

The Passover Seder March 28, 2010

"These are the appointed times of the LORD, holy convocations which you shall proclaim at the times appointed for them. In the first month, on the fourteenth day of the month at twilight is the LORD's Passover." Leviticus 23:4,5

Remember in our first two Passover lessons this year, we determined that we, as Christians, are not under Law, but under Grace. Therefore, since Passover is a Festival in the Law, should we keep it?

Here is our answer, from Paul, in his letter to the Church in Corinth:

1 Corinthians 5: 7 Clean out the old leaven, that you may be a new batch, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. 8. Let us therefore celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Let us look at this passage a little closer:

1 Corinthians 5: 7 Clean out (through 1 Jn. 1:9) the old leaven (Old Man or Human Nature), that you may be a new (New Man or Spiritual Nature) batch, just as you are in fact unleavened (no sin credited to your account positionally). For Christ our (Jew and Church) Passover also has been sacrificed. 8. Let us therefore celebrate the feast (both Jew and Church), not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

The Church is to celebrate the Passover Feast to celebrate the New Covenant!

The Seder is the traditional Passover Week Dinner celebrated by the Jews since the Exodus. It is the Hebrew Thanksgiving, giving thanks to God for deliverance and redemption.

And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place. Exod 13:3

The Passover Seder commemorates the protection of God as the Angel of Death “passed over” every family protected by the Blood of the Paschal Lamb.

Seder is also Bible Study.

The word Seder means “order of service”.

It is in this family setting that Jewish children were first introduced to the Book of Exodus as the adults gained further insight.

Seder is also that famous Dinner called The Last Supper, celebrated by Jesus with His disciples.

The Last Passover Seder is where Jesus announced His fulfillment of the entire Passover Festival.

And it was at this Passover Seder that Jesus commanded us to do this in remembrance of Him.

The Seder dinner, as we saw in our opening scripture, is as Christian as it is Jewish.

It is the focal point where we bring together our common heritage.

We, as Christians, are heirs of Abraham through Faith and children of God through Christ.

Seder is Christian and we can be confident that it will be a worthwhile experience because Jesus commanded us to do it.

It is through understanding and partaking in the Seder that we will understand, more completely, the perfection of God's plan, the perfect fulfillment of prophecy and what the Lord Jesus Christ has accomplished for us.

4 days before Passover of the Jews:

The preparation begins with the choosing of the Passover Lamb.

The Lamb was then brought into the home to be cared for until the day of Passover.

It was on this day that the High Priest would go to the city of Bethlehem to choose the “Lamb of God” for the entire nation of Israel.

Yeshua came into Jerusalem on the 10th of Nisan which is the day the Passover lambs were chosen by the families of Israel.

He was born in the town of Bethlehem (House of Bread) which was known for raising the perfect, spotless lambs that were used for the Temple sacrifices.

Yochanan (John) the Immerser (Baptizer) spoke of Yeshua earlier in his ministry as he approached him at Jordon to be immersed and said:

John 1:29 The next day, Yochanan saw Yeshua coming toward him and said, "Look! God's lamb! The one who is taking away the sin of the world!"

Yeshua fulfilled these words as He entered Jerusalem.

John 12:12-13 The next day, the large crowd that had come for the festival heard that Yeshua was on his way into Yerushalayim. They took palm branches and went out to meet him, shouting, "Deliver us!" "Blessed is he who comes in the name of ADONAI, the King of Israel!"

This Year the Choosing of the Lamb occurred on the Sabbath (Shabbat) called Shabbat HaGadol. The *Haftorah* read in many communities on this Shabbat speaks of the coming of Moshiach, referring to the day of his arrival as the "*yom Hashem hagadol v'hanora*" -- the "great" and awesome day of the L-rd. The crowds knew what a special day this was as Yeshua made his triumphal entry into Jerusalem and remembered the words from Psalm 118:26. *Blessed is he who comes in the name of ADONAI. We bless you from the house of ADONAI.* Psalm 118:26
“Rejoice greatly, O Daughter of Zion! Shout, daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey” (Zech. 9:9).

