

PASSOVER

Passover Haggadah | Resurrection | Messiah's Banquet | Omer Count

The Oldest Feast

The Passover is by far the oldest continually celebrated religious practice in the world, by far. It has been celebrated by believers for more than 3500 years.

Remembering Roots

Often, Christianity has separated itself from its Jewish roots. This has happened for various reasons, none of which is found in the pages of Scripture. As we celebrate Passover together, we are not only obeying a commandment of Messiah, to keep the feast in memory of Him, but we also are reattaching ourselves to the roots from which we came, Messiah's branch of the Jewish faith.

Looking to the Future

Passover looks back to the past as we remember the deliverance from Egypt. It also looks directly at Messiah and His delivering us from sin. It also looks forward to Messiah's return as king over all the earth.



A Celebration of The Lamb

Passover is a time of remembrance, and a time for continuing the faith. Adults often become the focus of the evening, but it is a fulfillment of the commandment to teach our children the meaning of the holiday and tell them the story each year, lest they forget or do not know of God's redemption. While we are commanded by Messiah to "do this in remembrance" of Him, we would also be amiss if we did not remember the physical salvation of Israel from Pharaoh in Egypt.

So, in our Haggadah (story, telling) of the Passover we will recall each of these two great miracles, both the physical and spiritual.





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Passover Haggadah

The Blessing over the Evening

Parents: Go to page 2 in Children's Haggadah

The Lighting of the Candles

The lady of the house performs this to recall that the seed of a woman would bring light into the world: The light that would triumph over the darkness.

Genesis 3:15 – "And I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head, and you shall bruise him on the heel."

John 1:6-13 – "There came a man sent from God, whose name was John. He came as a witness, to testify about the Light, so that all might believe through him. He was not the Light, but he came to testify about the Light. There was the true Light which, coming into the world, enlightens every man. He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and those who were His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God."

Lady's Blessing (while lighting):

Blessed are you O Lord, our God, King of the Universe, Who sanctifies us with Your Word and in whose Name we light these festival lights.

The Cup of Sanctification (I)

Parents: Stay on page 2 in Children's Haggadah

This cup represents the way God has chosen to separate His people in this world. We are called to live lives that are set on a hill, being salt and light to those around us. Each cup in the meal is based on the four "I wills" of Exodus 6:6-7.

(The Cup of Sanctification is poured)

The color of the grape juice is red, symbolizing blood and the life offered through an acceptable sacrifice.

Exodus 6:6 – "Say, therefore, to the sons of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians"

Egypt, of course, represented slavery. In like fashion, sin is the disobedient nature that enslaves us all without salvation through our Messiah, Jesus Christ.

Matthew 1:21 – "She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins."

1Peter 2:9 – "But you are A CHOSEN RACE, A ROYAL PRIESTHOOD, A HOLY NATION, A PEOPLE FOR GOD'S OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light."

All who have been chosen and called out by God in Messiah and are serving Him in faith and obedience may drink of this cup. Remember you are called to be set apart and holy, yet to be in the world to further His kingdom.

A blessing is said:

Baruch atta Adonai, eloheinu melech ha'olam borei pri ha'gafen.

(Blessed are You, O Lord our God, King of the Universe
Who creates the fruit of the vine. Amen)

(All drink the Cup of Sanctification)

The Washing of Hands/Feet

Parents: Go to page 3 in Children's Haggadah

The priests would wash in the Temple ceremonially to signify their separation for God's service. According to Scripture, we are a holy priesthood, set apart for service. This goes along with the cup we just drank: to be set apart and clean. This is a symbol of this call. (Psalm 24:3-4)

Traditionally, the woman of the house would go about and wash the hands of guests. But during dinner, our Lord demonstrated that a leader should serve and care for those under him. Likewise, some of our leaders will wash the hands of the guests. Remember how we are washed in the blood of the Lamb and how we are to watch over one another in our walks during this symbolic washing.

(The leaders will wash guests hands while the following is read)

John 13:3-5, 12-17 – "Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God, got up from supper, and laid aside His garments; and taking a towel, He girded Himself. Then He poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel with which He was girded."

