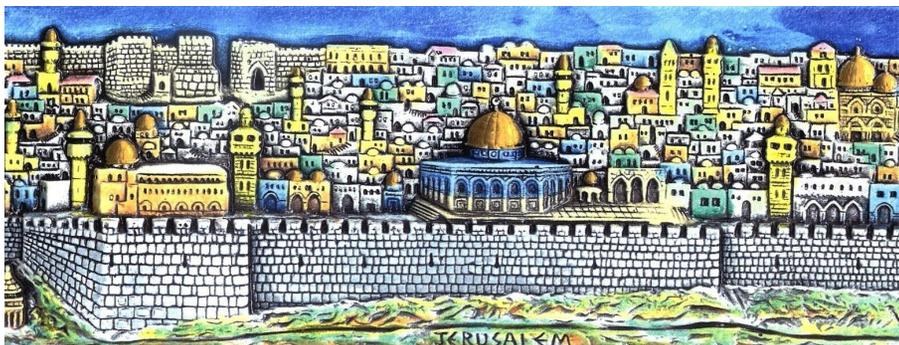


in our days. Bring us there and cheer us with its restoration; may we eat of its fruit and enjoy of its goodness; may we bless You for it in holiness and purity. [All drink fourth cup.]

On the Sabbath add: Favor us and strengthen us on this Sabbath day. Grant us happiness on this Feast of Matzot; for You, O Adoni, are good and beneficent to all, and we thank You for the land and the fruit of the vine. Blessed are You, O Adoni for the land and the fruit of the vine.

NEXT YEAR IN JERUSALEM!

לְשָׁנָה בָּאָה בְּיְרוּשָׁה לְיָמֵינוּ
L'Shanah ha-ba-ah bee-Roo-sha-li-yeem.



קָה יְלָמְ שִׁי יְהִי תְּאוּרָה עוֹלָם

K'hee-lah M'shee-kheet Or Ha-Olam

OR HADLAM MESSIANIC CONGREGATION

Rabbi מוֹדֵל, Shmuel Wolkenfeld
Information line 913-383-8448

THE 30 MINUTE PASSOVER HAGGADAH



FOR MESSIANIC JEWS AND GENTILES

INTRODUCTION

Passover, or חַסְפֵּסַח Pesakh, is designed by G-d, and presented to us in scripture, as a home-based, family oriented worship time.

Many parts of the Seder are done in Hebrew, our original language since before the first Passover, and in which almost all the Bible was first written. The Passover meal is called the "Seder" which means the "order." This booklet is called a "Haggadah," which means "the telling."

The key theme of the Seder is the questions and curiosity of children, to which scripture refers and emphasizes (Ex. 12:26, 13:8, 14, Dt. 6:20). The Haggadah is loosely organized around the four cups of wine which even the poorest in the Mediterranean culture could do, and they reflect the four part promise "I will . . ." of Ex. 6:6-7.

Therefore say to the children of Israel: 'I am Adoni; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. I will take you as my people, and I will be your God.'

PRONUNCIATION GUIDE FOR TRANSLITERATION OF THE HEBREW

a or ah	short a
ay	long a
e or eh	short e
ee	long e
i	long i
o	long o
oo	as in "goo"
kh	guttural sound

There is no soft "g," or "j" sound, in Hebrew. All "g's" are hard.

LIMITED GLOSSARY

ah-mayn	amen
Adoni	The Lord
Brit HaKhadasha	New Covenant, or Testament
HaMasheeakh	The Messiah
Matzah	unleavened bread
Pesakh	Passover
Shabbat	Friday sundown to Saturday sundown
Sh'voo-ot	Pentecost
Sukkot	Feast of Tabernacles
Yeshua	Jesus

בְּרוּכָאתָ אֱלֹהֵי יְנוּמֵ לַדָּ הַעוֹלָמָא פִּי הַ גַּפְן׃
Ba-rookh atah Adoni, Eh-lo-hay-noo meh-lekh ha-olam, bo-ray pree ha-gafen.

