

*Behold, the
Lamb of God
who takes away
the sin of the
world.*



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**A MESSIANIC
PASSOVER
HAGGADAH**

Prepared by Steve Cohen
Founder
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The Search for Leaven

To be certain that no leaven (hametz) will be seen or found in the house during Passover and that no one will inadvertently eat thereof, a search for leaven, Bedikat Hametz, is made at the beginning of the evening of the fourteenth of Nisan. As the home has usually been thoroughly cleaned and rid of all hametz by this time, it is customary to place pieces of bread in several parts of the house which then become the object of the search as otherwise hametz might not be found and the benediction that is recited prior to the search would be pronounced in vain. However, as the head of the family does not know where the bread pieces were placed, he must make a thorough search.

The following benediction, which also applies to the burning of the hametz on the following morning, is recited:

Blessed art Thou, O Lord our God, King of the Universe,
who has sanctified us by His commandments, and has
commanded us to remove the leaven from our homes..

Then the family head makes the search by the light of a candle. The bread morsels and all other leaven that are found are swept with a feather into a wooden spoon and wrapped in a cloth. On the conclusion of the search, the following is said:

Any kind of leaven which remains in my possession that I
have not seen nor removed or about which I do not know
shall be regarded as non-existent and considered as the
dust of the earth.



NOTES ON THE SEDER....

DID YOU KNOW...

HAND-BAKED MATZOT

Until the middle of the nineteenth century all matzot were baked by hand according to detailed specifications which provided that: the kneading of the dough be continuous to prevent leavening from setting in; the dough be guarded from sudden heat until it is placed in the oven; no particles of the dough be left on the kneading table as they might become leaven and thus make the rest of the dough unfit for use; during the kneading all kernels of wheat not crushed during the milling must be sifted out. To assure that all these responsible for placing the dough in precautions were taken, the work was entrusted to adults only.

In many Jewish communities each householder had matzot baked in the local bakery on a day set aside for him and he supervised the entire operation so that he might share in the mitzvah. He and members of his family appeared before dawn at the bakery so that they might participate from the start to the finish.

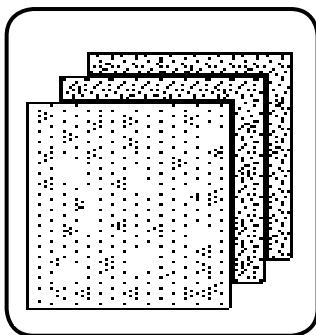
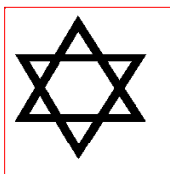
Extra help was still needed to handle the seasonal demand, and employment was thus provided for many unskilled persons - the aged, women and children - who were engaged by the bakers as helpers. Many a poor Jew earned the wherewithal to observe Passover by working in the matzoh bakery. Special tasks were assigned to each employee, many of whom became expert in their particular functions. In the mishnaic period, evidently three women sufficed for the process: one to knead, another to roll the dough, and a third to bake. In the

course of later generations, a bureaucracy of functionaries developed. The Mehl-Mester measured the amount of flour required by the kneader. The Vasser-Gisser poured the cold water into the dough as the kneader required. The expert kneader may have had a number of assistants who continued the kneading of the batter, rolling the water out of the dough and thinning it into cakes. Then the Redler took over and with his cog wheel he made the perforations. He, in turn, passed the batter to the Derlanger, who bore it on a rolling pin to the Shiber. The latter, usually an expert at his task, was

the oven and handed it over to the Treger, who proudly carried the finished product to the place where it was stored or packed.

It was the custom to start the fire for the baking of the matzot with the willows and the lulab used on Sukkot for, having been used for one mitzvah, they should be used for another.

Matzot were usually baked during the thirty days preceding the Passover. However, the matzot mitzvah were made on the afternoon of the eve of Passover, which was the time of sacrificing the paschal lamb. The work proceeds enthusiastically with the singing of Hallel, and often concludes with a L'-Chayim. Water for the batter is drawn from wells on the previous evening and is kept overnight in a cool place. The water-drawing is accompanied by joyous singing and lively dancing.