"So when He had washed their feet, and taken His garments and reclined at the table again, He said to them, 'Do you know what I have done to you? You call Me Teacher and Lord; and you are right, for so I am. If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you. Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, you are blessed if you do them.'"

The Parsley and Salt Water

Parents: Stay on page 3 in Children's Haggadah

Any green vegetable is used to dip in salt water and eat.

- First, **the shape** of the traditionally used parsley is to remind us of the hyssop branch that was used to paint the blood on the doorposts to mark the houses of the obedient of Israel (Exodus 12:22). Likewise we may mark our own hearts, lives, homes and businesses as set apart for service to God.
- Second, **the green color** is to remind us that the new life as released from bondage, whether from slavery in Egypt or from slavery to sin, is preceded by

times of tears and struggling without hope of redemption, except by the hand of God.

- Third, this parsley is unpleasant to remind us that slavery to Egypt (the world) was unpleasant as was true of our own life before salvation (Exodus 2:23). The saltiness of the water resembles our tears related to the life of slavery in Egypt and the sins we once committed.
- Fourth, this is the “sop” that was used at the last supper to identify the one who was to betray the Lord. Matthew 26:23 writes, “he who dipped his hand with Me in the bowl is the one who will betray Me.” The bitterness of the parsley would indicate the bitterness that is tasted by one who would betray the Lord.
- Finally, recall how Christ was offered sour vinegar on a branch of hyssop as he hung on the cross when he became thirsty. While the blood of the lamb on hyssop can mark and save us, our offering back to him on hyssop in His hour of need was sour and unable to help. God can do everything needed to save us. We can do nothing to help God except to follow Him.

Exodus 12:22 – “You shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning.”

John 19:28-30 – “After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said, ‘I am thirsty.’ A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon a branch of hyssop and brought it up to His mouth. Therefore when Jesus had received the sour wine, He said, “It is finished!” And He bowed His head and gave up His spirit.”

(All dip and eat the parsley)

The Breaking of the Matzah

Parents: Go to page 4 in Children’s Haggadah

There is a custom of breaking, wrapping and hiding away the “middle matzah” during the Passover meal. It has become a favorite part of the Passover for kids in that a small sum of money is given in return for finding the Afikomen later. After the meal, the seder cannot continue until the Afikomen is found and eaten by all participants. More about this later in the meal.

(Children leave and the Afikomen (hidden piece) is broken and hidden for later. While the hiding is taking place, the following scriptures are read.)

Matthew 13:44-46 – “The kingdom of heaven is like a treasure hidden in the field, which a man found and hid again; and from joy over it he goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant seeking fine pearls, and upon finding one pearl of great value, he went and sold all that he had and bought it.”

The Cup of Judgment (2)

Parents: Stay on page 4 in Children’s Haggadah

(The Cup of Judgment is poured)

This cup represents both the judgment upon the sin and disobedience of the Egyptians and also the judgment poured out on the Lord Jesus for our sin and disobedience.

*Exodus 6:6 – “Say, therefore, to the sons of Israel, ‘I am the LORD, and I will bring you out from under the burdens of the Egyptians, and **I will deliver you from their bondage.**”*

This cup is used just before the Exodus story is read and the judgments on Egypt are pronounced. To prompt the telling of the Exodus story, children traditionally ask a series of questions.

The whole night is one of resting and reclining for all, an ancient custom that will be discussed in answering one of the questions. Yet, at any banquet, there is also a seat of honor next to the host. John appears to be in the position of honor reclining next to the Master and perhaps has the privilege of asking the prompting questions that year. Being in that position, Peter prompts him to ask Jesus an important question.

John 13:21-25 – “When Jesus had said this, He became troubled in spirit, and testified and said, “Truly, truly, I say to you, that one of you will betray Me.” The disciples began looking at one another, and were at a loss to know of whom He was speaking. There was reclining on Jesus, one of His disciples, whom Jesus loved. So Simon Peter gestured to that one, and said to him, “Tell us who it is of whom He is speaking.” He, leaning back thus on Jesus, said to Him, “Lord, who is it?”

