

From Exodus to Excellence: Celebrating Israel's wins with eight Passover cups of wine

written by David M. Weinberg | 29.03.2026

Even in the midst of war, even as the enemy inflicts pain on the homefront, even amidst uncertainty over the endgame – it is necessary to appreciate our gargantuan gains in the current struggle against Iran. It is right to celebrate the bravery of our people and the many acts of endless kindness with which we have blessed this month.

The Pesach (Passover) “seder” ritual is the perfect moment to do so. It commemorates Jewish redemption by Divine hand in every generation going back to ancient Egypt and looks forward to a double portion of liberation in a messianic era, coming soon.

I say that the double portion of exalted wins over our enemies we have beheld this year should be celebrated with a double portion of Pesach wine. Therefore, I propose expansion of the traditional four cups of wine drunk at the seder to ceremonial drinking of eight cups of wine. Each goblet can be matched to an expression of deliverance and triumph.

This wine-winning *chiddush* (innovation) is meant to underscore for ourselves that Operation Roaring Lion is an overwhelming success, a feat with global ramifications. Don't be confused by agents of depression and defeatism (“*dichonistim*”) that gloomily dominate the airwaves! The reality is that Iran has been weakened and destabilized like never before. This stands true even if the campaign against Iran is cut short this weekend (although I doubt it will be).

We know that ‘leaving Egypt’ is a long road which the Jew has been traveling for 3,500 years without yet fully arriving at his destination; and that the Jewish People is not deterred by long journeys.

Consequently, we are obliged to catalogue and count our victories and express thanks to the Heavens for keeping us strong and resilient; and do so this year with twice as much Pesach passion. So, here is my wine drinking menu for this

Pesach, with eight relevant articulations of appreciation for astounding and sustained victories.

Start with the four traditional expressions of redemption, detailed by the *Talmud Yerushalmi* based on Exodus 6:6-7: “I am Hashem, and (1) I will *bring you* out from under the yoke of the Egyptians. (2) I will *free you* from being slaves to them, and (3) I will *redeem you* with an outstretched arm and with mighty acts of judgment. (4) I will *take you* as My own people, and I will be your God.”

We can call this: articulations of *Rescue*, *Freedom*, *Redemption*, and *Embrace*. To which, let us add this year: exclamations of *Prowess*, *Bravery*, *Renewal*, and *Partnership*.

1. **Rescue** from the yoke of bondage, which today translates into salvation of Israel from the shadow of annihilation by the Ayatollahs, by destruction of Iran’s nuclear enrichment and bombmaking facilities in Bushehr, Fordow, Isfahan, Natanz, Parchin, and more.

For this we pour the first cup of wine (“Kadesh” in the seder ritual), and I suggest Yatir Creek White 2022, an intense, creamy blend of Grenache Blanc, Clairette Blanche, Roussanne and Viognier. This will fill you all the way through the “Maggid” section of the seder.

2. **Freedom** to build our nation anew in the Jewish People’s indigenous homeland, liberated from the hegemonic threats of the radical Shiite republic based in Tehran and Iran’s proxy armies decamped on our borders.

After the long tale of the Exodus, we bless God for freeing “us and our forefathers” and drink the second cup of wine. Here I recommend Flam “Camillia,” a gently oaked, crisp and fruity Chardonnay that will nicely prepare your palate for all the coming mandatory matza.

3. **Redemption** indeed involves “mighty acts of judgement” such as elimination of Iran’s fifty or so top political and military leaders, demolition of Revolutionary Guards missile facilities, flattening of Basij bases, and other strikes intended to undermine the regime.

After the matza and before the meal, we can drink freely. Go with Ramat Naftaly Barbera 2021, the country’s best Barbera varietal, intensely floral and fruity.

4. **Embrace** means the message of Divine protection for Israel, of Providential support for the Jewish People, conveyed to nations of the world who inexorably (perhaps reluctantly) are bowled over by Israel's grit and resilience in the face of so many threats and enemies.

A fantastic meal-opener is Domaine Netofa's Tel Qasser Red 2018, a medium-bodied Mediterranean-style blend of Grenache and Syrah.

5. **Prowess** is the parade of awesome Israeli power; truly miraculous, nearly flawless IDF military performance. We must own and even flaunt our muscle, not be embarrassed or apologetic about it.

For a fish or chicken first course, pour Razi'el 2023 (a precise, light Syrah-Carignan blend), which is a Domaine du Castel spinoff line of Mediterranean-style wines.

6. **Bravery** in wartime abounds in Israel – from the fearless Israeli air force pilots who fly dangerous sortie after sortie into Iran, to the valiant homefront command rescuers who dig through bomb sites, to the resolute wives of reserve soldiers away from home for months at a time, to families rich with children that endure weeks without school and constant flight into protected spaces day and night.

Deep into the meat main course of the seder night, pour Naveh Red 2019, which is a heavy, filling Cabernet Sauvignon. (This is a kosher cuvee from Chateau Golan.)

7. **Renewal** is the rekindling of unity in Israel, a recalibration of national priorities, an awakening from the security misconceptions and diplomatic mistakes of the past 32 years, and a return to tradition.

For a concluding meal masterpiece, drink Shiloh Mosaic 2022, a full-bodied, multilayered, and heavily oaked red wine with rich aromas of black fruit and roasted coffee, and a long and elegant finish. (Drink this during the meal and as the ritual third cup of wine, marking "Grace after the Meal").

8. **Partnership** is the hope for a more integrated Middle East after this war, for Arab-Israeli reconciliation and cooperation; something that should be a slam dunk given stark demonstration of the real sources of evil in this region.

Here we drink the last glass of all, after “Hallel” (thanksgiving songs and prayers). Pour Dalton’s Traditional Method Champagne, a festive sparkling delight. For a real treat, give all seder guests also a taste of the incredible Dalton “Anna” dessert wine made from Muscat Alexandria grapes and aged in the unique Solera method for eight years. This is liquid honey gold!

For those seeking religious sanction for my proposal to double down on drinking wine at this year’s seder, consider the following. Scripture abounds with language of blessing and redemptive multiplicities: “*Comfort* my people, *comfort* them, says your God” (Isaiah 40:1); “I will *rejoice*, greatly *rejoice* in the Lord” (Isaiah 61:10); “He will impart the secrets of *wisdom*, manifold *wisdom*” (Job 11:6); “Wine cheers *both God and man*” (Judges 9), and many other expressions of double good.

From a halachic perspective, it is best to imbibe my additional glasses of wine and discuss their meanings between the mandatory second and third Pesach cups of wine – meaning during the meal, as detailed above; and not interrupt the flow of the traditional Haggadah texts and standard blessings.

“Next year in fully rebuilt and greatly magnified Jerusalem,” serving as magnet for all nations in awe and amity!

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*The opinions expressed in Misgav publications are the authors’ alone.