ALL RISE TO RECITE THE SHEMAH:

ALL: SHEMAH YISRAEL ADONAI ELOHEYNU ADONAI ECHAD
(Hear o Israel, The Lord Thy God, the Lord is one.)
(be seated)

BLESSING OVER THE CANDLES:
(women light the candles at each table)

Baruch Attah Adonai, Eloheynu Melech Ha-Olam, Asher Kiddishanu B'Y'shua Hamoshiach, Or ha-olam.

Blessed Art Thou O Lord our God, King of the Universe, who sanctifies us in Y'shua, the light of the world.

LEADER: It is most fitting that it is a woman who kindles the lights, for we are reminded of God's promise that the Messiah, the Light of the world, would come not from the seed of man, but from the seed of a woman and by the will of God. As the prophet Isaiah declared:

WOMEN: A virgin shall conceive and bear a son, and shall call his name Emmanuel;

ALL: A light to lighten the gentiles,

LEADER: And the glory of Thy people Israel

ALL: Amen.



THE FIRST CUP: KIDDUSH, THE CUP OF SANCTIFICATION

LEADER: Baruch attah Adonai eloheinu melech haolam, borei p'ri hagofen.

Blessed art Thou O Lord our God, King of the universe, creator of the fruit of the vine.
AMEN.

ALL: With this cup, we commit our observance to the Lord and pray for His blessing on all the rest of the service that follows.

LEADER: It was concerning the first cup that our Messiah, Y'shua, declared:

ALL: "Take this, and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine until the Kingdom of God comes." (ALL SIP FROM THE CUP)



THE FOUR QUESTIONS

CHILD:

Mah nishtana hallailah hazzeh mikkol hallaylot? Shebb'choll hallaylot anu och'lin chametz umatzah hallailah hazzeh kullo matzah.

Why is this night different from all other nights? On all other nights, we eat either leavened bread or unleavened; on this night we only eat unleavened. Why?

ALL: Once we were slaves to Pharaoh in Egypt, but the Lord in His goodness and mercy redeemed us from that land with a mighty hand and an outstretched arm.

LEADER: Surely had He not redeemed us, we and our children would still be slaves in Egypt.

ALL: We eat the unleavened bread to remember that the sons of Israel, in their haste to leave Egypt, had to take their bread with them while it was still flat.

CHILD: Shebb'chol hallaylot anu och'lin sh'ar y'rakot; hallailah hazzeh maror?

On all other nights, we eat any manner of herb, why do we only eat bitter herbs on this night?

ALL: We eat the bitter herb to remind us of how bitter it is to be enslaved.

CHILD: Shebb'chol hallaylot ayn anu matbeelin afeelupa-am echat; hallailah hazzeh sh'tay famim?

On all other nights, we do not dip the sop even once, tonight we dip twice. Why?

ALL: By dipping, we remember that a life of bondage is bitter indeed, but that even the bitterest of labour is sweetened with the promise of redemption.

CHILD: Shebb'chol hallaylot anu och'lin bayn yosh'vin uvayn M'subin; hallailah hazzeh kulanu m'subin?

A NOTE FROM STEVE COHEN, FOUNDER...

SHALOM TO YOU AT THIS PASSOVER/EASTER SEASON!

The staff and volunteers of The Apple of His Eye want to thank you for celebrating the Passover. We remember once again the story of God's deliverance of our people from Egypt. In the Passover we see the foreshadowing of God's plan of redemption of all mankind from sin through Jesus, the Lamb of God, who takes away the sin of the world. When we began our missionary efforts in 1996, we did so in the hopes and prayer that caring Christians would partner with us to reach all people, including the Jewish people, with the message of Messiah. What began as a file folder and a dream is now a growing movement.

