

A *Seder* for Joseph & Judah

Passover Haggadah



“My soul delighteth in proving unto my people the truth of the coming of Christ; for, for this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him.” (2 Nephi 11:4)

Foreword

By celebrating this “Passover for Joseph and Judah,” we seek to remember who we are as descendants of our Hebrew ancestors and what it means to be God’s covenant people. While the tribe of Ephraim largely “assimilated among the nations” (*ba’amin ... yitbolal*, Hosea 7:8), losing its identity (D&C 109:60), the tribe of Judah preserved much of its Hebrew tradition. Still, Jacob, father of the people of Israel, prophesied that Joseph’s son Ephraim would become the “consummation of the Gentiles” (*melo’ haggoyim*, Genesis 48:10). Of Ephraim, God also said, “I yet earnestly remember him” (*zakar ezkerenu ‘od*, Jeremiah 31:20). It is further written that “Judah prevailed above his brothers, and of him is the chief ruler [*nagid*]; but the birthright [*bekorah*] is Joseph’s” (1 Chronicles 5:2). All the tribes of Israel are indebted to Judah (the Jews) for preserving their sacred covenantal heritage, while to Ephraim is reserved the role of his father Joseph—his brothers’ savior.



The Hebraeus Foundation, sponsor of *Joseph & Judah*, is a nonprofit corporation formed in 1990 for literary, charitable, educational and religious purposes within the meaning of section 501 (c) (3) of the Internal Revenue Code. The general nature of the business to be transacted by this corporation is: (1) to promote awareness of significant literary patterns and features in ancient manuscripts, texts, and scripture through scholarly research and analysis, and through subsequent publication of books, articles, newsletters, audio or audio-visual products, productions, presentations, websites, documentaries, docudramas, and movies; (2) to provide research grants to scholars selected to undertake such studies; (3) to assist scholars in exploring and developing answers to textual and scriptural questions through working groups, editorial resources, networking, archaeological exploration, media outlets, and research sources; and (4) to fund projects selected to fulfill these goals.

A *Seder* for Joseph and Judah

© Copyright 2010, the Hebraeus Foundation

Contents

Foreword	2
Glossary of Terms	4
The <i>Seder</i>	5
Opening Prayer.	5
Preparation for Passover	6
Kindling the Holy Day Flame	7
Four Cups of the Fruit of the Vine.	8
<i>Kiddush</i> —the First Cup, the Cup of Sanctification.	9
<i>Urchatz</i> —Washing of the Hands.	10
The <i>Seder</i> Plate—its Layout	10
<i>Karpas</i> —Vegetable	11
<i>Yachatz</i> —Breaking of the Middle <i>Matzah</i>	12
<i>Maggid</i> —the Story Telling	14
Four Questions by the Youngest Son	14
<i>Maggid</i> —the Second Cup, the Cup of Plagues.	18
<i>Dayenu</i> —“It would have been enough!”.	19
<i>Maror</i> —the Bitter Herbs	20
<i>Charoset</i> —the Mortar of Affliction.	21
<i>Zero ‘a</i> —the Shank Bone of a Lamb	21
<i>Shulchan Aruch</i> —the “Set Table”.	22
The Story of Miriam, Sister of Moses	23
<i>Tzafun</i> —the <i>Afikomen</i>	24
<i>Kos Shlishi</i> —the Third Cup, the Cup of Redemption	25
<i>Birkat Hammazon</i> —Grace after the Meal	26
<i>Hallel</i> —the Fourth Cup, the Cup of Praise	26
The Coming of Elijah.	27
Closing Thought	27

Glossary of Terms

Abba means “Father,” referring to the head of the house or father of the family.

Chametz is leaven, but it includes all leavened grain products. The *Torah* stipulates that during the seven days of Passover neither *chametz* (grain that ferments) nor *se-or* (highly fermented sourdough) may remain in the house.

Haggadah literally means “Telling,” as in the telling of a story or tradition. A Passover *Haggadah* is a book that guides one through the *Seder* service. It includes the story of Israel’s exodus out of Egypt, blessings on the food, songs, and questions by the youngest son, followed by his father’s answers.

Ima means “Mother,” whose maternal affection unites and nurtures the family.

Elohim denotes “God,” but it literally means “Gods” (compare Abraham 4–5). Deuteronomy 10:17 speaks of Jehovah as a “God of Gods”—*'elohei 'elohim*.

