue.

After it is found, the leader redeems it from the hand of the one who found it, usually by giving the child a prize. The *afikomen* is unwrapped and broken into pieces so all can have a portion. All must partake. According to the rabbis, this piece of matzoh takes the place of the Passover lamb, which all would have eaten.

*The leader distributes a piece to all present. All partake together.*

Interestingly, the activity involving the *afikomen* strikingly resembles what happened to the Lord: (1) The afikomen is always the middle piece of matzoh in the unity bag, as the Son of God is the second person of the triune Godhead. (2) The middle piece is broken, wrapped, hidden away, then brought forth. Jesus was broken for us on the cross, wrapped in graveclothes, hidden in a garden tomb in Jerusalem, and brought forth in resurrection. (3) The rabbis say the *afikomen* replaces the Passover lamb, which everyone had to eat. The





Bible tells us that Jesus is the Lamb of God and that “Christ, our passover, is sacrificed for us” (1 Cor. 5:7). And for 2,000 years He has been presented to Jew and Gentile alike as the One who will give eternal life to everyone who will receive Him individually by faith.

So “Christ our passover” is also “Christ our *afikomen*.”

*Afikomen* is the only Greek word in the entire seder and means “I Came,” or “He Came.” It, too, probably was added by first-century Hebrew Christians when Greek was the official worldwide language.

## THE THIRD CUP— THE CUP OF REDEMPTION

*The third cup is filled. Also, a special cup for Elijah is filled now. The leader says:*

Blessed art thou, O Lord,  
our God, King of the uni-  
verse, who created the  
fruit of the vine.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

**Baruch ata Adonai, Elohaynu melech ha-olam, boray peri hagafen.**

The Cup of Redemption, taken after the meal, originates with the promise in Exodus 6:6: “I will redeem you with an outstretched arm, and with great judgments.” This cup directly follows the eating of



the *afikomen* and corresponds to the cup the Lord used when He instituted the Lord's Supper. For the Bible says,

*And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins" (Mt. 26:26–28).*

*All drink the third cup together.*

## THE CUP OF ELIJAH

The Bible records that the prophet Elijah did not die. A chariot of fire appeared and gloriously carried him to heaven by a whirlwind (2 Ki. 2:11). It also says he will return.

*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, lest I come and smite the earth with a curse (Mal. 4:5–6).*

According to tradition, Elijah will herald the coming of the Messiah. So every year, at every seder table around the world, a



place is set for the prophet in hopes he will come. At this point in the service, one of the children usually runs to open the door of the home to look for Elijah's coming.

*The leader raises the Elijah's Cup, and all join in singing or reciting this song:*

## "Eliahu Ha-Navi"

Elijah the Prophet, Elijah the Tishbite, Elijah the Gileadite.  
May he come quickly in our days, with the Messiah, the son of David.

The musical score for "Eliahu Ha-Navi" is written in G major (one sharp) and 4/4 time. It consists of six staves of music. The lyrics are in Hebrew. Chords are indicated above the notes.

Staff 1: *B aug<sup>7</sup>* *Em* *B* *Em* *B aug<sup>7</sup>*  
E - li - ya - hu ha - na - vi E - li -

Staff 2: *Em* *C/D D<sup>7</sup>* *G* *B<sup>7</sup>/D<sup>♯</sup>* *Em* *Am<sup>6</sup>/F<sup>♯</sup>*  
ya - hu ha - tish - bi E - li - ya - hu E - li -

Staff 3: *Am* *Em/B* *C* *B<sup>7</sup>* *B aug<sup>7</sup>* *Em*  
ya - hu E - li - ya - hu ha - gil - a - di.

Staff 4: *Am* *F<sup>♯</sup>m<sup>7</sup>(b5)* *B* *B<sup>7</sup>/D<sup>♯</sup>*  
Bim - he - rah v' - ya - mei - nu ya - vo e -

Staff 5: *Em* *Am* *F<sup>♯</sup>m<sup>7</sup>(b5)*  
lei - nu im Ma - shi - ach ben Da - vid

Staff 6: *B* *B<sup>7</sup>/D<sup>♯</sup>* *Em/B* *B<sup>7</sup>* *Em*  
im Ma - shi - ach ben Da - vid.