In First Century Judaism, Messianic expectations were running at an all time high. This expectation was only heightened at Passover. In the celebration of Passover, the Festival of Redemption, the people had an eschatological hope. It was believed that the Ultimate Redemption, which was to be brought about through the Messiah, would take place at Passover. Messiah is to be a second Moses who will lead Israel out from under the bondage of the nations. Word about the Master had spread. The people were wondering if he might not be the Messiah after all. "So they were seeking for Yeshua, and were saying to one another as they stood in the temple, "What do you think; that He will not come to the feast at all?" (John 11:55) As the Master and his disciples came down the Mount of Olives in their approach to Jerusalem, the crowd of pilgrims realized who it was traveling in their midst. The throngs of pilgrims streaming into Jerusalem became a multitude throwing down their coats and branches to spread a path for Yeshua as he entered the city.

In Exodus chapter 12, the Torah gives the instructions for the celebration of Passover. The children of Israel were to choose a lamb for the Pesach sacrifice on the 10th day of the 1st month, 4 days before the actual slaughtering was to be done. According to John's chronology, it is the 10th day of the 1st month as Yeshua enters Jerusalem, and the people make their choice.

By their shouts, they herald him to be the long awaited Messiah. They are shouting: "Save us, I pray! Blessed is he that cometh in the name of the LORD! Blessed is the Kingdom that comes! Our father David! Save us from the highest. Save us son of David! Blessed is the King that comes in the Name of the LORD, even the King of Israel!"

With these acclamations the people have made it clear; they have reached a decision; they have made a choice; they have chosen the Messiah. By mass acclamation Yeshua is designated the Messiah. Unwittingly, the crowds have chosen their Passover lamb on the day the lambs were to be chosen.

4 Days Before the Passover of the Jews:

The Lamb, chosen 4 days before the Passover, was to be inspected every day for the 4 days to be found "perfect". To fulfill this requirement Jesus returned to Jerusalem each day to be "examined".

3 Days Before the Passover of the Jews - Sunday Day (Saturday evening and Sunday daytime) Yeshua then proceeded to the Temple:

Mark 11:15-17

On reaching Yerushalayim, he entered the Temple courts and began driving out those who were carrying on business there, both the merchants and their customers. He also knocked over the desks of the money-changers, upset the benches of the pigeon-dealers, and refused to let anyone carry merchandise through the Temple courts. Then, as he taught them, he said, "Isn't it written in the Tanakh, My house will be called a house of prayer for all the Goyim. But you have made it into a den of robbers!"

Jesus had cleansed His House of Leaven!

Then Yeshua left the city for the night to return to the "Family home" in Bethany.

Mark 11:19 When evening came, they left the city.

3 Days Before the Passover of the Jews – 12th of Nisan – Monday (Sunday Evening and Monday Daytime:

In the morning Yeshua and his talmidim (disciples) returned to Jerusalem.

Mark 11:20

In the morning, as the talmidim passed by, they saw the fig tree withered all the way to its roots.

(The Prophecy would be fulfilled!)

Matthew. 26:1-2

When Yeshua had finished speaking, he said to his talmidim "As you know, Pesach is two days away, and the Son of Man will be handed over to be nailed to the execution-stake."

Then again, He returned to the "family home" to be cared for:

Yeshua left Jerusalem for the night and headed to Bethany where he is anointed for his burial.

Matthew 26:6-12

Yeshua was in Beit-Anyah, at the home of Shim'on, the man who had had the repulsive skin disease. A woman with an alabaster jar filled with very expensive perfume approached Yeshua while he was eating and began pouring it on his head. When the talmidim saw it, they became very angry. "Why this waste?" they asked. "This could have been sold for a lot of money and given to the poor." But Yeshua, aware of what was going on, said to them, "Why are you bothering this woman? She has done a beautiful thing for me. The poor you will always have with you, but you will not always have me. She poured this perfume on me to prepare my body for burial.

2 Days Before the Passover of the Jews – 13th of Nisan
– Tuesday (Monday evening and Tuesday Daytime)
Jesus spent the day at the Temple being examined.
Then as evening approached:

Luke 22:7-8

Then came the day of matzah, on which the Passover lamb had to be killed (Preparation Day). Yeshua sent Kefa and Yochanan, instructing them, "Go and prepare our Seder, so we can eat."

Yeshua and his Talmidim had their Passover Seder on Tuesday evening the 13th of Nisan - the "Traditional Date of the 14th, not the "Calendar of the Jews" 14th.