Seder means “Order” or “Sequence,” as in a ritual or ceremony. The Passover *Seder* follows a specific sequence as a family celebrates God’s deliverance of Israel’s ancestors from bondage in Egypt. Participating in the *Seder* fulfills God’s commandment to recite the story of the Exodus throughout their generations (Exodus 12:14; 13:5–8).

Torah is the Law of God as contained in the Hebrew Bible or Old Testament.

Yeshua is Hebrew for Jesus. It means “Salvation” (Matthew 1:21) and it is a name for Israel’s God (Isaiah 12:2; 17:10; 62:11). (It should not be confused with Joshua, which means “Jehovah Saves.”) *Yeshua* is the Son of *'El 'Elyon*, the Most High God.

Jehovah is an attempt at pronouncing the name of Israel’s God. Others pronounce it as Yahweh. Because this name is considered too sacred to utter, either use is offensive to Jews, who substitute with “the Lord” as do Bible translations. Jehovah’s name combines elements of the verb “to be,” giving the sense of one who is self-existent.

Pesach is “Passover,” the holy day Israelites were to observe throughout all generations.

The *Seder*

Narrator: No ceremony in Jewish life is more widely observed than the Passover *Seder*. Within extended families, bonds are forged between the children and the fathers as new links are added and family members gather from far and wide in solemn family unity.

When reliving the Passover story, each participant regards himself as though he himself were delivered from bondage in Egypt and stood before God at Mount Sinai. There, God revealed the terms of his covenant with his people and recited its blessings and curses.

Today, celebrating the Passover serves a twofold purpose: first, we recall the great works God performed for our ancestors; and second, we look forward to similar great things he will do for us, their descendants—for all who keep his commandments in the latter days.

Opening Prayer

Abba: We praise you, O Lord, our God, who has sustained us in life and brought us to this season, who has chosen us to be your people and designated appointed times. You have granted a birthright and noble heritage to all who keep your commandments. In the name of *Yeshua*, our Savior and Messiah, we dedicate this celebration to you. Amen.

Narrator: At Mount Sinai, God gave Israel commandments, which, “if a man keeps, he shall live by them” (Nehemiah 9:29). Beginning with the Passover Lamb, God also commanded Israel to slay animals, which served as proxies on behalf of transgressors to forestall God’s justice (Leviticus 7:37). Yet, few understood that no man can be saved, only through the redemption God had ordained through his Son (see Mosiah 13:28–33).

Book of Mormon prophets taught that “the law of Moses availeth nothing except it were through the atonement of his blood” (Mosiah 3:15): “Behold, this is the whole meaning of the law, every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God” (Alma 34:14). Still, they kept up the performances and ordinances of the Law of Moses until they were fulfilled in Messiah (2 Nephi 25:30).

Preparation for Passover



Narrator: The Passover *Seder* takes place on the first evening of the seven days of Passover. In the hours leading up to it, all leaven and leavened items, such as breads or cakes containing yeast, are meticulously searched out and removed from the house.

Abba: God commanded, “Seven days shall you eat unleavened bread; on the first day you shall put away leaven out of your houses. For whoever eats leavened bread from the first day to the seventh, that soul shall be cut off from Israel” (Exodus 12:15).

Narrator: Let us also prepare ourselves by putting far from us any leaven of sin remaining hidden in our hearts:

Abba: “Purge out, therefore, the old leaven, that you may be a new lump, as you are unleavened. For even Christ, our Passover, is sacrificed for us” (1 Corinthians 5:7).

Narrator: One of Messiah’s last acts was the celebration of the Passover feast as he gathered with his disciples in an upper room in Jerusalem. There, he said to them,

Abba: “With desire I have desired to eat this Passover with you before I suffer” (Luke 22:15). “And as they were eating, Jesus took bread and blessed it, and broke it, and gave it to the disciples saying, ‘Take, eat, this is my body.’ And he took the cup, and gave thanks and gave it to them, saying, ‘Drink all of it, for this is my blood of the new testament, which is shed for many for the remission of sins’” (Matthew 26:26–28).

Kindling the Flame of the Holy Day



Narrator: The mother of the home kindles the flame of the holy day to commence the celebration.



Ima:

ברוך אתה אדוני אלוהינו מלך העולם אשר
קדשנו במצוותיו וצונו לשמור את החג הזה

*baruch atah adonai eloheinu melech ha'olam asher
kidshanu bemitzvotav vetzivanu lishmor et hachag hazeh*

(Blessed are you, O Lord, our God, ruler of the universe, who sanctifies us through his commandments and commands us to keep this feast.)