To date, we have helped open new mission stations in St. Louis, We have established Mission Advocate locations in Dayton, Ohio; Georgia; Washington DC, Chicago and Moscow.. We have helped in the planting of a Lutheran messianic congregation in St. Louis led by Rev. Kevin Parviz. We have established a new missionary training center to prepare people for the task and challenges of missionary life among a sometimes Gospel resistant people. We are developing new evangelistic materials and media to help people through printed literature, new technologies and on the internet that we might reach beyond the mere length of our arms. We have written and produced 70 new Gospel tracts and conducted annual short term mission events for training since 1997.

Our mission statement is to boldly declare Y'shua as Messiah to Jewish people and urgently equip Christians to do the same. Ours is a faith mission. By that we mean that we trust God to provide for our financial needs through caring individuals and congregations who agree with us and see the urgent need to reach others before it is too late. The Apple of His Eye is an RSO of the Lutheran Church-Missouri Synod.

We are not ashamed of the Gospel of Christ for this is God's power for salvation, for all who will believe, to the Jew first, and also to the Greek. We are not ashamed to invite you to become a volunteer, a prayer partner and a financial supporter now and in the future with our mission. We would like to send you our free monthly newsletter to tell you on a regular basis how you can be praying for us by placing your name on the envelope provided and returning it in the offering or mailing it to us.

Our budget is just under \$260,000. If you could write a check for that amount and forward it to us, that would help a lot. Actually, whatever amount you are able to support us with, we ask that it NOT be in the place of your regular church support but only over-and-above your church giving. Our role is to support the local church, not supplant it!

Thank you for your willingness to allow us to share Passover and our passion to reach the lost with you. If you have any questions about reaching Jewish people please call on me. We are here to serve you!

Yours in Y'shua.

Steve Cohen

Romans 1:16

PSALM 116

(MEN AND WOMEN READ RESPONSIVELY)

(MEN) I love the LORD, for he heard my voice; he heard my cry for mercy. Because he turned his ear to me, I will call on him as long as I live.

(WOMEN) *The cords of death entangled me, the anguish of the grave came upon me; I was overcome by trouble and sorrow. Then I called on the name of the LORD: "O LORD, save me!"*

The LORD is gracious and righteous; our God is full of compassion. The LORD protects the simple hearted; when I was in great need, he saved me.

Be at rest once more, O my soul, for the LORD has been good to you. For you, O LORD, have delivered my soul from death, my eyes from tears, my feet from stumbling, that I may walk before the LORD in the land of the living.

I believed; therefore I said, "I am greatly afflicted." And in my dismay I said, "All men are liars."

How can I repay the LORD for all his goodness to me? I will lift up the cup of salvation and call on the name of the LORD.

I will fulfill my vows to the LORD in the presence of all his people. Precious in the sight of the LORD is the death of his saints.

O LORD, truly I am your servant; I am your servant, the son of your maidservant; you have freed me from my chains. I will sacrifice a thank offering to you and call on the name of the LORD.

I will fulfill my vows to the LORD in the presence of all his people, in the courts of the house of the LORD— in your midst, O Jerusalem. Praise the LORD.

The Aaronic Benediction

The Lord bless you
and keep you;
The Lord make His face
shine upon you,
And be gracious to you;
The Lord lift up His
countenance upon you,
And give you peace.
Numbers 6:24-26



On other nights we eat sitting or reclining;
tonight we all recline. Why?

ALL: Tonight we all recline, showing freedom in Messiah, for we are no longer slaves to sin.

LEADER: This night is truly special; for once we were slaves in Egypt, but now we are free, so we recline in order to appropriate and appreciate the freedom that the Lord has given to us. For it was by the strength of the Lord's right hand that we were brought out of the house of bondage. Therefore we remember this night as we celebrate the Passover together.



A TRADITIONAL PASSOVER STORY...

UPDATED:

THE FOUR SONS

God's Word will call to mind four types of sons:
The wise, the wicked, and the simple one,
The fourth who cannot ask why things are done.

The wise son questions the father thus:
"What mean these many laws to us
Our God has given?" Tell him all
There is to tell of the Festival.
(Deuteronomy 6:20, LXX).