The day before Passover is spent cleansing the home of all leaven.

Leaven represents sin.

The father of the home inspects the home and ceremonially burns the representative leaven left behind with this prayer, *“Any leaven that may still be in the house, which I have or have not seen, which I have or have not removed, shall be as if it does not exist, and as the dust of the earth.”*

This brings back around to our introductory verse in 1 Corinthians and the command to, *“Clean out the old leaven...”*

And reminds us of 1 John 1:9: If we confess our (known) sins, He is faithful and just to forgive us of those sins, and also, all unrighteousness – unknown sins.

One Day Before the "passover of the Jews":

Preparation Day - 14th of Nisan – Wednesday (Tuesday Evening thru Wednesday daytime) – Crucifixion Day

Exodus 12:6

"You are to keep it until the fourteenth day of the month, and then the entire assembly of the community of Isra'el will slaughter it at dusk.

Yeshua died at 3PM on WEDNESDAY! The Word of God who became flesh and dwelt among man was executed on a stake as a common criminal.

His blood provided atonement for the sins of mankind, once and forever!

When the 9th hour arrived, a long blast of the shofar signaled the Levites began their chanting of the Hallel (Psalms 113-118). The gates to the inner court were opened, and the first crowd of Israelites with their lambs ready rushed in. Within minutes, the clean and spotless courtyard around the altar was stained red with blood. Gutters flowed with red. The base of the altar seemed to bleed, even gush forth, as basin after basin of blood was splashed against it in quick succession.

The dead lambs were hung on hooks, forearms spread in a crucifixion pose as they were skinned and prepared for roasting.

The Levites continued chanting the Hallel. The sound of their voices, joined by the voices of the thousands of Pilgrims who had gathered at the Temple, filled the entire city of Jerusalem. Indeed, they were heard outside the walls, a short distance away, where Yeshua had then been hanging on the cross for six hours. As they chanted from the Hallel, "The cords of death entangled me . . . precious in the Sight of the L-RD is the Death for his Righteous Ones . . . Open for me the Gates of Righteousness . . . The stone the builder's rejected has become the capstone," Yeshua died. It was the 9th hour, the very hour at which the Passover lambs were being slain in the temple.

Yeshua, the lamb, died. (Kehilat Sar Shalom)

The Seder

Introduction: The Elements

The Seder Plate: The k'arah, a ceremonial Seder plate, sometimes very ornate, that contains places for the five symbolic elements of the Passover Seder:
karpas (parsley),
shank bone of the lamb,
bitter herbs,
egg,
and charoset.

The Green Vegetable (Parsley) represents the hyssop branches used to apply the blood of the lamb to the doorpost. It is also considered a bitter herb. (Exodus 12:22a)

[The Rabbis say that sin like the bitter herb tastes sweet at first, then bitter (Hebrews 12:15 James 3:14)]

The Shank bone of the Lamb, found on every Ceremonial Seder Plate, is a reminder of the Temple Sacrifice and the first Passover Lamb.

There is no Lamb at the Passover, anymore, since the rejection of the True Passover Lamb and the destruction of the Temple of Jerusalem in 70AD, just as Jesus predicted.

Bitter Herbs recall the bitterness of slavery.

Traditionally made of Horseradish, grated by hand by the man of the house till he sheds a tear. This makes up for the ones shed by the wife during the year.

The Roasted Egg: The beytsah symbolizes the newness of life, and the resurrection of the body to eternal life with our Messiah Yeshua.

The Charoset (Haroseth): The Clay of apples, nuts, cinnamon, and wine, represents the bricks and mortar the Israelites were forced to make under Pharaoh's taskmasters.

[In ancient times figs and dates were used]
(Exodus 1:14)

The Passover Seder Begins

The kindling of the candles

For Believers: Just as a woman (Miriam) brought the Light (Yeshua) into the world, the woman of the house lights the Passover candles, to begin the celebration.”

“Blessed art Thou, O Lord our God, King of the Universe, who has sent Your Uniquely Born Son, Jesus the Messiah, to be the light of the world and our Passover Lamb, that through him we might live. Amen.”