Four Cups of the Fruit of the Vine



Narrator: At the *Seder*, we drink four cups of the fruit of the vine (wine or grape juice). The first is for *Kiddush*, the second for *Maggid*, the third for *Birkat Hammazon*, and the fourth for *Hallel*. The Four Cups represent four aspects of our bondage and of the deliverance God has promised: “I will bring out,” “I will deliver,” “I will redeem,” and “I will take” (Exodus 6:6–7). The Four Cups relate to four worlds or ages: 1. this world; 2. the messianic age; 3. the resurrection from the dead; 4. the world of glory that is to come:

Abba: “Say to the children of Israel, ‘I am the Lord. I will bring you out from under the burdens of the Egyptians and will deliver you from their bondage. And I will redeem you with a stretched-out arm and with great judgments. I will take you to be my people, and I will be to you a God; and you will know that I am the Lord your God who brings you out from under the burdens of the Egyptians. And I will bring you into the land I swore to give to Abraham, Isaac, and Jacob; and I will give it to you for your inheritance. I am the Lord’” (Exodus 6:6–8).

Kiddush—the First Cup, the Cup of Sanctification



Narrator: Kiddush (“Sanctification”) refers to sanctifying a holy day or the Sabbath day by reciting a blessing over a cup of the fruit of the vine. Just as God has commanded his people to “remember the Sabbath day to keep it holy” (Exodus 20:8), so they do on all holy days. During the *Seder*, we will drink and replenish the cup four times. With the Cup of Sanctification, we commit our service to God and pray for his blessing on us this day and through all the days of our lives.

All raise the first cup

Abba:

ברוך אתה אדוני אלוהינו מלך העולם בורי פרי הגפן

baruch atah adonai eloheinu melech ha'olam borei pree hagafen

(Blessed are you, O Lord, our God, ruler of the universe,
who has created the fruit of the vine.)

A Prayer of Thanksgiving

O Lord, our God, we thank you for appointing times and seasons for rejoicing. Bless our celebration of this sacred feast. Blessed are you, O Lord, who separates between the holy and the profane, between light and darkness, between Israel and other nations, between the Sabbath day and the six days of labor. Let us remember with reverence our past, when your people entered into bondage and no one but you could deliver them. Let us celebrate with joy how you delivered your people out of Egypt with marvelous signs and wonders.

All drink the first cup

Urchatz—Washing of the Hands

Narrator: In traditional Jewish homes, it is common to ritually wash the hands before a meal. This custom creates physical hygiene, but it also symbolizes spiritual purity.

Abba: “You desire truth in the inward parts, and in the hidden parts you will make me know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me hear joy and gladness that the bones you have broken may rejoice. Hide your face from my sins and blot out all my iniquities. Create in me a clean heart, O God, and renew a right spirit within me” (Psalms 51:6–10). “Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He who has clean hands and a pure heart, who has not lifted up his soul to vanity, nor sworn deceitfully; he shall receive the blessing from the Lord and righteousness from the God of his salvation” (Psalms 24:2–4).

All wash hands

The *Seder* Plate

Ima: At the Passover *Seder*, we eat three kinds of symbolic foods. The first kind are foods that remind Israel of the hard bondage it endured under Egyptian taskmasters. They are *karpas*, *maror*, and *charoset*. The second kind is *matzah*—unleavened bread—which the Israelites ate as they fled Egypt. In their haste to leave they didn’t have time to leaven their bread so it was baked unleavened. The third kind is *zero’a*—the shank bone. It symbolizes the Passover Lamb that was slain in place of Israel’s firstborn sons. When the angel of God who slew the firstborn sons of Egypt saw the lamb’s blood splashed on the doorposts and lintels of a house, he passed over that house and did not slay its firstborn.

Karpas—Vegetable

Ima: From the first kind of food, we eat *karpas*. It consists of “greens” or vegetables that are dipped in salt water and eaten.

All present ask:

What is the meaning of the *karpas* and the salt water?



Abba: The vegetable is of lowly origins, rising up from beneath the earth. And yet, it becomes an integral part of a sacred feast. Likewise, a slave-born nation grew to become the chosen people of God. Each of us, therefore, should strive to attain ever greater spirituality. The salt water symbolizes the tears shed during a life of pain and suffering in Egypt.

ברוך אתה אדוני אלוהינו מלך העולם בורי פרי האדמה

baruch atah adonai eloheinu melech ha'olam borei pree ha'adamah

(Blessed are you, O Lord, our God, ruler of the universe,
who has created the fruit of the earth.)