The Four Questions

Parents: Go to page 5 in Children's Haggadah

We all need to know and be able to teach *"Why is this night different from all other nights?"*

Passover is as much for children and youth as it is for adults. So for this portion, we will have our children ask several questions, and we will then answer them. The asking and answering of these questions fulfills the command to teach our children what the Lord has done for them, lest they would never know or forget.

Exodus 12:25-27 – "When you enter the land which the LORD will give you, as He has promised, you shall observe this rite. And when your children say to you 'What does this rite mean to you?', you shall say, 'It is a Passover sacrifice to the LORD who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.'"

We are also given a command by the Lord Jesus to "Do this for the remembrance of Me". The thing He was doing when he issued this command was the Passover seder. So, as we celebrate this feast and remember not only the Exodus miracle, we remember the greater miracle of spiritual redemption and our Messiah Jesus.

So, let's answer some questions and tell the story of the Passover. The Cup of Judgment will be used as we read of the plagues sent upon Egypt. For each plague, a drop of grape juice is dripped on the plate in front of you. As this is done, remember not only the Lord's judgment of the Egyptians so they might set His people free, also remember the drops of blood which the Lord Jesus shed, accepting our punishment so that we might go free.

(Children now stand and read the questions to their fathers)

Child #1 - Question One

Why is this night different than all other nights? On all other nights, we eat either unleavened bread or leavened bread. Why on this night do we only eat matzah, which is unleavened bread?

Child #2 - Question Two

Why is this night different than all other nights? On all other nights, we eat vegetables and herbs of all kinds. Why do we eat bitter herbs tonight?

Child #3 - Question Three

Why is this night different than all other nights? On all other nights, we never think of dipping our bread even once. Why on this night do we dip it twice?

Child #4 - Question Four

Why is this night different than all other nights? On all other nights, everyone sits up straight at the table. Why on this night do we recline?

*The Telling (Haggadah) of the Exodus***What is this night all about?**

It is on this night that the Lord redeemed His people from slavery in Egypt by His mighty power. He asked us to sacrifice a perfect lamb and mark our homes with its blood so that the angel of death would pass over us. We remember this great event as He has commanded us to do this night.

Likewise the story of our Lord Jesus' sacrifice is remembered through this feast. He is the fulfillment of this feast by redeeming us from an even greater slavery – our sinful nature. He is a perfect Lamb who was killed for our sakes, because we were trapped and could not escape without God's mighty help and mercy. The blood of our Messiah covers us so that we are passed over as death comes to us. He died for us on this Passover night: The perfect Lamb of God who takes away the sin of the world and frees believers to be people of God, eternally. That is why this night is different than all others. The first miracle of deliverance occurred in Egypt, and the second miracle of deliverance occurred and was fulfilled just outside the walls of Jerusalem. We are to remember, give thanks and celebrate this great thing. Celebrating this Passover does not save us from death just as celebrating the Passover feast after the Exodus did not save the children of Israel: They were already free and so are we. But we should all keep this feast as commanded in order to celebrate, remember and teach that without the blood of the Lamb of God, we would die in our sins today just as surely as the Israelites would have died in Egypt had they not marked their homes with the blood of the lamb. Once marked and once we have a heart to obey God's call to turn to Him for deliverance and away from the world and all its promises, He will surely take us to freedom. That is why this night is different for all God's people. That is why this night is different from all others.

The Story of the Exodus...

We will now tell the story of God's people, how they became enslaved in Egypt and how He sent a deliverer, Moses, to bring them out of slavery to serve Him.

- **How Israel was Enslaved in 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 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 those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall 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.

Then the LORD said to Abram, “Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. (Gen. 15:13)

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

But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. (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 Pharaoh said to his advisors,

“Behold, the people of Israel are too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from 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" and that's what the name Moses means, "to draw out."

The Scripture then tell us that,

One day, when Moses had grown up, he went out to his people and looked on their burdens, and he saw an Egyptian beating a Hebrew, one of his people. (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 as his job.