**Blessed are You, Adoni our G-d, King of the universe,
Who creates the fruit of the vine.**

[Believers and seekers may drink the cup as a symbol of communion with Adoni through the sacrifice of the Messiah.]

14. THE CUP OF ELEE-YA-HOO (Elijah)

Reference is made to the empty chair and table place setting for the prophet Elijah, and forerunner of the Messiah.

[A cup of wine is poured in honor of the Prophet Elee-ya-hoo (Elijah). The door is opened, usually by one or more children, to welcome him.]



15. THE FOURTH CUP - THE CUP OF PRAISE

בְּרוּכָאתָ אֱלֹהֵי יְנוּמֵ לַדָּ הַעוֹלָמָא פִּי הַ גַּפְן׃
Ba-rookh atah Adoni, Eh-lo-hay-noo meh-lekh ha-olam, bo-ray pree ha-gafen.

**Blessed are You, Adoni our G-d, King of the universe,
who creates the fruit of the vine.**

**Blessed, are You, Adoni our G-d, King of the universe,
for the vine and its fruit, and for the
produce of the field, for the beautiful and
spacious land which You gave to our
fathers as a heritage to eat of its fruit
and to enjoy its goodness. Have mercy,
Adoni our G-d, on Israel thy people, on
Jerusalem thy city, on Zion the abode of
thy glory, on thy altar and thy Temple.
Rebuild Jerusalem, the holy city, speedily**



13. THE THIRD CUP - THE CUP OF REDEMPTION.

This cup symbolized G-d's promise of redemption from slavery. It was this cup, in the upper room, "after supper" that Yeshua raised and said, *This is the New Covenant in my blood, which is shed for you.* He died to bring us redemption, and into a new relationship with G-d, just as the Passover lamb was sacrificed to bring us redemption from the power of the Angel of Death.



We cannot redeem ourselves, for the prophet Isaiah tells us (Isaiah 64:6) "But we are all like an unclean thing, and all our righteousnesses are like filthy rags; we all fade as a leaf, and our iniquities, like the wind, have taken us away."

For the believer in Yeshua, this cup symbolizes His atoning sacrifice for our sins, and reminds us that we are forgiven because of Yeshua's death on our behalf.

Isaiah 57:7. He was oppressed, but he humbled himself and opened not his mouth; he was brought like a lamb to the slaughter, and like a sheep, that is dumb before its shearers, he did not open his mouth.



So when Yohanan (John) saw the Masheekh Yeshua coming toward him, he said, "Look! God's lamb! The one who is taking away the sin of the world!" (Yohanan 1: 29)

The Jewish New Testament, (Clarksville, MD: Jewish New Testament Publications) 1996.

The Holy One also has chosen to pass over the just punishment we deserve for our sins and waywardness, because of the Lamb of G-d, our Masheekh Yeshua.

PREPARING FOR YOUR SEDER TIPS:

- Make as much of your menu items ahead as possible, i.e. boil eggs (1 week ahead), make matzo balls (2 weeks ahead and refrigerate in same water tightly covered) and soup (make ahead and freeze), make dessert ahead, and charoset can be made day before (recipe suggestions on website)
- Matzo ball soup can be heated in a crock pot early on the day of seder and kept hot on low, ready to serve
- If having a lot of guests ask some of them to help
- Get shank bone from store long in advance; simmer in water to remove all meat, ligaments, etc. Store bone in freezer.
- If having children guests, don't forget the chocolate gelt!
- Have cloth napkins so guests can dry their hands after ceremonial washing
- Hide the afikomen matzo long before guests arrive
- Don't forget to set a place for Elijah
- Don't forget the small pillow to symbolize reclining

Table setting checklist:

- small bowls of clear water/with lemon slice placed at intervals of 3 place settings for (ceremonial hand washing)
- small bowls of saltwater for dipping parsley placed at intervals of 3 place settings
- 1 large serving bowl of Charoset with serving spoon
- 1 serving bowl of spicy hot horseradish with serving spoon
- 1 serving plate of matzo, so there's one matzo for each guest
- enough grape juice or wine so each person will have 4 cups
- 3 sprigs of parsley (includes stems) for each place setting
- Matza-tash (Afikomen) bag with 3 matzos in it or use a plate covered with a linen napkin
- One Seder Plate in middle of table (can use regular plate with items placed as in picture)
- dinner place settings for each guest with appropriate flatware

What goes on the Seder Plate:

- 1 shank bone
- 3 sprigs parsley (this includes stems)



- ❑ 1 leaf of romaine lettuce
- ❑ 1 Tablespoon of Charoset (the apple, nuts & honey mixture)
- ❑ 1 One hard-boiled egg, unpeeled
- ❑ 1 Tablespoon of horseradish, or use whole root, if you like.

[To be done before the Seder starts and before sundown:]

SEARCH FOR THE LEAVEN **בִּידֵה קַח מַיִט** *Bide-kat kha-mayts*

When G-d brought our fathers out of Egypt, He commanded them to eat only unleavened bread with the Passover meal: (Exodus 12:19-20) For seven days no yeast is to be found in your houses. And whoever eats anything with yeast in it must be cut off from the community of Israel, whether he is an alien or native-born. Eat nothing made with yeast. Wherever you live you must eat unleavened bread.

BURNING OF THE LEAVEN **בִּיעוֹר חֵמֵי** *Bee-oor Kha-mayts*

**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, קִדְשָׁנוּ
בְּמַצַּח וְחֵינּוֹנוֹ עַל בִּיעוֹר חֵמֵי.**

Ba-rookh atah Adoni, Eh-lo-hay-noo meh-lekh ha-olam, a-sher keed-sha-noo b'meets-vo-tav, v-tsee-va-hoo al bee-or kha-mayts.

Blessed are you, Adoni, our G-d, King of the universe, who made us holy with Your commandments, and commanded us to remove the leaven.

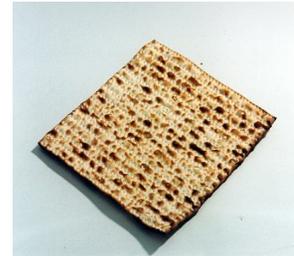
Any leaven that may still be in the house, which I have not seen or have not removed, shall be as if it does not exist, and as the dust of the earth.

PRAYER: May Adoni illuminate our spirits, in the course of this service, and purify our hearts from all spiritual leaven.



12. AFIKOMEN [Have the children find the afikomen and the adults redeem it with a gift, such as the chocolate gelt.]

Afikomen means 'I have come.' Concerning the afikomen, it is written: (Lk.22:19) *He took bread, and when He had given thanks, He broke it and said, 'This is my body which is broken for you. This do in remembrance of me.'* Yeshua had said to them, *'It was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of G-d is He who comes down from heaven and gives life to the world.'*



Yeshua pointed to this middle Matzah, which had been broken, hidden, brought back, rebroken, and distributed and said, *"This is my body which is given for you."* As Matzah is unleavened, striped, and pierced, so

was our Masheakh without sin, striped by the Roman whipping, and pierced by nails and by the soldier's spear. Yeshua declared, *I am the bread of life.* For the believer in Yeshua, this afikomen symbolizes His atoning sacrifice for our sins, to bring us peace with G-d.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מוֹצֵא לֶחֶם מִן הָאָרֶץ:

Bar-ookh atah Adoni, E-lo-hay-noo melekh ha-olam, ha-motzee lekhem min ha-aretz.

Blessed are You, Adoni our G-d, King of the universe, who brings forth bread from the earth.

The Masheekh, at this point, added the words, *"This is my body given for you; do this in remembrance of me."* (Lk. 22:19)

[Believers and seekers may eat the Matzah as a symbol of communion with Adoni through the sacrifice of the Messiah.]

speaks of the bitterness of sin and its consequences, and the pain of those without a relationship with G-d.

רוּדְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם קִדְשָׁנוּ
בְּמִצְוֹתֶיךָ לְאֵלֵינוּ יְיָ אֱלֹהֵינוּ רֹר:

*Ba-rookh atah Adoni, Eh-lo-hay-noo meh-lekh ha-olam,
asher keed-sha-noo b'meets-vo-tav v'tsee-va-noo at a-
khee-lat maror.*

Blessed are You, Adoni our G-d, King of the universe, who has sanctified us with thy commandments, and commanded us concerning the eating of the bitter herbs. *[All taste the maror]*

כּוֹרֵחַ קְרוֹחַ כּוֹרֵחַ

[One raises the Kharoset and says:]
The Kharoset represents the bricks and mortar made in slavery. This is a tasty mixture of grape juice, apples, nuts and honey and is eaten with the Matzah.



Maror, Kharoset, and Matzah sandwich:

To remind us of the Temple, we do as Hillel did in Temple times. He combined Matzah and maror in a sandwich and ate them together, to fulfill what is written in the Torah: "They shall eat it with unleavened bread and bitter herbs." *[All eat sandwich.]*

בַּיִצָּה (Bay-tsa) תֵּבַח

The (roasted) egg symbolizes the sacrifices which can no longer be made because the Temple was destroyed. The egg is a symbol of new life in Messiah, Yeshua! *[All eat eggs.]*

NOW SERVE THE MEAL

שׁוּלְחַן עֲרוּךְ

Shul-khan O-rookh



KINDLING OF THE FESTIVAL LIGHTS

[Done by one of the women.]

בָּרַכְתָּהּ יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Ba-rookh a-tah Adoni, E-lo-hay-noo me-lekh ha-olam

קָדְשָׁנוּ וְצִוֵּנוּ לְאֵלֵינוּ יְיָ אֱלֹהֵינוּ לְהַאֲרִיךְ יְמֵינוּ

A-shehr keed-sha-noo b'meetz-vo-tav,

V'tzee-va-noo l'hee-yot or l'goyeem

נָתַתָּה יְיָ אֱלֹהֵינוּ לְנוּ אֶת יְשׁוּעָה מְשִׁיחַנוּ

V'na-tan la-noo Yeshua HaM'shee-khay-nu, Or ha-olam.

וְהָאֵשׁ נִלְתָּהּ לְיָמֵינוּ לְיוֹם טוֹב:

v'heer-sha-noo l'had-leek nayr shel yom tov.



Blessed are You, Adoni, our G-d, King of the universe, who commanded us to be a light to the nations, and gave us Yeshua our Messiah, the light of the world, and has permitted us to kindle the lights of holidays.

[Now Seder begins.]



THE 30-MINUTE HAGGADAH



1. THE FIRST CUP - THE CUP OF SANCTIFICATION

בְּרֹךְ אֱלֹהֵינוּ קַדְשׁ

[Extra paragraph on Shabbat]

בְּרוּךְ אַתָּה אֱלֹהֵינוּ יְיָ הַיּוֹם לַדָּבָר הַזֶּה עוֹלָם,
בוֹרֵא פְּרִי הָאָרֶץ:

Ba-rookh atah Adoni, Eh-lo-hay-noo meh-lekh ha-olam, bo-ray pree ha-gafen

**Blessed are You, Adoni our G-d, King of the universe,
Creator of the fruit of the vine.**

[All drink the first cup.]

2. WASHING HANDS וֹרֵחַט Oor-khats

[Everyone washes their hands without saying any particular blessing.]

3. DIPPING OF PARSLEY IN SALT

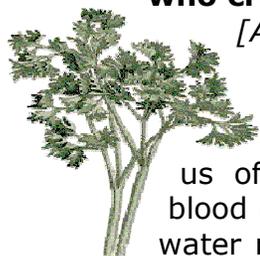
וּפָרְפָּר פֶּסֶל Parspas

בְּרוּךְ אַתָּה אֱלֹהֵינוּ יְיָ הַיּוֹם לַדָּבָר הַזֶּה עוֹלָם,
בוֹרֵא פְּרִי הָאָרֶץ מֵהָאֵשׁ:

Ba-rookh atah Adoni, Eh-lo-hay-noo meh-lekh ha-olam, bo-ray pree ha-a-da-mah.