All eat parsley dipped in salt water

Yachatz—Breaking of the Middle *Matzah*



Narrator: Three *matzot* are wrapped together in a white napkin on the *Seder* table. This has several explanations. Some consider it a unity of the patriarchs Abraham, Isaac, and Jacob. We who know *Yeshua* as Israel’s Messiah, understand it as a unity of the Father, Son, and Holy Ghost.

The middle of the three *matzot* will be broken in two. Will a person at each table representing the father please remove the middle *matzah* and hold it up while we bless the bread.

Abba: (Removes the middle *matzah* and holds it up)

ברוך אתה אדוני אלוהינו מלך העולם המוציא לחם מן הארץ

baruch atah adonai eloheinu melech ha'olam hamotzi lechem min ha'aretz

(Blessed are you, O Lord, our God, ruler of the universe,
who has brought forth bread from the earth.)

Narrator: Fathers, please break the middle *matzah* into two halves... Take the larger half and hide it away in its own napkin to be recovered later. It is called *Afikomen*—“that which comes later.” Now return the smaller half to its place between the other *matzot*.

Celebrants originally ate a morsel of the Passover Lamb as the last food item at the *Seder*. In times of poverty or scarcity, when people didn’t have the means to sacrifice an animal, the *Afikomen* took its place—celebrants ate the *Afikomen* instead of the Passover Lamb.

Messiah’s inviting his disciples to eat of his body and drink of his blood by partaking of the bread and wine at the Last Supper becomes clear in the light of his being the Lamb of God. In its preparation, the *matzah* is striped and pierced, symbolizing the forty stripes Messiah received from the Roman soldiers and the piercing of his body at his crucifixion. The concealment and later discovery of the larger half of the *matzah* symbolize his burial and resurrection as well as Messiah’s ascent into heaven and his coming again in glory.

Narrator: Just as the middle piece of the unleavened bread is broken, so too Messiah was broken. And just as the *Afikomen*—the part of the middle *matzah* “that comes later”—was wrapped in a white napkin, so too Messiah’s body was wrapped in a white burial shroud before he rose from the dead, ascended to heaven, and promised to return later.

Fathers, now please take the smaller half of the middle *matzah*, break off pieces and pass them to each participant at the table...

All present say:

Jeshua declared, “I am the bread of life. He that comes to me shall never hunger, and he that believes in me shall never thirst” (John 6:35).

All eat a piece of *matzah*

Abba: “Surely he has borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed” (Mosiah 14:4–5). “I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and supplications. And they will look upon me whom they have pierced, and they shall mourn for him as one mourns for his only son, and shall be in bitterness for him as one who is in bitterness for his firstborn” (Zechariah 12:10).

Ima: If all the children will now please cover their eyes, we will hide the *Afikomen* at the head table.

All present say aloud:

“Great is the reward for whoever who finds the *Afikomen!*”

Maggid—the Story

Narrator: During the *maggid*—the telling of the story of the first Passover and Israel’s exodus out of Egypt—the youngest son asks four questions. They address the needs of four kinds of sons: 1. the wise son, who wants to know; 2. the wicked son, who excludes himself (and later learns the penalty that comes with it); 3. the simple son, who needs to know the basics; and 4. the son who is unable to ask, or who doesn’t know what to ask.



Abba: “You will keep this charge as an ordinance for you and your children forever. And it shall be, when you have come to the land the Lord will give you as he promised, that you will observe this ceremony. And it be, when your children say to you, ‘What do you mean by this ceremony?’ that you will say, ‘It is the sacrifice of the Lord’s Passover, who passed over the homes of the people of Israel in Egypt when he smote the Egyptians and spared our homes” (Exodus 12:24–27).

Four Questions by the Youngest Son

Ima: A volunteer is needed to ask the Four Questions.

(A child comes forward to ask the Four Questions.)

Youngest Son:

מה נשתנו הלילה הזה מכל הלילות

Ma nishtanah halailah hazeh mikol haleilot?

Youngest Son: Why is this night different from all other nights? On all other nights we eat leaven. On this night, why do we eat unleavened bread?

Abba: Once, we were slaves to Pharaoh in the land of Egypt. But God, in his goodness and mercy, delivered us with a mighty hand, a stretched-out arm, and great judgments.

Youngest Son: On all other nights we eat vegetables of every kind. On this night, why do we eat bitter herbs?

