I am so excited that you have chosen to go on this journey through Exodus. I pray that it will be eye-opening, rich, transformational, and that it will ultimately point you and your group to facets of God that you have never seen. This document contains all of the necessary information to be able to lead this study well. That said, you know your people and your group, so feel free to adapt any of the suggestions to best suit your experience.

**OVERVIEW**

The time together is designed to last 90 minutes and includes two sets of discussion time and the teaching. Below is a suggested timeline for your study.

**Welcome and Discussion (30-40 minutes)**
This time is intended to get to know one another, catch up on the week, and discuss the previous week’s homework. The discussion questions are located in each week of your study guide.

**Teaching (30-55 minutes)**
The teaching will be via DVD or video file. Each teaching will focus on reading through the designated chapters of that session using the New Living Translation.

**Discussion (20-30 minutes)**
This time is intended to process the teaching and help bring out different topics that were covered in the teaching. The discussion questions are located in each week of your study guide.

**TEACHINGS**

Below are the time lengths for each of the teachings, so you can best plan your schedule each week.

- **session one**: 53 min 13 sec
- **session two**: 41 min 43 sec
- **session three**: 41 min 16 sec
- **session four**: 36 min and 35 sec
- **session five**: 46 min 15 sec
- **session six**: 26 min
- **session seven**: 35 min 27 sec
- **session eight**: 7 min 14 sec
 Below are a few additional tips that might be helpful as you prepare to lead this study through Exodus:

- At your first meeting, spend the first discussion time getting to know one another and asking some ice-breaker questions.

- In each teaching, I will read from the New Living Translation. Group members are welcome to follow along in whatever translation they choose, but the NLT will be the easiest to follow along. If group members do not have the NLT translation, you can encourage them to copy and paste the text from www.biblegateway.com into a Word document and bring a printed version to study, to work through at each session.

- Encourage group members to take notes in their Bibles. Encourage them to circle, underline, star, whatever. This goal of this study is to really dig in and let Scripture speak to us and reveal God to us, so we want women comfortable reading and digging in to God’s Word.

- The homework is intended to be utilized in between sessions. Encourage group members to take time each week to work through their guides, to take what we learned in the teaching and make some application from it.

- Session eight is designed to be a celebration for your group. You will notice that the session eight teaching is much shorter than the rest, giving you time to celebrate the study together and to share in a Seder Meal together. On the next page, there are detailed instructions on how to conduct the Seder Meal and a suggested timeline for session eight.

- Have fun! When I did this study with the women at my church in Sun Prairie, Wisconsin it was a blast. We laughed together and learned together. We recognized that there are things we will just never fully understand and pointed each other to a big and good God. And we prayed together. I want to encourage you to begin and end your time together in prayer. Not just because it is a Bible study, but because God is present, and it reminds us all why we are coming in the first place. We come to know Him and seek Him and experience His deep love and pursuit of us. So, don’t miss praying together.
I am so excited for you to experience this meal as a group. There is something so beautiful about the Seder, especially on the heels of all that we have covered in Exodus. This may be a no-brainer for you, or this may be WAY outside of your comfort zone, but I want to encourage you to do this celebration anyway. You will be glad you did.

When I led this study, we had 50 women so I set up eight tables with 6-7 place settings per table. I led through the script on my own at the front of the room and each table followed along. It was the first time I had ever done anything like this; I was clunky and inexperienced, but it didn't matter. It wasn't about my perfect delivery, it was about the symbolism and tradition and connection. So remove the pressure to do it perfectly, and just join in on the celebration.

**PREPARATION**

(These are the necessary items for one table)
- Wine glass for each place setting filled with red wine or grape juice
- Extra place setting for Elijah
- 4 candles (2 tall candles, 2 small votive candles)
- Large bowl of water and towel for hand washing
- Several small bowls of salt water
- 3 pieces of Matzah Bread
  - 2-1/2 wrapped in cloth
  - Hide 1/2 piece (wrapped in towel) in the house/meeting space
  - Prize for whoever finds hidden matzah (just a small candy bar or something)
- Individual plates that include the following:
  - small piece of parsley
  - strong horse radish
  - hard boiled eggs (optional: you can char them in the oven)
  - charoseth
    - 3 oz walnuts
    - 1/4 large cooking apple
    - "kosher" wine to moisten
    - 2 level tsps cinnamon
    - 2 level tsps sugar
    - Mince the walnuts and the apple. Moisten with the kosher wine and flavor with cinnamon and sugar. Consistency should be that of mortar.