Kiddush (1st Cup) The Cup of Sanctification

The 4 Cups come from the Passover passage in
Exodus 6:6-7

*Wherefore say unto the children of Israel, I am the Lord, and I will bring **you out** from under the burdens of the Egyptians, and I will rid you out of their **bondage**, and I will **redeem** you with a stretched out arm, and with great judgment **I will take you to me for a people, and I will be to you a God:** and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians.*

Kiddush (1st Cup) The Cup of Sanctification

1. Sanctification: *I will bring **you out** from under the burdens of the Egyptians, and*
2. Salvation/Deliverance:
*I will rid you out of their **bondage***
3. Redemption: *I will **redeem** you with a stretched out arm, and with great judgments*
4. Acceptance/Completion
*I will take you to me for a people, and I will be to you a **God***

Kiddush (1st Cup)

The Cup of Sanctification

The Believer's Blessing: *Blessed are you Father, who has Sanctified us (set us apart) in the Lamb of God, Your Son.*

Rehaz (The First Washing)

"Who may stand in His holy place? He who has clean hands and a pure heart" (Psalm 24:3-4).

This First Washing refers to the Washing of Renewal by the Holy Spirit at Salvation.

Only those who are washed by the Blood of the Lamb are truly Children of the Father, and truly able to understand and appreciate the significance of the Passover.

The issue is "Faith Alone in Christ Alone".

"Believe in the Lord Jesus Christ and you will be saved".

Karpas (Green Herbs)

Today, Karpas is the act of dipping a green vegetable into some salt water and then eating it, but, in the Mishnah, the ceremony doesn't appear in this form.

The Mishnah says only saying that food was eaten before the lamb was, and that, when it was, it should always be eaten with the Green Vegetable, something like lettuce.

Karpas (Green Herbs)

Mt 26:20-25 tells us that Jesus said at this point,
*'He who has dipped his hand in the dish with Me, will
betray Me'*.

Jesus' words refer us back to Ps 41:9 where David wrote that *'Even my closest friend in whom I trusted, who ate of my bread, has lifted his heel against me'* to show the fulfilment of the OT Scripture and, interpreting it, means simply 'one who has shared fellowship with Me will betray Me'

The MATZAH, The Unleavened bread. The Israelites fleeing Egypt had no time for it to rise. It is the bread of affliction or the humble bread. The bread without leaven, made of fine wheat flour, water and oil. (Exodus 29:7 & Deuteronomy 16:3)

It is baked and this leaves parallel stripes on the Matzah.

It is also "stabbed" to produce pin-prick sized holes to help in the baking process.

Motzee (or Ha-Motzi) means "to bring forth" or "bringing forth" in Hebrew: The breaking of the matzah

In this step we say a blessing over the bread called Ha-Motzi as follows in transliterated Hebrew:

Baruch atah adonai eloheinu melech ha'olam, hamotzi lechem min ha'aretz.

In this blessing and step we are thanking G-d for bringing forth bread from the earth.

John 6:33 NKJV *"For the bread of God is He who comes down from heaven and gives life to the world."*

John 6:50 *"This is the bread which comes down from heaven, that one may eat of it and not die."*

John 6:51 *I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world."*

Remember, Jesus was born in Bethlehem (Beit Lechem) the "City of Bread".

The Jews say: "This is the bread of affliction which our forefathers ate in the land of Egypt. All who are hungry--let them come and eat. All who are needy--let them come and celebrate the Passover with us. Now we are here; next year may we be in the Land of Israel. Now we are slaves; next year may we be free men."

Note that in the recital, Israel is still looking for the messiah to free them. Only some were slaves in Egypt, but all are enslaved and in bondage to sin, in need of the deliverance only Jesus can give.

The Breaking of the Afikomen:

We now prepare the Afikomen, by breaking in half the Middle Matzah from the Matzah-Tosh (Linen Bag).

1/2, symbolizing His Divinity, is returned to the other 2 Matzahs in the Tosh, and the other half (symbolizing His Humanity) is wrapped in Linen and hidden (buried) to be uncovered after the main meal.

Matzah and Maror

We now take a piece of the matzah and dip it in Maror (or Marror), which are bitter herbs such as horseradish or endives to remind us of the bitterness of slavery and to honor the Jewish ancestors who suffered under such oppression. For us as Believers it represents our sins being placed on the Sinless One.