During those many days, the king of Egypt died and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. God saw the people of Israel – and God knew. (Ex. 2:23-25)

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

"Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt". But Moses said to God, "Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?" God said, "I will be with you, and this shall be the sign that I have indeed sent you: When you have brought the people out of Egypt, you shall serve God on this mountain." Then Moses said, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name,' what shall I say?" God said to Moses, "I AM WHO I AM." And God said, "Say this to the people of Israel, 'I AM has sent me to you'". (Ex. 3:10-14)

The Reciting of the Plagues

Parents: Go to pages 6-9 in Children's Haggadah

(During this reading, drops of grape juice are put on your plate from the Cup of Judgment when each plague is mentioned.)

So Moses returned to Egypt. He and his brother Aaron confronted Pharaoh and demanded that Pharaoh let God's people go. But Pharaoh's heart was stubborn and

defiant, and he scorned the messengers of the Lord. So the Lord brought ten plagues. With each plague, God judged Pharaoh and the false gods of Egypt. Here is the way God demonstrated His power over other gods: The Egyptians worshiped the Nile as a god, so God turned the Nile to blood; they worshiped frogs as gods, so He sent a plague of frogs on the Egyptians. Each plague that was sent was a show of how God was superior to all other gods. Even up to the final plague, our God, the God of Israel, demonstrated His divine power and superiority over Pharaoh, who even himself was considered a god, by killing Pharaoh's firstborn son.

In every generation it is man's duty to regard himself as though he had personally come out of Egypt, as the Scripture says:

You shall tell your son on that day, saying, "It is because of what the LORD did for me when I came out of Egypt." (Ex. 13:8)

As we remember the Lord's signs and wonders, let us all be reminded of the Lord's awesome power, and His willingness and ability to redeem us.

Plague 1 - Blood (drop of juice)
(Exodus 7:15-25)



The Lord said to Pharaoh through Moses, "Let My people go, that they may serve Me in the wilderness." Thus says the LORD, "By this you shall know that I am the LORD: behold, I will strike the water that is in the Nile with the staff that is in my hand, and it will be turned to blood."

But after this miracle, the magicians of Egypt did the same with their secret arts; and Pharaoh's heart was hardened and he did not listen to God.

Plague 2 - Frogs (drop of juice)
(Exodus 8:1-15)



Then the Lord said to Moses, "Go to Pharaoh and say to him, "Thus says the LORD, "Let My people go, that they may serve Me. But if you refuse to let them go, behold, I will cover your whole territory with frogs.""

But the magicians of Egypt did the same with their secret arts. And Pharaoh's heart was hardened. He did not listen to God.

Plague 3 - Gnats (drop of juice)
(Exodus 8:16-19)



Then the Lord said to Moses, "Say to Aaron, 'Stretch out your staff and strike the dust of the earth, that it may become gnats through all the land of Egypt.'" And he did so, and the dust of the earth became gnats over all the land.

The magicians tried with their secret arts to bring forth gnats, but they could not...Then the magicians said to Pharaoh, "This is the finger of God doing this!" But Pharaoh's heart was hardened, and he did not listen to God.

Plague 4 - Insects (drop of juice)
(Exodus 8:20-32)



The Lord said to Pharaoh through Moses, "Let My people go, that they may serve Me. For if you do not let My people go, behold, I will send swarms of insects." The insects were sent all over the land.

But Pharaoh was stubborn, and he did not listen to God.

Plague 5 - Pestilence (drop of juice)
(Exodus 9:1-7)



The Lord said to Pharaoh through Moses, "Let My people go, that they may serve Me. For if you refuse to let them go this time and continue to hold them, behold, the hand of the LORD will come with a very severe epidemic."

Pharaoh's heart was hardened, and he did not let the people go.

Plague 6 - Boils (drop of juice)
(Exodus 9:8-12)



The Lord said, "Take for yourselves handfuls of ashes from a kiln, and let Moses throw it toward the sky in the sight of Pharaoh. It will become a fine dust over all the land of Egypt, and will become boils on the people."

This happened, but the Lord hardened Pharaoh's heart, and he did not listen to them.