## ANI MAAMIN—I BELIEVE

Many Orthodox Jews recite this twelfth-century prayer of Rabbi Moses Ben-Maimon (Maimonides), who is also called the Rambam. He is considered the greatest Jewish thinker of the Middle Ages. In Judaism, the *Ani Maamin* is the twelfth of the thirteen articles of faith.

I believe with a perfect  
faith in the coming of the  
Messiah. And though he  
may tarry, Nevertheless I  
will wait for him, Every  
day until he comes.

אֲנִי מֵאֲמִין בַּמָּוֶנָה שְׁלָמָה  
בְּבִיאַת הַמָּשִׁיחַ. וְאֵךְ עַל פִּי  
שִׁיתַּמְהֵמָה, עִם כָּל־זֶה אֶחָכָה  
לֹו בְּכָל־יּוֹם שְׂיָבֵא.

Ani maamin bi-emunah shelayma biveyat ha mashiach. Ve af al pe  
sheyitmahemayah eem kol-zeh achakeh lo bechol-yom shehyavoh.

## THE FOURTH CUP OF WINE— THE CUP OF ACCEPTANCE

*The cups are filled for the last time. All recite together:*

Blessed art thou, O Lord,  
our God, King of the uni-  
verse, who created the  
fruit of the vine.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch ata Adonai, Elohaynu melech ha-olam, boray peri hagafen.

*All drink the fourth cup.*

This is the Cup of Acceptance or Anticipation (Ex. 6:7).  
*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 bringeth you out  
from under the burdens of the Egyptians.*

The concept of acceptance comes from the section, "I will take you to me for a people," indicating a time will come when God and Israel will be completely reconciled to each other. Israel will be His people, and He will be their God.

The Hebrew Scriptures say,

*And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son (Zech. 12:10).*

"And so," wrote the apostle Paul, "all Israel shall be saved" (Rom. 11:26).



## PSALM 118:21–26

*I will praise thee; for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head of the corner. This is the LORD's doing; it is marvelous in our eyes. This is the day which the LORD hath made; we will rejoice and be glad in it. Save now, I beseech thee, O LORD! O LORD, I beseech thee, send now prosperity! Blessed is he that cometh in the name of the LORD; we have blessed you out of the house of the LORD.*

## PSALM 126

*When the LORD turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the nations, the LORD hath done great things for them. The LORD hath done great things for us, whereof we are glad. Turn again our captivity, O LORD, like the streams in the Negev. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*

**Next Year in  
Jerusalem!**

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם.

**L'shana ha-ba'a bi-Yerushala'yim!**

*It is customary at the end of the seder to sing or recite songs.*

### **A Riddle of Numbers**

*The leader reads the questions and calls on different individuals to recite the answers:*

**I'll tell you a number and you must say  
The meaning it has for us today.**

**The number one I have in mind;**  
My meaning the wise child will find.  
*I know the meaning of number one;  
One stands for the Lord our God alone.*

**Who knows the meaning of number two?**  
*Two stands for the tablets made of stone,  
The perfect law of God placed thereon.  
One stands for the Lord our God alone.*

**Who knows the meaning of number three?**  
*Three stands for the fathers of our race,  
Abraham, Isaac, and Jacob the founders of our faith.  
Two stands for the tablets made of stone,  
One stands for the Lord our God alone.*



**Who knows the meaning of number four?**

*Four stands for the mothers of God's grace,  
Sarah, Rebecca, Rachel, and Leah ancestors of our race.  
Three stands for the fathers of our race,  
Two stands for the tablets made of stone,  
One stands for the Lord our God alone.*

**Who knows the meaning of number five?**

*Five stands for the five books of Torah,  
Given by God to Moses for the use of all.  
Four stands for the mothers by God's grace,  
Three stands for the fathers of our race,  
Two stands for the tablets made of stone,  
One stands for the Lord our God alone.*

**Who knows the meaning of number six?**

*Six stands for the six books of the Mishnah,  
Where the Jewish people recorded the Oral Law.  
Five stands for the five books of the Torah,  
Four stands for the mothers by God's grace,  
Three stands for the fathers of our race,  
Two stands for the tablets made of stone,  
One stands for the Lord our God alone.*