One “main” Seder plate (this will be the plate that you work off of)
- all of the items listed for the plate above
- lettuce leaves (can use romain)
- Lamb shank (or can use a rotissrie chicken drumstick)
The Candles

Seder Leader: As we light candles tonight, we pray that God will light our hearts with his Holy Spirit. We want to understand how God has redeemed his people.

(lighting candles) Blessed are you, O Lord our God, King of the universe. You have made us your own. We light these festival lights in your Name.

The Four Cups of Wine

Seder Leader: When we were slaves in Egypt, God heard our cries. He chose Moses to lead us out of Egypt. These are the four promises that God made to Moses.

Leader or group member: “I will bring you out from under the yoke of the Egyptians.”

Leader or group member: “I will free you from being slaves.”

Leader or group member: “I will redeem you with an outstretched arm.”

Leader or group member: “I will take you as my own people, and I will be your God.”

Seder Leader: We remember these four promises at Passover by drinking from our cups four times. The first is called the Cup of Sanctification, the second, the Cup of the Plagues, the third, the Cup of Redemption, and the fourth, the Cup of Praise.

The Cup of Sanctification

Seder Leader: (pick up wine glass) This is the Cup of Sanctification or setting apart as holy. “I will bring you out from under the yoke of the Egyptians.”

Blessed are you, O Lord our God, King of the universe, who created the fruit of the vine. Let’s all drink.

The Hand Washing

Seder Leader: We wash our hands to remind us that God is holy. As we come before him, we too must be holy. As it is written: “Who may ascent the hill of the Lord? Who may stand in the holy place? He who has clean hands and a pure heart.” (Psalm 24:3,4)

(Lifting the bowl of water) Let’s share together in this hand washing ceremony. (pass bowl) Let us remember how Yeshua, or Jesus, took of his clothes and wearing a towel, washed the feet of his disciples. In doing this, he showed that he came as a humble servant. We know that this water cannot really make our hearts clean. The only way that our hearts can be made pure and holy is by Yeshua’s greatest act of servant hood, his death on the cross.
(continue to pass the water bowl around with towel, allowing each table member to
dip hands in and dry with towel. When everyone is done, continue on with script)

The Karpas

Seder Leader: We now remember the tears of our people when we were slaves in Egypt. As it is written: “The Israelites groaned in their slavery, and their cry for help because of their slavery went up to God.” (Exodus 2:23)

(lifting the parsley) Passover comes in the spring when we see new life around us. The karpas, or parsley, reminds us that life is a gift to us from our great and mighty God. The karpas is also like the hyssop plant, which our forefathers used to smear the blood of the lamb on the doorframe.

(Lift salt water) When we were slaves in Egypt life was not easy. It was full of pain, suffering, and tears. This salt water stands for our tears.

(dipping parsley in salt water) blessed are you, O Lord our God, King of the universe, who creates the fruit of the earth. (Eat karpas/parsley)

Breaking of the Middle Matzah

Seder Leader: (Lifting the 2 1/2 Matzah in the towel) At Passover three matzah are wrapped together. They are called the “Unity.” Jewish teachers have many explanations for this. We who know Yeshua look at the Unity and see God the Father, God the Son, and God the Holy Spirit.

(Take the middle matzah out, show that it is broken) I have taken the middle matzah and broken it in half. One half is wrapped and hidden. This is called the afikomen and it is an important part of the Seder, which comes after the meal. (The afikomen should have been hidden)

The Four Questions

Seder Leader: We now ask and answer four questions: As it is written: When your children ask you, “What does this ceremony mean to you?” then tell them. (Exodus 12:26) Why is this night different from all other nights?

Leader or group member: Question 1: On all other nights, we eat leavened bread. On this night, why do we eat only matzah, or unleavened bread?

Leader or group member: Question 2: On all other nights, we eat all kinds of vegetables. On this night, why do we eat only bitter herbs?
Leader or group member: Questions 3: On all other nights, we do not dip our vegetables even once. On this night, why do we dip them twice?

Leader or group member: Question 4: On all other nights, we eat our meals sitting. On this night, why do we eat only reclining?

Seder Leader: God has commanded us to answer these questions for our children. But we do so with thankful hearts, for the answers point to the great and mighty works of God.

(Lifting one matzah) On all other nights we eat leavened bread, but on Passover we eat only matzah. This reminds us that when we fled from Egypt, we did not have time to let the bread rise. Yeshua often compared yeast, which makes bread rise, with sin. He came to die and take away our sin.