Plague 7 - Hail (drop of juice)
(Exodus 9:13-35)



The Lord said to Pharaoh through Moses, "Let My people go, that they may serve Me... about this time tomorrow I will send a very heavy hail, such as has not been seen in Egypt from the day it was founded until now..." And the Lord sent hail.

But the Lord hardened Pharaoh's heart, and he did not let the sons of Israel go.

Plague 8 - Locusts (drop of juice)
(Exodus 10:1-20)



The LORD said to Pharaoh through Moses and Aaron, "How long will you refuse to humble yourself before Me? Let My people, go that they may serve Me, or tomorrow I will bring locusts."

The Lord hardened Pharaoh's heart, and he did not let the sons of Israel go. So the locust swarms came.

Plague 9 - Darkness (drop of juice)
(Exodus 10:21-29)



The Lord said to Moses, "Stretch out your hand toward the sky, that there may be darkness... even a darkness which may be felt." So Moses stretched out his hand toward the sky, and there was darkness.

Pharaoh's heart became hard and he was not willing to let them go.

Then Pharaoh said to Moses, "Get away from me! Beware, go away from me forever, for if I see you ever again, you shall die!" And Moses said, "You are right Pharaoh; I shall never see your face again!" Moses knew what was next.

Plague 10 - Death (drop of juice)
(Exodus 11:1-12:31)



The Lord said to Moses, "One more plague I will bring on Pharaoh and on Egypt; after that he will let you go."

Now the last judgment came about on that very night... the death of the firstborn sons. All God's people were protected from the angel of death as it passed through the land of Egypt because they had obeyed the Lord when He had told them to place some of the blood of a perfect lamb on the doorposts of their houses. With this mark, the angel knew to pass over their house. This is the reason we call this meal the "Pass Over", because death passed over the houses of God's people that were marked with the blood of the lamb. We also may avoid death and judgment by believing in Jesus, the lamb of God, whose blood shed on the cross marks all who believe in Him, protecting us and saving us. His blood gives us life eternal.

Well, when that night, all across the land, firstborn sons were found dead, Pharaoh called for Moses and said, "Go ahead, get away from my people, both you and the sons of Israel; go and worship the LORD as you have said." God had freed his people through these judgments.

So, that is why this night, for the last 3500 years, is not like all other nights. Because, on this very night, the Lord delivered our brothers and sisters from the hand of Pharaoh. Likewise, on this very night, our Lord, Master and Savior, Yeshua/Jesus was sacrificed for our sins. Redeeming us from the judgment we could not escape on our own. In both cases, through God's deliverance, and the sacrifice of a perfect lamb, a new life of freedom began: Freedom to serve the Lord.

So it is written that we should not forget,

"You shall observe this event as an ordinance for you and your children forever. When you enter the land which the LORD will give you, as He has promised, you shall observe this rite. And when your children say to you, "What does this rite mean to you?" you shall say, "It is the Passover of the LORD who passed over the houses of the sons of Israel in Egypt when He judged the Egyptians, but spared our homes." (Ex. 12:24-27)

A blessing is said:

Baruch atta Adonai, eloheinu melech ha'olam borei pri ha'gafen.

(Blessed are You, O Lord our God, King of the Universe
Who creates the fruit of the vine. Amen)

(All drink the Cup of Judgment)

Singing of Dayenu ("It Would Have Been Enough")

Parents: Go to page 10 in Children's Haggadah

If God took us out of Egypt, and had not sent judgment on them,
If He took us out of Egypt, it would have been enough.
If He'd only judged the people, and had not judged their idols,
If He'd only judged the people, it would have been enough.
If He'd only judged their idols, and had not taken their firstborn,
If He'd only judged the idols, it would have been enough.
If He'd only taken their firstborn, and had not taken their wealth,
If He'd only taken the firstborn, it would have been enough.

Dy - Dy - aynu, Dy - Dy - aynu, Dy - Dy - aynu

It would have been enough.