The bad son asks, "What's this to you,
The slavery of all you do?"
Then father answers sadly, "Lo!
It seems God's love you do not know;
He ransomed me long years ago.

The simple son cries, "Dad, what's this?"
Complexities you may dismiss,
But simply and with patience tell
How God delivered Israel.

And as for him who cannot ask,
The father has a happy task:
He takes the symbols one by one
And shows them to his silent son.

The wise son (chacham) associates himself with his family's worship of God; "What are these laws to us?" The wicked son (rasha) disassociates himself from the salvation that his father and the other members of the family acknowledge. He may be clever, but he despises Godly zeal.

The simple (tam) - rather perhaps the innocent - son could be the best of the bunch. He requires an honest, straightforward, reasonable and satisfying explanation. Not as clever, maybe, as the other two, yet he is loyal and trustworthy - a good friend. He just wants to know what is right, so that he can serve God and his fellows as he should. "Tam" means "perfect, faultless." Of such a one, Jesus said, "Behold, an Israelite indeed, in whom is no guile!" (John 1:47)

The one who doesn't know how to ask (she-ayno yodeya lish'ol) may be shy, tongue-tied out of fear, or just too young. He must be put at ease, his interest roused. He should be encouraged, but not pressed, to take part and to open up. Tell him easy-to-remember stories and family jokes about Passover that he'll treasure all his life. He will come to love Pesach.



רָשָׁע



שְׂאִינוּ יוֹדְעֵי



תָּם



תָּם

LEADER: Tonight we can see that there is a third explanation suggested here: for there are three layers of matzoh, each separated from the other, yet they are contained in one pouch. Here is a unity, or if you will, a tri-unity, a mysterious three-in-one. Could it be that this tri-unity bears witness to the one God revealed in three Persons: God the father, God the Son and God the Holy Spirit?

ALL: Then why is the middle matzoh broken, buried, and then brought back?

LEADER: Because Jesus was broken, buried, and then brought back.

THE CUP OF REDEMPTION — THE THIRD CUP

LEADER: It is now time to take the cup of redemption. The fruit of the vine is red at Passover because, so say our rabbis, this is to remind us of the blood of those first Passover lambs. For with the shedding of the blood of those first lambs, our people were redeemed from their bondage and slavery under Pharaoh in Egypt. In the same way, we can see that it is through the blood of Jesus that we are redeemed from our bondage and slavery to sin. For he said, "This cup is the New Testament in My blood which is shed for you."



At Passover, we take a piece of the Afikomen and a sip from the cup and we call this the cup of redemption.

(The blessings are offered and a piece of Matzoh is taken then we sip from the cup for the third time.)

THE CUP OF ELIJAH - THE FOURTH CUP

LEADER: A cherished prayer for our Jewish people is for the prophet Elijah to come soon, even in our time, with the Messiah, the son of David. We who know Messiah also know that Elijah has come. For when Y'shua spoke of John the Baptist, He said of him, "If you will receive him, then he is Elijah who was to come." The prophet, the forerunner has come. And so has our Messiah, Y'shua, who came nearly 2,000 years ago and became our Passover. (SIP FROM THE CUP A FOURTH TIME)



DAYENU

THE FINDING OF THE AFIKOMEN

LEADER: The Afikomen is certainly one of the more delightful moments of the Passover Seder. And yet, some mystery surrounds the significance of the Afikomen and the Matzoh Tosh from which it was drawn. We may justly ask,

ALL: What is the meaning of the three matzohs, and why was the middle matzoh broken, buried, and then brought back?

LEADER: To many, this is a riddle yet to be solved. But for those who know Messiah, it is no riddle at all. For where can we find a clearer picture of our Messiah than in the tradition of the Afikomen which was broken, buried, and then brought back? Even the Matzoh itself speaks of Y'shua. For it is without leaven, as was Y'shua without sin. Our rabbis have set down some very specific regulations concerning the matzoh if it is to be fit for use at passover. First, it must be striped...

ALL: As was Jesus. For the Prophet Isaiah says: "And with His stripes, we are healed."