The Second Cup (Bondage or Plagues)

"I will rid you out of their bondage"

This Cup is known as the 'cup of bondage, or cup of the plagues', also be known as the 'cup of instruction', because here the son asks his father...'

"Mah Nishtanah" or "The Four Questions":

Why is this night different from other nights?

For on other nights we eat seasoned food once, but this night twice [which would be karpas and maror/korekh]?

On other nights we eat leavened or unleavened bread, but this night all is unleavened?

On other nights we eat flesh roast, stewed or cooked, but this night all is roast'?

On other nights we eat sitting or reclining, but on this night we recline?

Maggid

Maggid: To these four questions, a very lengthy teaching is provided by the father who goes through the story of the Exodus in intricate detail, especially the Plagues.

The meal commemorates the deliverance and Exodus of the children of Israel from the dominion of Pharaoh as slaves in Egypt, around 1450 BC.

The first Passover is described in Exodus chapter 12: one lamb was slain for every household and the blood painted onto the lintels and doorposts.

This was done in order that the angel of Death would not slay the first-born son of the Jewish households, but only those of Pharoah's people, representing unbeliever's, whom God had warned He would judge. *"When I see the blood, I will pass over you"* the Lord told the children of Israel (Exodus 12:13).

They were to eat the lamb, with unleavened bread and bitter herbs, in haste prior to their departure from Egypt.

The eating of unleavened bread was to continue for seven days, as their sustenance to exit Egypt and escape Pharaoh's slavery.

God ordained that the children of Israel would commemorate the Passover every year to remember their deliverance, almost 3,450 years ago.

The Second Cup

At the end of the teaching of the story of the Exodus, the second cup of wine was dripped out to commemorate the 10 Plagues.

These Plagues were a Judgement of the Egyptian Gods and were the punishment for failing to Believe in God.

The wine is not drunk, it is dripped out, because the Jews do not wish to celebrate the suffering of their enemies.

For us as Believers, the Plagues represent the Penalty of Sin and its hold on us.

Jesus bore those sins for us, He drank the Cup of Bondage.

But Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am about to drink?". MT. 20:22

"Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. . . . He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done." (Matthew 26:38-39, 42)

Nelson's Commentary of Matthew 26:36-39 :
"My soul is exceedingly sorrowful" is found in the Greek Septuagint version of Psalm 43:5.
The prayer for the cup to pass is not due to Jesus' fear of death, *Jesus questions the will of the Father as to the necessity of drinking the cup*. While this may refer to death ("**he tasted death**") it is more likely that the cup represents the wrath of man's sin-bearer. In the awful anguish of that moment, the sin of the world was poured on Christ and He became "**sin for us**" (2 Corinthians 5:21). Thus, the Righteous One dies a substitution death for guilty mankind."

The LORD is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eyelids try, the children of men. The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous LORD loveth righteousness; his countenance doth behold the upright." (Psalms 11:3-7)

"But God is the judge: he putteth down one, and setteth up another. For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them." (Psalms 75:7)

Was it these contents of the cup that Jesus dreaded?

Notice Jesus' words in the book of John:

" Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" (John 18:11)

" Surely he hath 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. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." (Isaiah 53:4-6)

Because of Christ's action, we do not have to drink of God's wrath.

The Second Cup

"Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again:" (Isaiah 51:22)

We will not "drink this Cup", for we are not qualified, and we need not drink this Cup, for our Lord has tasted it for us:

"Father, if you are willing, please take this cup away from me. Yet I want your will, not mine."

Then an angel from heaven appeared and strengthened him.

He prayed more fervently, and he was in such agony of spirit that his sweat fell to the ground like great clots of blood."

The medical term for this, "*hemohidrosis*" or "*hematidrosis*" has been seen in patients who have experienced, extreme stress or shock to their systems. (Edwards) The capillaries around the sweat pores become fragile and leak blood into the sweat.

Just as the contents of the Second Cup was poured on the ground in drops, Jesus' agony brought forth the clots of blood dripping to the ground in fulfillment of this Cup.

Blessing:

“Blessed are you Father, who has Delivered us from the bondage of sin through the Messiah, the Lord Jesus Christ who bore all of our sins while hanging on the cross. He who knew no sin became sin for us, so we might become the righteousness of God in Him, that we need not drink of this Cup ever again.”