If He'd taken all their wealth, and had not split the sea,
If He'd only taken their wealth, it would have been enough.
If He would have split the sea, and had not given us dry land,
If He'd only split the sea, it would have been enough.
If He would have given us dry land, and had not taken the soldiers,
If He'd only given us dry land, it would have been enough.
If He'd drowned those who kill us, but not helped us in the desert,
If He'd only drowned the soldiers, it would have been enough.

Dy - Dy - aynu, Dy - Dy - aynu, Dy - Dy - aynu

It would have been enough.

If He'd helped us in the desert, and had not fed us manna,
If He'd helped us in the desert, it would have been enough.
If He'd fed us with the manna, and had not given the Sabbath,
If He'd only given us manna, it would have been enough.
If He'd only given the Sabbath, and had not shown us Sinai,
If He'd only given the Sabbath, it would have been enough.
If He would have shown us Sinai, and had not given the Torah,
If He'd only shown us Sinai, it would have been enough.

Dy - Dy - aynu, Dy - Dy - aynu, Dy - Dy - aynu

It would have been enough.

If He'd given all the Torah, and had not given the Land,
If He'd only given us the Torah, it would have been enough.
If He'd given us the Land, and had not built the Temple,
If He'd only given the Land, it would have been enough.
If He'd given us the Temple, but had not given the Son,
If He'd not given the Son, it **WOULDN'T** have been enough!
Thank you Father for the giving, of salvation to your people,
You provide all that we need, we thank you very much!

Answers to Our Children's Questions

Parents: Stay on pages 10-11 in Children's Haggadah

Question One – Why do we eat Matzah without leaven?

When Pharaoh let the Israelites go from Egypt, they ran in a hurry. They had prepared dough for bread but did not have time to let it rise. They needed to obey the Lord when He told them to flee and so they gathered the flat bread and left quickly. As they carried it, the sun baked it into flat cakes, which are called matzah. That is why we only eat flat bread this night, just like they did.

Likewise, in the Bible, the thing that makes bread rise, yeast, is called leaven (*chametz*). Not only are we called to be saved by God's mighty hand; we are also to live lives that are free from leaven (sin). We cannot take sin into ourselves and still serve the God who offers to save us from sin. It wouldn't make much sense to be saved from sin and then take it into our bodies. So, that is why we eat only unleavened bread, matzah, tonight as a reminder. It is also why we clean our house of leaven (sin) and keep away from leaven for the next week as a reminder of our call to live holy lives. These are symbols commanded by God.

Question Two – Why do we eat bitter herbs tonight?

We eat the bitter herbs tonight (not the parsley and salt water but the horseradish root) to remind us of the bitterness of slavery in Egypt. Their lives were very bitter and they had no hope of a better life unless God delivered them. Likewise, we need to remember (because if we don't remember regularly, we tend to forget) how sin was bitter and hurt us, hurt others and grieved God as well. Jesus, the Scriptures say, was a man of sorrows and was well acquainted with grief because of our sin. This is what we remember by eating bitter herbs.

Question Three – Why do we “dip bread twice” tonight?

We dip the matzah in both horseradish and sweet apples to remind us of the bitterness of this life occasionally but the great life to come when we are with Jesus and when He comes back to establish His kingdom. Even many Jews are looking for Messiah to come, rule rightly and eliminate sin from the world. We are able to keep pressing on with life because we know the sweet ending to the story. So, the Bread we eat (Jesus) will return to change things from bitter to sweet. That is why we dip twice.

We can also say that Jesus (the bread) came once and was bitterly rejected (the horseradish) and will come again (the sweet apples) to rule and be King. Kids, which would you like to eat more: the horseradish or the sweet apples? How do you think the Israelites felt when they were delivered from slavery? How did they feel after that about

living in a hot and lifeless desert? How do you think Jesus felt when he took the bitter herb of dying for our sins? Do you think that our life will be sometimes good and sometimes hard as followers of Jesus? Are you willing to have some bitterness in your life now but look forward to being with Jesus when He returns?

(We now dip the matzah in horseradish and sweet apples and eat)

Question Four – Why do we recline?