**Blessed are You, Adoni our G-d, King of the universe,
who creates the fruit of the earth.**

[All eat parsley dipped in salt water.]



The wine reminds us of the blood of the Passover Lamb, and the parsley reminds us of the hyssop which was used to put the blood of the lamb upon the door frame. The salt water reminds us of the tears shed in Egypt, and



8. MATZAH מַצָּה

[One raises the Matzah and says:]

Why do we eat this Matzah? It is because the King of Kings, the Holy One, revealed Himself to our fathers and redeemed them before their dough had time to ferment, as it is written: (Ex. 12: 39) "They baked the dough which they had brought out of Egypt into unleavened cakes; for they were driven out of Egypt and could not delay, nor had they prepared any provision for their journey." In the Brit HaKhadashah, a symbolic meaning for leaven is explained. Leaven is a picture of the sin nature that permeates, perverts, and inflates our human nature. The Masheakh was free from sin, and through Him, we can rise above its power.

בְּרוּךְ אַתָּה אֱלֹהֵינוּ יְיָ הַיּוֹם לַדָּבָר הַזֶּה עוֹלָם,
הַמּוֹצֵא יֵאֱלֹהֵינוּ מִן הָאֶרֶץ:

Ba-rookh atah Adoni, Eh-lo-hay-noo meh-lekh ha-olam, hamo-tsee le-khem meen ha-a-rets.

**Blessed are You, Adoni our G-d, King of the universe,
who brings forth bread from the earth.**

בְּרוּךְ אַתָּה אֱלֹהֵינוּ יְיָ הַיּוֹם לַדָּבָר הַזֶּה עוֹלָם וְנִינוּ עֵאֱלֹכֵינוּ יְיָ לֵית
מַצָּה:

Ba-rookh atah Adoni, Eh-lo-hay-noo meh-lekh ha-olam, v'tsee-va-noo at a-khee-lat Matzah.

**Blessed are You, Adoni our G-d, King of the universe,
who has commanded us concerning the eating of
Matzah.** [All eat Matzah]

9. MAROR מַרְוֹר

[One raises the maror and says:]

Why do we eat this bitter herb?

It is because the Egyptians embittered the lives of our fathers in Egypt, as it is written: "They made life bitter for them with hard labor, with clay and bricks, and with all kinds of labor in the field; the work tasks they performed were backbreaking." The Maror also



We need G-d's works of salvation, but none of us can claim we have earned them by our merits. Yet HaShem gives us far more than we deserve. He brought us out of Egypt, punished the Egyptians; smote their gods, slew their firstborn; gave us their wealth, and split the Sea for us. He led us through the sea as on dry land, and sunk our foes in it; He sustained us in the desert for forty years, and fed us with the manna; He gave us the Sabbath, and brought us to Mount Sinai; He gave us the Torah, and brought us to Israel; He built the Temple for us, to atone for all our sins.



As followers of the Messiah, we add a further *di-ay-noo*, knowing that if G-d had only provided atonement through the death of the Messiah, it would have been more than we deserved. But He did even more. Yeshua said, *I have come that you might have life, and have it in abundance.* He

gives us, abundantly, His Spirit of love, joy, and peace. . .

<p>Had he sent to us Ma-she-akh, Had he sent to us Masheakh, and not also sent the Spirit, It would have been enough.</p>	<p>Ee-loo ee-loo shalakh la-noo, shalakh la-noo et Masheekh, v'lo sha-lakh et ha-Roo-akh, Di-yay-noo.</p>	<p>א. לוא לו ש לַח לַמַּטְּחָ לַח לָנוּ אַתְּ מַשֵּׁי יָהּ וְלֹא שְׁלַח אֶת הַרוּחַ דִּי יָנוּ:</p>
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7. THE SECOND CUP - THE CUP OF JUDGMENT (refilled after sprinkling of the plagues)

Over the second cup of wine, all recite:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ הַיּוֹמָהּ הַזֶּה עוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן:

Ba-rookh atah Adoni, Eh-lo-hay-noo meh-lekh ha-olam, bo-ray pree ha-gafen.