Abba: We eat bitter herbs to remember how bitter it is to be subject to taskmasters, as our fathers, the Israelites, were subject to taskmasters in the land of Egypt.

Youngest Son: On all other nights we don't dip vegetables. On this night, why do we dip them?

Abba: By dipping them, we remember that a life in bondage is a life of tears. But we know also that even the hardest bondage can be sweetened by the promise of redemption.

Youngest Son: On all other nights we eat in any manner. On this night, why do we recline when we eat our meal?

Abba: We eat leisurely tonight because once we were slaves, but now we are free.



The Story of Joseph in Egypt

Narrator: When a severe famine occurred in the land of Canaan, Joseph's brothers came to Egypt to buy food. Years earlier, they had sold Joseph as a slave, and he had suffered much because of their treachery. But Joseph won favor with Pharaoh, king of Egypt, who put Joseph in charge over all the land of Egypt. Joseph gave his brothers all the food they wanted. Yet at first they didn't recognize him and he didn't reveal himself to them. When he did, the brothers

were sorry and wept. In the life of Joseph, we see a type of Israel's Messiah, who was similarly unrecognized and betrayed before God exalted him before his betrayers.

Joseph gave his brothers the land of Goshen, where they prospered and became a numerous people. But after many generations, there arose a new Pharaoh, who did not know Joseph. He feared the people of Israel, so he made them slaves and forced them into hard labor. When he decreed that every Israelite male child should be put to death, the people cried to the Lord in their affliction, and he heard their cries. He remembered his covenant with their ancestors Abraham, Isaac, and Jacob, and raised up Moses to deliver them.

Narrator: Since the time of Israel’s deliverance from Egypt, God’s people have suffered bondage on other occasions. Whenever they transgressed against him, God gave other nations power over them. But when they repented, God delivered them again. A second such bondage was the Jewish people’s captivity in Babylon. After they had inherited the Promised Land and had prospered for many generations, they turned away from God. So God raised up the king of Babylon and gave him power to take them away into Babylon. The prophets predict that in the last days God’s people will again suffer bondage in a latter-day Babylon.

Abba: “Ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm. And as your fathers were led at the first, even so shall the redemption of Zion be” (D&C 103:17–18).

Musical Numbers—Psalms 137 and 13

(In memory of Israel’s bondage in Egypt and in Babylon)

Psalm 137

By the rivers of Babylon, there we sat and wept when we remembered Zion.

We hung our harps upon the poplars in its midst,
For there our captors asked us for songs.

Our tormentors demanded songs of joy, saying,
“Sing us the songs of Zion!”

How shall we sing the songs of the Lord in a strange land?

If I forget you, O Jerusalem, may my right hand forget its skill.
May my tongue cleave to the roof of my mouth if I do not remember you,
If I do not consider Jerusalem my highest joy.

Remember, O Lord, the Edomites in the day of Jerusalem[’s fall],
Who said, “Raze it, raze it to its foundations!”

O daughter of Babylon, doomed to destruction, happy is he who repays you
For what you have done to us.

Happy is he who seizes your idols and dashes them against the rock.

Psalm 13

How long, O Lord, will you forget me forever?
 How long will you hide your face from me?
 How long must I take counsel in my soul?

How long must I have sorrow in my heart daily?
 How long shall my enemy triumph over me?
 Look [upon me] and answer [me], O Lord.

Give light to my eyes, lest I sleep in death,
 Lest my enemy say, "I have overcome him!"
 Lest those who trouble me shall rejoice when I fall.

But I trust in your loving-kindness.
 My heart rejoices in your salvation.
 I will sing to the Lord, for he has been good to me.



Narrator: When Pharaoh hardened his heart and would not let the people go, God sent plagues upon all the land of Egypt. But Pharaoh's heart remained hardened until the tenth plague—the death of Egypt's firstborn sons.

Abba: "I will pass through the land of Egypt this night and will smite all the firstborn in the land of Egypt, man and beast. Against all the gods of Egypt I will execute judgment. I am the Lord. . . . This will be a day of commemoration for you, to celebrate it as a festival to the Lord throughout your generations; you will observe it as a feast day as an ordinance forever" (Exodus 12:12, 14).

Maggid—the Second Cup, the Cup of Plagues



Narrator: The second cup reminds us of the Ten Plagues God sent upon the Egyptians when Pharaoh refused to let Israel go. They suffered terribly when they hardened their hearts against the God of Israel. So that we may not rejoice over the afflictions of our enemies, we shall spill a drop of the fruit of the vine as we recite each of the Ten Plagues. Thus is our joy diminished when others suffer:

Abba: “Rejoice not when your enemy falls, and let not your heart be glad when he stumbles” (Proverbs 24:17).