In ancient days, only free men could recline at a table. We recline to remember the freedom God brought to His people: The freedom from Egypt and also the freedom from sin delivered through His Son. So this is a relaxed meal where we recline because God has freed us from slavery and sin.

The Meal

Parents: Go to page 12 in Children's Haggadah

As we enjoy a meal of lamb, thankfully remember Jesus, our Passover. The Bible speaks of only three requirements to “eat the Passover” rightly: Lamb, bitter herbs and unleavened bread. These are adequate to know the miracle of Passover and the miracle of Jesus Christ. As you remember the gift of Christ, the Lamb, drink of the cup of judgment and recall how He was judged for your sin. (John 1:29, 1Corinthians 5:7)

(A blessing for the meal is said)

The Afikomen (the “communion” bread)

Parents: Go to page 13 in Children's Haggadah

Matthew 26:26 – “While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, “Take, eat; this is My body.”

“Afikomen” is the only Greek word used in the Passover. It is unknown to the Jews how or why the tradition of using this word started. A piece of matzah is broken off, hidden away and later recovered, then given to all those present. The rabbis teach that the Afikomen bread replaces the lamb, which everyone was previously required to sacrifice and eat before the Temple was destroyed in 70 AD. It is strange how Jesus had already made this change during the Last Passover. Remember the Master's words “This (the bread) is my body (the Lamb)”.

Consider the similarities of the Afikomen (communion) to the handling of the body of Messiah: The Afikomen is broken, hidden away and then reappears. It has been made to

represent the lamb and all are taught to eat it to remember the sacrifice that was made for them for their deliverance. This concept of the Afikomen is not authored by Messiah or early Christians, but by Jewish rabbis after the temple was destroyed. As the children go and find this bread, let us then eat it as our Lord has instructed us to do – in remembrance of Him. It is a peace offering given to us by Him.

***(The children search for the Afikomen.
When they return, a reward is offered to each.)***

(The Afikomen is broken and distributed to all)

A leader reads the following:

The apostle Paul reminds us in 1Corinthians 11:23-24, *“The Lord Jesus, in the night in which He was betrayed, took bread; and when He had given thanks, He broke it and said, “This is My body, which is given for you; do this in remembrance of Me.”*

A blessing is said:

Baruch atta Adonai eloheinu melech ha’olam, ha’motzi lechem min ha’aretz.

(Blessed are You, O Lord our God, King of the universe
Who brings forth bread from the earth. Amen.)

*Baruch atta Adonai eloheinu melech ha’olam,
asher kiddeshanu be mitz votav vitzivanu al achilat matzah.*

(Blessed are You, O Lord our God, King of the universe,
Who has sanctified us with His commandments
and commanded us about eating matzah. Amen.)

(All eat the Afikomen in remembrance of the Lamb of God)

The Cup of Redemption (the “communion” cup) (3)

Parents: Go to page 13 in Children’s Haggadah

(The Cup of Redemption is poured)

This is the cup used in the Lord’s Supper. Appropriately named! It originates in Exodus with the third of the “I will” promises and is fulfilled as described in 1Corinthians 11:25-26.

*Exodus 6:6 – “Say, therefore, to the sons of Israel, ‘I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage **I will also redeem you with an outstretched arm and with great judgments.**”*

1Corinthians 11:25-26 – “In the same way He took the cup also after supper, saying, ‘This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me.’ For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes.”

***(Prayer is said, in thankfulness for our Passover Lamb,
His shed blood, and for fulfilling all that He has promised,
from the Exodus to Messiah)***

A blessing is said:

Baruch atta Adonai, eloheinu melech ha’olam borei pri ha’gafen.