(Lifting horseradish) On all other night we eat all kinds of vegetables, but on Passover we eat only maror, or bitter herbs. This reminds us of how bitter life was for us in Egypt. It also reminds us of life in slavery to sin.

(Lifting charoseth) On all other nights we do not dip our vegetables even once, but tonight we dip them twice. We have already dipped our parsley in salt water. Now we will dip our bitter herbs into sweet kharoset. This mixture reminds us of the mortar and bricks which we were forced to make as slaves in Egypt.

On all other nights we eat sitting up, but tonight we eat reclining. is to remind us that now we are free from slavery. On the first Passover, we had to eat in a hurry, with our coats and sandals on, holding our staffs in our hands as we waited to be delivered from slavery. Now we may relax and enjoy this feast at our leisure.

The Story of Passover

Seder Leader: Now we tell the story of Passover.

Long ago, the Lord brought Abraham to the land of Canaan. God promised Abraham that this land would belong to his descendants. Abraham's grandson Jacob left that land and moved with his family to Egypt to escape a famine. Jacob's family grew, becoming our people, the Israelites. Several hundred years passed, and by this time, we had become a huge nation. The Pharaoh, or ruler of Egypt, fears that we would join Egypt's enemies and fight against Egypt. So Pharaoh decided to make us his slaves. Even so, God blessed us with more and more children.

This made the Pharaoh even more nervous. He ordered his soldiers to throw every baby boy into the Nile River. One Israelite family had their baby for three months. When they could hide him no longer they put him in a basket and floated it out on the Nile River with his sister Miriam watching over him. The daughter of Pharaoh found the basket and decided to keep the baby and raise him as her own son. She named him Moses, which means, “drawn from the water.”
Even though Moses grew up in Pharaoh's court, he knew that he was an Israelite. He saw how we were mistreated by the Egyptians. One day, when he saw an Egyptian being cruel to an Israelite, Moses lost his temper and killed the Egyptian. He ran away from Egypt into a desert land where he worked as a shepherd.

The Lord heard our cries as we suffered at the hands of the Egyptians. He came to Moses in a burning bush and told Moses to go to Pharaoh. Moses was afraid, but he finally agreed that with the help of his brother, Aaron, he would go to Pharaoh and deliver God’s message to “Let my people go!”

The Cup of Plagues

Seder Leader: Pharaoh did not want to let our people go. Every time Pharaoh said no to Moses, God sent a plague or disaster to Pharaoh and the land of Egypt. But Pharaoh hardened his heart and kept saying no. The tenth time, God sent the most awful plague. This plague caused Pharaoh to change his mind.

(Exodus 12:12)

It was the Lord Himself who passed over us and struck down the firstborn of the Egyptians. In this way he delivered us from slavery. As it is written: “On that same night I will pass through Egypt I, and not an angel. And strike down every firstborn – both men and animals I, and not a seraph. And I will bring judgment on all the gods of Egypt; I am the Lord. I, and not a messenger. I am the Lord. I myself and none other. (Exodus 12:12)

(picking up the wine glass) We fill our cups a second time to remember that many people died during the plagues, especially the last one, in order that God’s people would be set free. We also remember what it cost for us to be set free from sin and death – the lifeblood of Yeshua. As it is written: “I will free you from being slaves.”

(*this next part is fun, so really get into it!)

Each of the plagues focused on a being that the Egyptians worshipped. As we say each plague, we dip out finger into the cup and flick the liquid onto our plate. So, I am going to say each of the plagues, and as I do, I will dip my finger (pinky finger is easiest) and then flick the wine onto my plate. You will repeat the plague loudly after me as you flick the wine onto your own plate. Think about how God showed himself much greater than all the false gods of Egypt. Repeat after me:
Seder Meal Script

BLOOD!
FROGS!
GNATS!
FLIES!
CATTLE!
DISEASE!
BOILS!
HAIL!
LOCUSTS!
DARKNESS!
DEATH OF THE FIRSTBORN!

The Dayenu

(pronounced die-AH-noo, meaning “it would have been sufficient”)

Seder Leader: God has been so good to us! We do not deserve His great and numerous blessings. Any one of His acts of mercy would have been enough to show His love for us. So we will recount His great acts and then say “dayenu” together to remind ourselves that even that ONE act would have been enough.

With loving-kindness He redeemed us from Egypt, bringing judgment on the Egyptians and their gods.

All: Dayenu.