LEADER: Next it must be pierced.

ALL: As was Jesus. For the Prophet Zechariah says: "They shall look upon me whom they have pierced..."

LEADER: At Passover, we called this bread the bread of affliction which our ancestors ate in the land of Egypt. And this is true. But it also pictures the Bread of Life, who comes down from heaven and gives life to the world.

ALL: Jesus said, "I am the Bread of Life, he who comes to Me shall never hunger, and he who believes in Me shall never thirst."

LEADER: Let all who are hungry come and eat.

ALL: So what is the meaning of the matzoh tosh, and why is the middle matzoh broken, buried, and then brought back?

LEADER: Some teach that the three matzohs represent a unity of the three patriarchs of Israel: Abraham, Isaac and Jacob.

ALL: Then why is the middle matzoh broken, buried, and then brought back?

LEADER: Others say that the three matzohs represent the community of Israel united in three groups, the Priests, Levites and the rest of Israel.

ALL: Then why is the middle matzoh broken, buried, and then brought back?

THE MATZOH TOSH

LEADER: Behold the bread of affliction which our ancestors ate in the land of Egypt. Let all who are hungry come and eat!

ALL: But what is the meaning of the unleavened bread?

LEADER: Throughout the Bible, leaven is commonly used as a symbol of sin. In olden times, a small piece of dough from the previous loaf was used to leaven an entire portion of fresh dough. Thus the leaven of each batch of dough was related to the original loaf. It was the leaven that caused the dough to rise. In the same way, we are related through the generations to the sin of our first forefather, Adam. And as the leaven in the dough causes the bread to rise, so the sin of our life causes us to rise in our own estimation, to become puffed up.

ALL: But on this night, we eat nothing but unleavened bread. So we demonstrate our desire to be cleansed of sin, and to live lives that are devoted entirely to the Lord. "For I am the Lord your God.. and ye shall be holy; for I am holy.. purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover Lamb is sacrificed for us." (THE LEADER HIDES THE AFIKOMEN)



MATZOH TOSH

AFIKOMEN BAG



THE DEBATE ON MACHINE-MADE MATZOH

In about 1857 the first matzoh-baking machine was invented in Austria, beginning a heated controversy which raged for half a century. Dr. Solomon B. Freehof has given us a full account of this dispute which he calls "one of the most acrimonious discussions in the history of the responsa literature." However, this should not be surprising as this was, indeed, a radical innovation for the fulfillment of a duty whose execution had long ago been elaborately defined to the minutest detail.

The newly invented machine kneaded the dough and rolled it through two metal rollers from which it came out thin, perforated and round. It was then placed in an oven. As the corners of the dough, cut to make the matzot round, were re-used, it was feared that the time elapsing until these pieces of dough were used again might allow them to become leavened. A later machine was developed which produced square matzot so that there would be no leftovers. Other subsequent improvements in the machinery speeded up the entire process of production, leading to a general acceptance of the modern method. Meanwhile, many distinguished rabbis raised their voices in protest against the new machine, while others, equally respected, permitted its use.

THE SEDER PLATE

LEADER: Behold this seder plate and these traditional symbols.

ALL: What do they mean, and of what do they speak?

LEADER: The story of Passover is a story of our deliverance from bondage, and all of the elements of the Passover meal are part of the portrait of redemption.

ALL: What is the meaning of the karpas, the greens and the salt water?

LEADER: The greens represent life, and the salt water represents the tears of life. Before we eat the greens, we dip them into the salt water. (DIP THE PARSLEY IN THE SALT WATER AND EAT)

ALL: And what is the meaning of the maror, the bitter herb?

LEADER: As we partake of the freshly ground horseradish, we are reminded afresh of how bitter life is without redemption. Let us eat the bitter herb. (ALL EAT SOME HORSERADISH ON SOME MATZOH)

ALL: What is the meaning of the charoseth, and why is it sweet to the taste?



The Almighty has done so much for us; any one of his gifts or saving acts would have been sufficient to evoke from our hearts thanks and praise.