All fill the second cup

Narrator: Just as a full cup symbolizes joy, on this occasion we are indeed filled with joy at God’s deliverance of his people from bondage in Egypt. But let us also remember at what price Israel’s deliverance was purchased. Many lives were sacrificed to bring it about. And let us remember that a far greater price purchased our deliverance from bondage to sin—the terrible sufferings and death of Messiah, the Firstborn Son of God, who paid the debt of our transgressions. As we recite each plague aloud, let us dip our little finger in the cup and allow a drop fall, lessening the fullness of our joy a little this night.

Abba:

- (1) *Dam*
- (2) *Tzefardeiah*
- (3) *Kinim*
- (4) *Arov*
- (5) *Dever*
- (6) *Shchin*
- (7) *Barad*
- (8) *Arbeh*
- (9) *Choshech*
- (10) *Makkat Bechorot*

All recite the Ten Plagues:

- The waters turned to **blood**
Frogs infested the land of Egypt
Lice afflicted the Egyptians
Insects tormented the people
A **pestilence** killed their livestock
The Egyptians suffered from **boils**
A **hail** destroyed Egypt’s crops
Locusts swarmed over the land
The land was covered in **darkness**
The **firstborn** sons of Egypt died

Abba: (Holds up the second cup)

ברוך אתה אדוני אלוהינו מלך העולם בורי פרי הגפן

baruch atah adonai eloheinu melech ha'olam borei pree hagafen

(Blessed are you, O Lord, our God, ruler of the universe,
who has created the fruit of the vine.)

All drink the second cup

Dayenu—“It would have been enough!”

Narrator: “*Dayenu*” expresses the idea that had God performed any one of his wondrous acts on behalf of his people and not done the others, “it would have been enough” for which to be thankful. “Men will tell of the power of your marvelous works; and I will declare your great deeds. They shall proclaim your abundant goodness and sing of your righteousness” (Psalms 145:6–7). For each of his saving acts we thus declare, “*Dayenu!*”

All repeat “*Dayenu*” after the Father:

Had he brought us out of Egypt and not executed judgments against the Egyptians...
 Had he executed judgments against the Egyptians but not against their gods...
 Had he executed judgments against their gods but not slain their firstborn sons...
 Had he slain their firstborn sons but not given us the Egyptians’ riches...
 Had he given us the Egyptians’ riches but not divided the Red Sea...
 Had he divided the Red Sea but not led us across on dry land...
 Had he led us across the sea on dry land but not drowned our oppressors...
 Had he drowned our oppressors but not supplied our needs in the desert...
 Had he supplied our needs in the desert but not fed us with Manna...
 Had he fed us with Manna but not given us the Sabbath day...
 Had he given us the Sabbath day but not brought us before Mount Sinai...
 Had he brought us before Mount Sinai but not given us the Torah...
 Had he given us Torah but not brought us into the Promised Land...
 Had he brought us into the Promised Land but not built for us the Temple...

Celebrants’ Song and Dance—“*Dayenu*”

Maror—the Bitter Herbs

Ima: From the first kind of food, we also eat *maror*. It consists of bitter herbs, as represented by the dish of horseradish on our plates.

All present ask:

What is the meaning of the *maror*—the bitter herbs?



Abba: The *maror* reminds us how bitter life was for Israel in the land of Egypt, and how bitter life is without deliverance from evil. Just as the Egyptians were hard taskmaster over the Israelites, so our sins are hard taskmasters when we allow them to enslave us.

Abba:

ברוך אתה אדוני אלוהינו מלך העולם בורי פרי האדמה

baruch atah adonai eloheinu melech ha'olam borei pree ha'adamah

(Blessed are you, O Lord, our God, ruler of the universe,
who has created the fruit of the earth.)

All eat a piece of *matzah* with horseradish

Narrator: The horseradish may bring a few tears to the eyes, reminding us of the tears and pain of Israel's bondage in Egypt and of humanity's bondage to sin.

Charoset—the Mortar of Affliction

Ima: From the first kind of food, we also eat *charoset*. It consists of a sweet, dark-colored, lumpy paste, usually made of apple sauce, whose color and texture recall the mortar with which the Israelites bonded bricks when they were enslaved in Egypt. The word *charoset* comes from the Hebrew word *cheres*, meaning “clay.”