Blessed are You, Adoni our G-d, King of the universe, who creates the fruit of the vine. [All drink second cup.]

also reminds us of the Red Sea. The blood marked the homes of the Israelites, and as G-d saw the blood and passed over them, so does He pass over our sins when we seek refuge in the Messiah's sacrifice.

4. BREAKING THE MIDDLE MATZAH יַחַץ Ya-khats



Three Matzahs are in a decorative holder. The middle one is removed and broken. Half of it is "hidden" until the end of the meal, when it is used as dessert. We who know Messiah Yeshua can see in this the unique uni-plurality of G-d: Father, Son, and Spirit. The Matzah is pierced, and striped and it is broken, hidden, and returned later, just as Yeshua was pierced, and striped, broken, hidden and will return.

[Essential]

5. RECITE THE HAGGADAH מַגֵּיד Ma-geed

Passover was instituted by G-d particularly for children, designed to pique their curiosity. There are at least four references to questions asked by children about Passover and the exodus from Egypt. (Ex. 12:26, 13:8, 14, Deut. 6:20) These scriptures are the basis for the following questions which then initiate the telling of the Passover story.

6. THE FOUR QUESTIONS: [The second cup of wine is poured and the youngest asks the four questions.]

נֶשֶׁה תַּפְּחָהּ לֵי לָהּ הַזֶּה מִכָּל הַלֵּילוֹת?

Mah neesh-tah-nah ha-li-la ha-zeh

Mee-kawl ha-lay-lot,

וְשֶׁבַע בֵּילוֹת אֶן נִי אוֹכֵל לֵין חֵמֵץ וּמֵצָה.

Sheh-beh-khawl ha-lay-lot, a-noo okh-leen

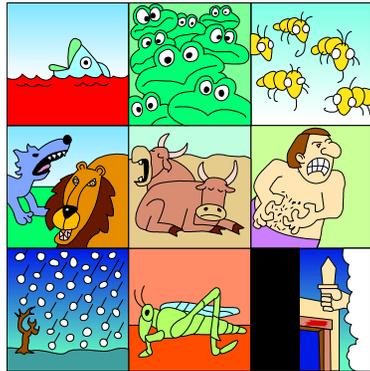
Kha-maytz oo matzah,

THE TEN PLAGUES

We rejoice at the deliverance of the people of Israel, yet we are warned in scripture:

Do not rejoice when your enemy falls, And do not let your heart be glad when he stumbles; lest Adoni sees it, and it displease Him, and He turn away His wrath from him. [Prov. 24. 17 - 18]

As each plague is named, remove a drop of wine from your cup, symbolically expressing a diminishing of the joy of our victory at the price of the Egyptians' suffering. These are the ten plagues the Holy One, blessed be He, brought upon the Egyptians in Egypt, namely:



Blood [Dam] דָּם

Frogs [Tsfar-day-ah] צַפְרָדַיִם

Vermin [Kee-neem] פְּנֵיִם

Wild animals [A-rov] עֲרוֹב

Cattle disease [De-ver] דַּבֵּר

Boils [Sh'kheen] שִׁחִין

Hail [Ba-rad] בָּרָד

Locusts [Ar-beh] אַרְבֵּה

Darkness [Kho-shkh] חֹשֶׁךְ

Death of the firstborn [Ma-kat b'kho-rot] מַתַּת בְּכוֹרוֹת

THE FOUR ANSWERS

#1 Matzah unleavened bread מַצָּה

On all other nights we eat leavened bread, but on Passover we eat only Matzah. As the people of Israel fled from Egypt, they did not have time for their dough to rise. Instead, the hot desert sun baked it flat. But even more than that, the scriptures teach us that leaven symbolizes sin.