THE SECOND CUP

LEADER: Pharaoh defied the Lord and placed his will over the Lord's. As a result, he brought destruction upon his house and land. How often do we, like Pharaoh, choose our desires over God's directions? And how often do we, like Pharaoh, bring harm upon ourselves and those we most care for? Because we share with Pharaoh the sin of disobedience, and because we regard all people as God's creation, we do not rejoice over the destruction visited upon the Egyptians.

ALL: We mourn their loss and express sorrow over their destruction.

LEADER: Even though we are celebrating our liberation, our happiness is not complete as long as others remain bound to slavery and death. A full cup is a symbol of full joy. It is now time to drink the second cup. (ALL RAISE THEIR CUPS)

ALL: Blessed art Thou, O Lord our God, who creates the fruit of the vine. (ALL SIP FROM THE CUP FOR THE SECOND TIME)

THE BLESSING BEFORE DINNER



Isaiah reminds us of God's promise: "Then the Lord will be known to Egypt, and the Egyptians will know the Lord in that day ... the Lord of hosts shall bless, saying, "Blessed is Egypt My people, and Assyria the work of My hands, and Israel My inheritance." At least 60 times Ezekiel stresses God's determination that those who disobey his will, besides those who seek to serve him, "Shall know that I am the Lord."

Pharaoh himself survived. Today, says a Midrash, he stands at the gate of hell to ask each tyrant passing through, "Why did you not profit by my example?"

We are not to take pleasure in the humiliation of an oppressor. Do not rejoice when your enemy falls, and do not let your heart be glad when he stumbles.

Yet God has set a limit to his power, for he has given man free will. "Everything is in the power of Heaven except the fear, the reverence, of Heaven." (Berachot 33b). Yet God declares, "I will put my fear in their hearts, that they will not depart from me." There is no contradiction; God does not take away man's free will, nor does he force entry into a stubborn heart; but the moment one has a desire to serve the Lord, God graciously puts his fear into one's heart. God gives that person his treasure for "the fear of the Lord is His treasure."

All glory and power belong to God. We are His witnesses, "Thus Israel saw the great work which the Lord had done in Egypt; so the people feared the Lord, and believed the Lord and His servant Moses." This is the only mention of Moses in the haggadah used in most Jewish homes. It emphasizes that deliverance from Egypt was divine, not human. Freedom from the slavery of sin, this also is God's doing. We cannot save ourselves. Praise Y'shua!

So the traditional Haggadah comments on Deuteronomy 26:8 and Exodus 12:12 "The Lord brought us from Egypt, not through angel, seraph or agent. He himself acted in his glory, as it is said, I will pass through the land of Egypt that night (I, and not an Angel) and will smite every firstborn (I, and not a Seraph) and on all the gods of Egypt I will execute judgments (I, and not an Agent). I am the Lord (I am He and no other)."

Neither mal'ach, angel or messenger; nor seraph, wielder of heaven's mysterious forces; nor shaliach, agent sent by God, does the work of God. God uses them merely as tools in his hands, or as channels of his power, either of rebuke or grace. Even as he smites, it is in order that individuals and nations might know him and be reconciled to him.



ALL: What is the meaning of the hagigah, the roasted egg?

LEADER: Hagigah was the name given to the daily Temple sacrifices in ancient Jerusalem. It is roasted to turn it brown just as the daily offerings were burned with fire upon the altar of the Lord. And we dip the hagigah into the salt water to remember these sacrifices with tears, as the Temple is no longer standing so there can be no sacrifices.

ALL: So, too, do we, the followers of Y'shua, dip the hagigah into the salt water today. For He is our sacrifice, and there are over four billion gentiles and nearly 14 million Jewish people who have yet to acknowledge Y'shua as their sacrifice. The eternal consequences of their unbelief brings tears to our eyes.

LEADER: Let us eat the hagigah. (ALL DIP THE EGG IN SALT WATER AND EAT)

ALL: And what is the meaning of the zaroah, the shank bone of the lamb?