All present ask:

Why is the *charoset* sweet when Israel labored in bitter toil?

Abba: It is sweet because we remember that even the bitterest labor can be sweet when our deliverance draws near.

All eat a piece of *matzah* with *charoset*

Zero ‘a—the Shank Bone of a Lamb

Narrator: The *zero ‘a*, the shank bone of a lamb, symbolizes the yearling lamb without blemish the Israelites slaughtered on the night of the first Passover. This became a traditional part of the meal each Passover. When no shank was available, an egg substituted.

All present ask:

What is the *zero ‘a*, the shank bone of a lamb?



Abba: The *zero ‘a* represents the lamb whose blood marked the homes of the Israelites: “[It] shall be a token for you on your houses. When I see the blood, I will pass over you and the plague shall not come upon you to destroy you when I smite the land of Egypt” (Exodus 12:13). By the blood of the lamb, Israel was saved.

Narrator: In commemoration of the first Passover—down to the time of Messiah, the Lamb of God—Israel’s high priest sacrificed a yearling lamb without blemish from year to year at the temple in Jerusalem.

Abba: “The next day, John, seeing Jesus coming to him, says ‘Behold the Lamb of God, which takes away the sins of the world’” (John 1:29).

Narrator: It was at the feast of Passover that Caiphas, the high priest, condemned *Yeshua* to death. By so doing, he sacrificed the Lamb of God through whose blood the sins of all humanity were atoned for.

Abba: “For God so loved the world that he gave his only-begotten Son, that whoever believes in him should not perish but have everlasting life” (John 3:16).

Narrator: As we eat the meal that has been prepared this night, let us ponder the marvelous things God has done for his people down the ages. Let our hearts rejoice in the salvation he has wrought through his Beloved Son.

Abba: “When the Lord turned again the captivity of Zion, we were like those who dream. Then was our mouth filled with laughter and our tongue with singing. Then said they among the heathen, ‘The Lord has done great things for them!’” (Psalms 126:1–2).

Narrator: May we long remember how “the Lord brought us forth out of Egypt with a mighty hand and an outstretched arm, with great terror and signs and wonders” (Deuteronomy 26:8). We will now give thanks for the food we are about to receive.

Shulchan Aruch—the “Set Table”

Abba:

ברוך אתה אדוני אלוהינו מלך העולם המוציא לחם מן הארץ

baruch atah adonai eloheinu melech ha'olam hamotzi lechem min ha'aretz

(Blessed are you, O Lord, our God, ruler of the universe,
who has brought forth bread from the earth.)

Dinner

The Story of Miriam, Sister of Moses

Ima: In Micah 6:4, we read, “I brought you up out of the land of Egypt and redeemed you from the house of bondage, and I sent before you Moses, Aaron, and Miriam.” After the Israelites had crossed the Red Sea, Miriam and the women took up instruments as they danced and sang a Song of Redemption. The righteous women of that generation were so sure God would bring them safely out of Egypt that they brought their instruments with them, filled with confidence that they would be singing a song of victory.

“Miriam the prophetess, the sister of Aaron, took a timbrel in her hand and all the women went out after her with timbrels and dancing. Miriam sang to them, ‘Sing to the Lord, for he is highly exalted! The horse and its rider he has cast into the sea’” (Exodus 15:20–21).

At twilight on the second day of Creation, God embedded a precious jewel in the earth—a well of pure, sparkling water. From one generation to the next, the well belonged to those who knew how to draw its water—the Waters of Life (*mayim chayyim*). Possession of the well passed from Abraham to his concubine, Hagar, and his son, Isaac. Each patriarch and matriarch discovered anew the source of “living waters” in the desert.

During their Egyptian slavery, the descendants of Abraham, Isaac, and Jacob lost access to the well. Worse, they lost the memory that such “living waters” existed. On account of Miriam, the sister of Moses and Aaron, the well reappeared during their desert wanderings. But why was the well revealed in Miriam’s name? Indeed, she was a prophetess, a midwife, and a water bearer. And it was because of the power of her voice and her understanding of the nature of water that she was worthy to be the keeper of the well.

Later, when Miriam passed away, the well ran dry and disappeared, as it says in Numbers 20:1–2: “Miriam died and was buried. And there was no water for the congregation.”

The people complained loudly to Moses that they would die of thirst. But Moses couldn’t sing the Waters of Creation up from the depths as his sister had done. It was then that God told Moses and Israel how to address the well and urge it to bring up the Waters of Life: “Then Israel sang this song, ‘Spring up, O well! Sing to it’” (Number 21:17).