I Cor. 5:6-8: Don't you know the saying, "It takes only a little khametz to leaven a whole batch of dough"? Get rid of the old khametz, so that you can be a new batch of dough, because in reality you are unleavened. For our Pesakh lamb, the Messiah, has been sacrificed. So let us celebrate the Seder not with leftover khametz, the khametz of wickedness and evil, but with the Matzah of purity and truth. The Jewish New Testament, (Clarksville, MD: Jewish New Testament Publications) 1996.

[Raising the matzot, the leader declares:]

This is the bread of affliction which our fathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are needy come and celebrate the Passover. At present we are here; next year may we be in Israel.

Yeshua had this Matzah in mind when he made His great invitation near the time of Pesakh.

(Yohanan 6:35) "I am the bread which is life! Whoever comes to me will never go hungry, and whoever trusts in me will never be thirsty." The Jewish New Testament, (Clarksville, MD: Jewish New Testament Publications) 1996.

#2 The Maror bitter herbs מָרֹר

We read in Ex. 1:12-14, "The Egyptians came to dread the Israelites, and worked them ruthlessly. They made their lives bitter with hard labor in brick and mortar and with all

kinds of work in the fields." The maror reminds us of the bitterness of slavery, and the pain of life without a relationship with the living G-d, in the bitterness of slavery to sin and selfishness.



#3 We dip Twice We have already dipped the parsley into

the salt water, that symbolizes new life emerging from the tears of Egypt. Later, we will dip Matzah into the bitter herbs and kharoset, which speak of the sweetness of redemption in overcoming the bitterness of our lives.

#4 Tonight, We Recline The Middle Eastern style of dining was to recline on one's left side, around a U-shaped table, feet pointing outward. But the people of Israel could not do that since they were instructed:

Ex. 12:11-12, 33-34 And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the L-rd's Passover. For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the L-rd . . . And the Egyptians urged the people, that they might send them out of the land in haste. For they said, "We shall all be dead." So the people took their dough before it was leavened, having their kneading bowls bound up in their clothes on their shoulders. Today, we can all recline (relax) and eat the Passover in the leisure of free people. For ceremonial fulfillment of this precept, the leader is provided with a pillow.

THE TELLING OF THE PASSOVER STORY

The story of Passover is a story of miracles, of redemption, and of the mighty power of G-d to overcome evil.

The L-rd had promised the land of Israel to Abraham, Isaac, and Jacob. But their children were in Egypt, enslaved by a Pharaoh who had feared that these numerous foreigners would join with his enemies and turn against him! His solution was to control them by imposing harsh and bitter

slavery upon them. Still, G-d blessed His people in strength and number.

Pharaoh grew more frightened and ordered every Israelite baby boy to be drowned in the Nile River. One Israelite couple hid their little boy for three months until finally, entrusting his future to G-d, they set him in a basket and placed him on the river. His sister, Miriam, watched as he floated away downstream. Finding the basket, Pharaoh's daughter took pity on the child and chose to raise him as her own son. She called him Moshe, meaning, "drawn from the water."



Moshe grew up and became aware of the anguished slavery of his people. One day, in a rage, he killed an Egyptian who was beating a Hebrew slave. Fleeing the palace and the eye of Pharaoh, Moshe found refuge in the land of Midian, far from the cries of his suffering brothers, finding employment as a shepherd.



Adoni saw the affliction of the children of Israel and heard their groaning. He remembered his promise to Abraham, Isaac and Jacob and raised up a deliverer to lead them out of bondage. It was then that he appeared to Moshe in the midst of a thorn bush that burned with fire, yet was not consumed. Moshe drew close and listened as G-d commissioned him to go to Pharaoh. Fearful and reluctant still, Moshe agreed to bring G-d's message to the king of Egypt, "Let My people go!"

Pharaoh resisted Moshe's message, as G-d had forewarned him. G-d sent plagues upon the very objects the Egyptians worshiped, yet Pharaoh would not relent until the tenth plague, the death of the firstborn.