LEADER: Passover is known as the feast of the Passover lamb, yet today in our Jewish homes we cannot serve lamb, as the lamb had to be sacrificed at the Temple in Jerusalem. Since the Temple was destroyed in the year 70 of this era there have been no sacrifices, so no lamb is served at Passover. Thus we have the zaroah as a reminder of those first Passover lambs. As it is written:

ALL: "In one house shall the lamb be eaten... neither shall ye break any bone of it."

LEADER: "It is the sacrifice of the Lord's Passover who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, but spared our homes."

ALL: But since the Temple is gone and we have no sacrifices, not even the Passover sacrifice, how can we even have atonement for our sins. For as the scripture says, "It is the blood that makes atonement for the soul." Does this mean that atonement and redemption are no longer possible?



LEADER: May it never be! Those of us who know Messiah, know too that God has provided a sacrifice for our sins, THE sacrifice for our sins: The Passover Lamb who takes away the sin of the world.

ALL: The Messiah, Y'shua.

LEADER: Blessed art Thou, O Lord our God, who offerest redemption from death, and atonement for sin.

ALL: AMEN

FROM SLAVERY TO REDEMPTION

Our fathers went down to Egypt with only 70 persons and there we became a great nation. But the Egyptians ill-treated us, afflicted us and laid heavy bondage upon us. At length the king of Egypt, perhaps Ramses the Great, died, but the children of Israel still groaned under bondage. They cried out and their cry under bondage came up to God. "Then we cried out to the Lord God of our fathers, and the Lord heard our voice."

When the suffering Messiah bore the crown of thorns, God again proclaimed his continuing personal concern and sympathy for his people.

God cares for all peoples, not only for Israel. "The Lord is gracious and full of compassion, slow to anger and great in mercy. The Lord is good to all, and His tender mercies are over all His works." "Are you not like the people of Ethiopia to Me, O children of Israel?" says the Lord. "Did I not bring up Israel from the land of Egypt, the Philistines from Capthor, and the Syrians from Kir?" "You shall neither mistreat a stranger nor oppress him, for you were strangers in the land of Egypt ... you know the heart of a stranger."

God's Word teaches compassion toward one's enemies. So when each plague that afflicted the Egyptians is mentioned, a drop from the newly poured Cup of Thanksgiving is spilled, preferably into a small "plague saucer." Thus when we drink the cup, the joy of our deliverance is tempered by sorrow that the Egyptians had to suffer because of the hardening of Pharaoh's heart. (Exodus 2:24) God saw the children of Israel and knew their condition. He cared.

Moses the Levite, adopted son of an Egyptian princess, saw his people's burdens. In anger he slew a taskmaster who was beating a slave. Later on he rebuked a Hebrew man who was smiting a fellow Hebrew. "Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptians?" demanded the one who did the wrong. Moses fled to the land of Midian, for his deed was known and Pharaoh sought to slay him. To the question, "Who made you a prince and a judge?" God gave his answer at the burning thornbush.

Thus, thorns were associated with both this act of salvation and the Messiah's. When God appeared to Moses from the thornbush, it was as if the Shechinah (Holy Presence) wore a crown of thorns.

The rabbis have seen this as a sign of God's sympathy: "My people are steeped in sorrow and their suffering has pierced my soul like a thorn" (Exodus Rabba, Shemot 2,5).

THESE ARE THE TEN PLAGUES which the Holy One, Blessed by He, brought on the Egyptians in Egypt:

(as each is named, deposit a drop from the cup into a saucer.)

1. Blood
2. Frogs
3. Lice
4. Flies
5. Pestilence
6. Boils
7. Hail
8. Locusts
9. Darkness
10. Firstborn Slain

On the seventh day after the Exodus, Pharaoh's chariots and horses and all his host were trapped and drowned in the Sea of Reeds. According to a Jewish legend, angels then sang God's praises. He rebuked them, "The work of my hands, the creatures to whom I gave life, are drowned. When I weep because they are dead, do you sing praises to Me who slew them?" (Sanhedrin 39b).