(Blessed are You, O Lord our God, King of the Universe
Who creates the fruit of the vine. Amen)

(All drink the Cup of Redemption)

The Cup of Acceptance (Elijah’s cup) (4)

Parents: Go to page 14 in Children’s Haggadah

(The Cup of Acceptance is poured)

The Cup of Acceptance is based on the last “I will”:

*Exodus 6:6-7 – “Say, therefore, to the sons of Israel, ‘I am the LORD, and **I will** bring you out from under the burdens of the Egyptians, and **I will** deliver you from their bondage **I will** also redeem you with an outstretched arm and with great judgments.’ Then **I will take you for My people, and I will be your God.**”*

Passover is integrated in the Jewish faith with the hope of a coming of Messiah. In Malachi 4:4-5, the prophet Elijah is said to be the one who will precede the coming of the Messiah-King. Every year, a place is set for Elijah in the hopes that he will come (just in case he’s hungry), and the children go to the door to look for and call Elijah. We hold the same hope as the Jewish people at this point: For our Messiah to come as a conquering king. When this happens both we and they will recognize that Jesus is the Messiah, and the Scriptures say they will repent of their initial denial of Him as they “look upon Him whom they have pierced” and accept Him as their Lord and Savior as we do right now. What a glorious day that will be!

(Children go and call for Elijah)

Because Elijah will precede the Lord's second coming, this cup is referred to as "Elijah's Cup". According to the prophet Zechariah:

Zechariah 12:10 – "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look upon Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn."

We drink the cup of acceptance in that we have received Christ for who He is. Our Lord proclaimed that He would wait until His people Israel recognized Him as their Messiah upon His return to partake of this Cup of Acceptance with them.

A blessing is said:

Baruch atta Adonai, eloheinu melech ha'olam borei pri ha'gafen.

(Blessed are You, O Lord our God, King of the Universe
Who creates the fruit of the vine. Amen)

(All drink the Cup of Acceptance)

Matthew 26:29 – "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

A prayer is offered:

- For the soon return of the Lord.
- For His name to be recognized as the one true Lord of all the earth.

When Messiah returns to rule and reign, He will receive the glory He is due. One aspect of this glory is the fact that He will judge the nations from His throne in the rebuilt Temple in Jerusalem. Additionally, Scripture that is yet to be fulfilled states that the nations will come to Jerusalem to celebrate the Feasts in honor of Him and worship before Him. To this end, we share the hope and the following chant with all Jewish people the world over each year at the Passover; that the next year will see Messiah seated on His rightful throne in Jerusalem and that we will celebrate the Feast there in His presence. To chant these words is to hope and ask for His return.

A Chant is shared:

Le-shanah Ha-ba-ah Be-roo-sha-lai-eem!

Next Year in Jerusalem!

The Hymn

Parents: Go to page 15 in Children's Haggadah

The psalms numbered 113–118 are used in this part of the Passover. Jesus and His disciples ended their feast with the singing of some or all of these psalms.

Matthew 26:30 – “After singing a hymn, they went out to the Mount of Olives.”

Psalm 117 is sung:

Praise the Lord, all nations,
Laud him, all you peoples!
For His mercy's great on us,
And the truth of the Lord is forever
Hallelujah!

They would certainly have sung Psalm 118:22-26 that we will recite below. Realize that He may have read these words just hours before fulfilling them on the cross!

Psalm 118:22-26 – “The stone (Jesus) which the builders (many Jewish leaders) rejected has become the chief corner stone (the source of our salvation). This is the LORD'S doing; It is marvelous in our eyes. This is the day that the LORD has made; Let us rejoice and be glad in it. O LORD, do save, we beseech You; O LORD, we beseech You, do send prosperity! Blessed is the one who comes in the name of the LORD; we have blessed you from the house of the LORD.”

“Amazing Grace, Our Chains Are Gone” is sung:

Amazing grace
How sweet the sound
That saved a wretch like me
I once was lost, but now I'm found
Was blind, but now I see

'Twas grace that taught my heart to fear
And grace my fears relieved
How precious did that grace appear
The hour I first believed

**My chains are gone
I've been set free
My God, my Savior has ransomed me
And like a flood His mercy reigns
Unending love, amazing grace**

The Lord has promised good to me
His Word my hope secures
He will my shield and portion be
As long as life endures

**My chains are gone
I've been set free
My God, my Savior has ransomed me
And like a flood His mercy reigns
Unending love, amazing grace**

The earth shall soon dissolve like snow
The sun forbear to shine
But God, Who called me here below
Will be forever mine
Will be forever mine
You are forever mine