Musical Number—“*Miryam Hanevi’ah*”

The Women’s Miriam Dance

Tzafun—the Afikomen

Ima: It is now time for the children to find the *Afikomen* that was hidden away when they covered their eyes.

All fill the third cup

Ima: For this gift, we shall ransom the *Afikomen* back from the child who finds it.

All present say aloud:

Children, please find the *Afikomen*!

Ima: (Ransoms the *Afikomen* from the child with the gift.)

Narrator: Fathers who broke the middle *matzah* and set it aside earlier, now please uncover it and distribute pieces to all at the table.

Distribute the *Afikomen*

Abba:

ברוך אתה אדוני אלוהינו מלך העולם המוציא לחם מן הארץ

baruch atah adonai eloheinu melech ha'olam hamotzi lechem min ha'aretz

(Blessed are you, O Lord, our God, ruler of the universe,
who has brought forth bread from the earth.)

All eat the *Afikomen*

Kos Shlishi—the Cup of Redemption



Narrator: We have looked back in time and recounted the story of the Exodus. We have also eaten foods that help us remember those marvelous events. Let us now celebrate the redemption that Messiah, our Savior, has wrought for us.

Abba: “Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and I will sup with him, and he with me” (Revelation 3:20).

Narrator: Let us additionally look forward to an even greater exodus of God’s people that the prophets have said will occur in the latter days:

Abba: “The days come, says the Lord, that it shall no more be said, ‘The Lord lives, who brought up the children of Israel out of the land of Egypt,’ but ‘The Lord lives, who brought up the children of Israel from the land of the north and from all the lands where he has driven them.’ And I will bring them again into the land that I gave to their fathers” (Jeremiah 16:14–15). “As your fathers were led at the first, even so shall the redemption of Zion be. Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers, ‘Mine angel shall go up before you but not my presence.’ But I say unto you, ‘Mine angels shall go up before you, and also my presence, and in time ye shall possess the goodly land’” (D&C 103:18–20).

Abba:

ברוך אתה אדוני אלוהינו מלך העולם בורי פרי הגפן

baruch atah adonai eloheinu melech ha'olam borei pree hagafen

(Blessed are you, O Lord, our God, ruler of the universe,
who has created the fruit of the vine.)

All drink the third cup

Birkat Hammazon—Grace after the Meal

Narrator: We give thanks to God after eating as well as before.

Abba: “When you have eaten and are full, then shall you bless the Lord your God for the good land he has given you. Beware that you do not forget the Lord your God, by not keeping his commandments, laws, and observances that I have commanded you this day” (Deuteronomy 8:10–11).

We thank you, O Lord, our God, for bringing us to this point as we remember the sacred heritage with which you have blessed us. Empower us as we renew our commitment to serve you by following the example of Joseph, who was the savior of his brothers. This prayer we offer in the name of *Yeshua*, our Savior and Messiah. Amen.



Hallel—the Cup of Praise

Narrator: “Praise the Lord. Praise, O servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from now on and for evermore. From the rising of the sun to where it sets, the Lord’s name is to be praised. The Lord is high above all nations and his glory is above the heavens” (Psalms 113:1–4).

All fill and raise the fourth cup as we give thanks

Abba: ברוך אתה אדוני אלוהינו מלך העולם בורי פרי הגפן

baruch atah adonai eloheinu melech ha'olam borei pree hagafen

(Blessed are you, O Lord, our God, ruler of the universe,
who has created the fruit of the vine.)

All drink the fourth cup

The Coming of Elijah

Narrator: Jewish tradition teaches that the prophet Elijah, who ascended into heaven in a chariot of fire, will return at Passover. At Passover, 1836, Elijah appeared to the Prophet Joseph Smith to restore priesthood keys in preparation for *Yeshua*'s second coming in glory:



Abba: “After this vision had closed, another great and Glorious vision burst upon us: for Elijah the prophet, who was taken to heaven without tasting death, stood before us and said, ‘Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors” (D&C 110:12–16).

Closing Thought

Narrator: As we close this *Seder*, let us remember the meaning of Passover and rejoice in the Lord, our God. Let us follow in his footsteps so that in the glorious age to come we may be worthy to celebrate with him the new Passover the prophets have prophesied.

(Closing announcements.)

Celebrants’ Song—“*Shalom Chaverim*”

All present say aloud:

“Next year in New Jerusalem!”