**Who knows the meaning of number seven?**

*Seven stands for the day of the Sabbath,  
The breaking of which might incur God's wrath.  
Six stands for the six books of the Mishnah,  
Five stands for the five books of the Torah,  
Four stands for the mothers by God's grace,  
Three stands for the fathers of our race,  
Two stands for the tablets made of stone,  
One stands for the Lord our God alone.*

**Who knows the meaning of number eight?**

*Eight stands for the days of circumcision,  
In which every Jewish male becomes part of the nation.  
Seven stands for the day of the Sabbath,  
Six stands for the six books of the Mishnah,  
Five stands for the five books of the Torah,  
Four stands for the mothers by God's grace,  
Three stands for the fathers of our race,  
Two stands for the tablets made of stone,  
One stands for the Lord our God alone.*

**Who knows the meaning of number nine?**

*Nine stands for the months until birth,  
Given by God to man to populate the Earth.  
Eight stands for the days of circumcision,  
Seven stands for the day of the Sabbath,  
Six stands for the six books of the Mishnah,  
Five stands for the five books of the Torah,  
Four stands for the mothers by God's grace,  
Three stands for the fathers of our race,  
Two stands for the tablets made of stone,  
One stands for the Lord our God alone.*

**Who knows the meaning of number ten?**

*Ten stands for the commandments written by God,  
Holy and just even to the smallest Hebrew letter Yod.  
Nine stands for the months until birth,  
Eight stands for the days of circumcision,  
Seven stands for the day of the Sabbath,  
Six stands for the six books of the Mishnah,  
Five stands for the five books of the Torah,  
Four stands for the mothers by God's grace,  
Three stands for the fathers of our race,  
Two stands for the tablets made of stone,  
One stands for the Lord our God alone.*

**Who knows the meaning of number eleven?**

*Eleven stands for the stars of Joseph's dream,  
A prophecy that eventually made his brothers squeam.  
Ten stands for the commandments written by God,  
Nine stands for the months until birth,  
Eight stands for the days of circumcision,  
Seven stands for the day of the Sabbath,  
Six stands for the six books of the Mishnah,  
Five stands for the five books of the Torah,  
Four stands for the mothers by God's grace,  
Three stands for the fathers of our race,  
Two stands for the tablets made of stone,  
One stands for the Lord our God alone.*

**Who knows the meaning of number twelve?**

*Twelve stands for the tribes of Israel,  
Out of Judah coming the Messiah of the people.  
Eleven stands for the stars of Joseph's dream,*

*Ten stands for the commandments written by God,  
Nine stands for the months until birth,  
Eight stands for the days of circumcision,  
Seven stands for the day of the Sabbath,  
Six stands for the six books of the Mishnah,  
Five stands for the five books of the Torah,  
Four stands for the mothers by God's grace,  
Three stands for the fathers of our race,  
Two stands for the tablets made of stone,  
One stands for the Lord our God alone.*

### **This is the Day—Psalm 118:24**

This is the day, this is the day  
That the Lord hath made, that the Lord hath made;  
I will rejoice, I will rejoice  
And be glad in it, and be glad in it.

This is the day that the Lord hath made,  
I will rejoice and be glad in it;  
This is the day, this is the day  
That the Lord hath made.

### **The Horse and Rider—Exodus 15:1-2**

I will sing unto the Lord,  
For He has triumphed  
Gloriously; the horse and the rider thrown into the sea.  
The Lord my God, my strength, my song,  
Is now become my victory.  
The Lord is God and I will praise Him,  
My father's God and I will exalt Him.

### **I Will Sing of the Mercies of the Lord—Psalm 89:1**

I will sing of the mercies of the Lord forever,  
I will sing, I will sing.  
I will sing of the mercies of the Lord,  
With my mouth—will I make known  
Thy faithfulness, Thy faithfulness,  
With my mouth—will I make known  
Thy faithfulness to all generations.

## *Chad Gadya—One Only Kid*

Many understand the hymn or folk song “One Only Kid” (*Chad Gadya*) to tell the story of the history of the Jewish people. Israel (the Kid) is redeemed by God from Egypt through Moses and Aaron (the *two Zuzim*). The cat might represent Assyria; the dog, Babylon; the stick, Media-Persia; the fire, the Greeks; the water, the Romans; the ox, the Moslems; the slaughterer, the European nations; and the death angel, Satan. The Holy One is God who finally destroys all the enemies of Israel and establishes the Messianic reign on earth.