Seder Leader: With awesome power He divided the Red Sea, allowing us to pass over in safety.

All: Dayenu.

Seder Leader: With tender care He protected us in the wilderness, feeding us with manna and providing for our needs.

All: Dayenu.

Seder Leader: With great goodness He gave us the Law of Mt. Sinai. With triumph He led us into the promised land of Israel.

(lift cups) Dayenu! How many are your great blessings to us. For each act of kindness we are abundantly grateful. Most of all, we are thankful for Yeshua the Messiah. In Him we have forgiveness of sins and abundant and everlasting life. Hallelujah! (Drink)
Seder Meal: (lift the shank bone of the lamb or chicken) This shank bone of lamb reminds us of the lamb that each Israelite family killed on the night of the first Passover. God commanded that we take the blood of the lamb and put it on the top of the sides of the doorframe of their house.

As it is written: “Then they are to take some of the blood and put it on the sides and tops of the door frames of the houses where they eat the lambs.” (Exodus 12:7)

“The same night they are to eat the meat roasted over the fire, along with bitter herbs and bread made without yeast.” (Exodus 12:8)

“This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the Lord’s Passover.” (Exodus 12:11)

“The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.” (Exodus 12:13)

Seder Leader: We who trust in Yeshua the Messiah believe that He is our Passover lamb. Just as it was God Himself who redeemed the Israelites, so it is God Himself, in the person of Yeshua the Messiah, who redeemed us once and for all from sin and death. He is the Lamb of God who takes away the sin of the world.

(lifting the roasted egg) This roasted egg is a special Passover offering. It is a symbol of mourning, reminding us of the destruction of the Temple of Jerusalem. But over the centuries Christians have taken this lowly egg and turned it into a joyous symbol of the resurrection. The first Jewish Christians followed the same customs as their Jewish neighbors and relatives, because they mourned the loss of the Holy Temple as well. They soon realized, however, that Christians still had the ultimate Passover sacrifice, Jesus. As Paul wrote, “Christ was sacrificed for us as our Passover! (I Corinthians 5:7)

The Jewish emblem of mourning became the Christian symbol of the resurrection. The early Christians reasoned that just as the stony shell cannot contain the living chick within it and breaks when it hatches, the stone of the tomb could not restrain Christ when He rose from the dead. It is because of Yeshua, our Passover Lamb, that we can have eternal life.

Let us pick up our roasted egg and smash it onto our plates to symbolize Christ breaking out of the tomb as we proclaim “Christ is risen!”
SEDER MEAL SCRIPT

All: (while smashing egg on your plate say in unison) CHRIST IS RISEN! HE IS RISEN INDEED!!

The Matzah

Seder Leader: (lifting the Matzah) Blessed are you, O Lord our God, King of the universe, who brings forth bread from the earth.

(taking the middle matzah from the towel, break it into olive size pieces, and distribute it) Let us now share the unleavened bread of Passover.

(holding the piece of matzah) Blessed are you, O Lord our God, King of the universe. You set us apart as your people and commanded us to eat unleavened bread. (All eat)

The Maror

Seder Leader: (Instruct each person to dip another piece of matzah into the horseradish) (lift matzah with horseradish) Blessed are you, O Lord our God, King of the universe, who has set us apart by your Word and commanded us to eat bitter herbs. (All eat)

The bitter herb reminds us of our persecution and suffering under the cruel hand of Pharaoh. Just as the horseradish brings tears to our eyes now, so then did our great suffering bring tears to our eyes.

The Charoseth

Seder Leader: (Instruct each person to break another piece of matzah and dip into the charoseth/apple mixture.) The charoseth reminds us of the mortar and clay bricks that we made as slaves in Egypt. (All eat)

It was this point in the Passover Seder that Yeshua told his disciples that one of them would betray him. When each asked, “Surely, not I?” Yeshua said that it was the one who dipped his bread into the bowl with Yeshua.

The Passover Supper

(This is the point in the Seder that an actual meal would be shared. You are welcome to serve a meal, or provide dessert, or a snack of some kind, but this is a time of community and conversation. This is also the time that should be used to share what God has done, to tell what God has taught us through this study. As you eat together, devote some time to answering this question: “How have you seen God through the book of Exodus?” You could also spend time talking about the snapshot questions on pages 124-126.)
The Eating of the Afikomen
(send group members out to find the hidden matzah bread)

Seder Leader: (unwrapping the found matzah and showing it) We call this the afikomen, a Greek word. Jewish tradition has it that afikomen means dessert, but some scholars believe it comes from a root word, which means, “I have come.” Yeshua called Himself the bread of life. As it is written: “Then Jesus declared, ‘I am the bread of life. He who comes to me will never go hungry.’”

“Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day.”

“Your forefathers ate manna and died, but he who feeds on this bread will live forever.” (John 6:35a, 51, 54, 58b)

The matzah is a picture for us of Yeshua and what He did for us. Look at how the matzah is striped. As it is written: “But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and by His stripes we are healed.” (Isaiah 53:5)

Look at how the matzah is pierced. As it is written: “They shall look upon Me whom they have pierced.” (Zechariah 12:10b)

See how the matzah is unleavened. Leaven stands for sin. Just as this bread is without leaven, Jesus was without sin. As it is written: “He committed no sin, and no deceit was found in His mouth.” (Isaiah 53:9; I Peter 2:22)

Seder Leader: The middle matzah from the Unity was broken, just as Yeshua, the Messiah was broken with suffering and death. We wrapped it in a white cloth, just as Yeshua’s body was wrapped in linen cloth for burial. Just as the afikomen was hidden, so Yeshua’s body was hidden for a short time in the grave. Just as the afikomen was brought out of hiding, so Yeshua arose from the grave.

(Lift afikomen) Blessed are you, O Lord our God, King of the universe, who brings forth bread from the earth.

(break the afikomen and distribute it) it was then that Yeshua added, “This is my body given for you; do this in remembrance of me.” (Luke 22:19) Let us now eat matzah, remembering the broken body of the Lamb of God who takes away the sin of the world. (All eat)
The Cup of Redemption

Seder Leader: (lifting wine glass) Now we fill our cups a third time. (lifting the cup) This is the cup of redemption. It stands for the blood of the Passover Lamb. As it is written: “I will redeem you with an outstretched arm.”

It was this cup, the cup of redemption, that Yeshua took after supper, saying, “This cup is the new covenant in my blood, which is poured out for you.” (Luke 22:20) Just as the blood of the Passover Lamb provided salvation for us in Egypt, so Yeshua’s blood provides eternal salvation to all who believe.

(lifting cup) Blessed are you, O Lord our God, King of the universe, who creates the fruit of the vine. Let us drink with thankful hearts, remembering the Messiah’s sacrifice for us.

The Prophet Elijah

Seder Leader: (lift the extra cup from Elijah’s place) This cup is for Elijah the Prophet. In Jewish tradition, one of the children opens the door to see if Elijah will come to the Seder. There is a universal belief that the prophet Elijah will appear at Passover and announce the arrival of the Messiah. That is why we open the door and pour a special cup of wine for him. Many believe that he enters every home at Seder, and while not seen, he sips from the cup set out for him. As it is written: “See, I will send you the prophet Elijah before that great and terrible day of the Lord comes.” (Malachi 4:5)

We who believe in Jesus believe that Elijah has already come. Jesus spoke of John the Baptist as the Elijah who was to come, and it was John who said, “Look, the Lamb of God, who takes away the sin of the world!” (John 1:29) We set this place for Elijah to recognize that he has come in the person of John the Baptist.

The Cup of Praise

Seder Leader: (lifting wine glass) Now we fill our cups for the fourth and final time. This is the cup of praise. We praise Him especially because of His promise to us: “I will take you as my people and I will be your God.” (Exodus 6:7)

(lifting wine glass) With the cup of praise, we give thanks to God in the words of a psalm, just as Jesus did with his disciples. After each phrase of thanksgiving, we will join in saying, “His love endures forever.”
Seder Leader: Give thanks to the Lord, for He is good.
All: His love endures forever.

Seder Leader: Give thanks to the God of gods.
All: His love endures forever.

Seder Leader: Give thanks to the Lord of lords.
All: His love endures forever.

Seder Leader: To Him who alone does great wonders,
All: His love endures forever.

Seder Leader: To Him who struck down the firstborn of Egypt,
All: His love endures forever.

Seder Leader: and brought Israel out from among them
All: His love endures forever.

Seder Leader: with a mighty hand and outstretched arm;
All: His love endures forever.

Seder Leader: to the One who remembered us in our low estate
All: His love endures forever.

Seder Leader: and freed us from our enemies.
All: His love endures forever.

Seder Leader: and who gives food to every creature.
All: His love endures forever.

Seder Leader: Give thanks to the God of heaven.
All: His love endures forever.
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