Chad gad - ya chad gad - ya that my  
fa - ther bought for two zu - zim chad gad - ya  
chad gad - ya. Then came a cat and ate the kid that my  
fa - ther bought for two zu - zim  
chad gad - ya chad gad - ya.

*Additional English verses for Chad Gadya:*

Then came the dog and bit the cat that ate the kid my father bought for two zuzim. . .

Then came the stick and beat the dog that bit the cat . . .

Then came the fire and burned the stick that beat the dog . . .

Then came the water and quenched the fire that burned the stick . . .

Then came the ox and drank the water that quenched the fire . . .

Then came the slaughterer and slaughtered the ox that drank the water . . .

Then came death's angel and slew the slaughterer that slaughtered the ox . . .

Then came the Holy One, blessed be He, and destroyed death's angel that slew the slaughterer . . .

# Hevenu Shalom Alechem— “We Bring Peace to You”

*Dm*  
He-ve-nu sha - lom a - le-chem

*D7* *Gm*  
he-ve-nu sha - lom a - le-chem he-ve-nu

*A* *Dm* *A*  
sha - lom a - le-chem he-ve-nu sha - lom

*A7 first 3 times* *Dm* *fourth time* *A7* *Dm*  
sha - lom sha-lom a - le-chem, he-ve-nu sha-lom a - le-chem (hey!)

*Optional descant:*  
he-ve-nu sha-lom a - le-chem, he-ve-nu

sha - lom a - le-chem he-ve-nu sha-lom a - le-chem

he ve-nu sha - lom, sha - lom sha-lom a-le-chem (hey!)

# *Hava Nagila!—* **"Come, Let Us Be Glad"**

Come, let us be glad and rejoice.  
Come, sing and be happy.  
Awake, brothers, with a joyful heart.

Ha - va na-gi-la, ha - va na-gi-la, ha - va na-gi-la

v' nis-m'cha. Ha-va n'-ra-ne-na, ha-va n'-ra-ne-na.

ha - va n'-ra-ne-na v nis-m'cha U - ru,

u - ru a - chim u-ru a-chim b'lev sa-me-ach u-ru a-chim b'lev sa-me-ach

u-ru a-chim b'lev sa-me-ach, u-ru a-chim b' lev sa-me-ach, u-ru a-chim b'



u - ru a - chim, b' lev sa - me - ach.

## *Hatikvah—"Our Hope"*

Kol - od ba le vav p' - ni - ma, Ne - fesh Ye - hu - di  
As long as in a Jew - ish breast, the soul's stir - ring

ho - mi - a, Ul - fa - tey miz - rach ka - di - mah,  
has not ceased. The eye for long - ing will not rest,

Ai - yin I' tsi - yon tso - fi - a. Od lo av - da tik - va - te - nu.  
un - til it gaze on Zi - on in the East. Our an - cient hope will not per - ish.

Ha - tik - va - es sh'not al - pa - yim. Li - yot am hof - shi b' - ar -  
Hope from ag - es long since past, To live free in the land we

F Gm Dm Gm A<sup>7</sup> Dm Gm A<sup>7</sup> Dm

tsey - nu, e - rets Tsi-yon vi - ru-sha-la - yim. Li-yot am hof-shi  
 che - rish, Zi - on and Je - ru-sa-lem at last. To live free in the

Gm F Gm Dm A<sup>7</sup> Dm

b' - ar - tsey - nu e - rets Tsi-yon vi - ru-sha-la - yim.  
 land we cher - ish, Zi - on and Je - ru-sa - lem, at last.



## Sources for Additional Information

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# Notes

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he cup, the Lamb, the bread—symbols so common to Christianity—all originated with the Jewish Passover. This marvelous Passover Haggadah unveils the symbolism of the ancient Jewish holiday with clear biblical exposition, holiday songs, traditional Hebrew blessings, and beautiful illustrations by artist Stan Stein. It is an exceptional teaching tool and will take you to a Passover seder or enable you to enjoy one in your own home or church.

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