The Second Washing

The Second Washing refers to the daily cleansing of sin that we perform by Confessing our sins as commanded in 1 John 1:9, the key to our deliverance from the bondage to sin.

“Then he poured water into the wash-basin, and began to wash the disciples’ feet, and to dry them with the towel which was tied around his waist.”

Peter protested, and Jesus said to him, “He who is bathed has no need of washing anything except his feet, but is clean altogether.

This symbolizes our "altogether" Cleansing from Sin at Salvation, but our need to be washed in our "daily walk" (feet) to recover our Fellowship.

Koreich

"Sandwich" or "wrap" in Hebrew: First created and performed by Rabbi Hillel I around the beginning of the Common Era, Koreich is a sandwich of maror surrounded by two pieces of matzah, which symbolizes the integration of elements of the Passover Seder, the matzah, the Haroseth and maror.

The bitter herbs (Maror) bring tears to the eyes as a reminder that the Israelites' bondage to the Egyptians was bitter.

For us:

John 13:21 (JNT)

21 After saying this, Yeshua, in deep anguish of spirit, declared, "Yes, indeed! I tell you that one of you will betray me."

So he dipped the piece of matzoh and gave it to Y'hudah Ben-Shim'on from K'riot. As soon as Y'hudah took the piece of matzoh, the Adversary went into him.

Koreich

“What you are doing, get it over with!” Yeshua said to him. But no one at the table understood why he had said this to him.

Some thought that since Y’hudah was in charge of the common purse, Yeshua was telling him, “Buy what we need for the festival,” or telling him to give something to the poor. As soon as he had taken the piece of matzah, Y’hudah went out, and it was night.

Notice that Jesus was ‘troubled in spirit’ (John 13:21) - the bitterness of the herbs reflected the sorrow of knowing that Judas had not believed in Him, and He would be betrayed.

From this we understand that the "bitterness" is the failure to "Believe in Him whom He has sent."

Koreich

The bitter herbs remind us as Believer's that there are those who have failed to trust Jesus as their Messiah, their Savior.

The Haroseth reminds us of the Sweet Joy our Salvation brings to us.

Eating them together in a sandwich with Unleavened Bread teaches us that the deliverance from the Bitterness of Unbelief to the great Joy of Salvation is found in Jesus and Him alone.

Shulhan Orekh (Dinner)

Although it's not clear when the lamb and dinner was eaten according to the Mishnah, it's at this point that it seems the most fitting because it's in line with today's celebration when the Seder plates are removed and a shankbone and an egg are brought in.

These today serve as reminders of the lamb that used to be eaten by the orthodox but which can be no longer be done until the Temple is again functioning. We will eat our dinner at the conclusion of the Passover Ceremony.

Tzafun: Eating of The Afikomen

Next the other half of the Matzah, the Afikomen, the part hidden away in a linen “burial” cloth is searched for and brought forth.

The Children search for the Afikomen.

Tzafun: Eating of The Afikomen

This is the Unleavened Bread, broken for us, to represent His Sinless body, commemorating the fact that He had no Sin nature and no personal sin in His body.

And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son. (Zechariah 12:10)

Tzafun: Eating of The Afikomen

The matsah reminds us that He was born in Beit Lechem (or Bethlehem), which means "house of bread" Micah 5:2 and Mt 2:1) and that He proclaimed,

"I am the Bread of Life....

I am the Living Bread which came down from heaven. If anyone eats of this Bread, he shall live forever. And the Bread that I will give is My Flesh, Which I will give for the life of the world." (John 6:35 and 51)

Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he broke it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. (1 Corinthians 11:23-24).

Birkat Ha-Mazon: The 3rd Cup

"I will redeem you with a stretched out arm, and with great judgments"

[31] "The time is coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah. [32] It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them, " declares the LORD. [33] "This is the covenant I will make with the house of Israel after that time," declares the LORD. Jeremiah 31:31-33

Birkat Ha-Mazon: The 3rd Cup

Jesus took this cup (Mt. 26:27-29, Mark 14:23-25, Luke 22:20-23) and, after having said grace over it, revealed its significance as the redemptive act that He was about to perform for all mankind on the cross. The wine represented the blood that was to be poured out for all men to redeem them from their slavery.

"Drink from it, all of you. For this is My Blood of the New Covenant, which is shed for many For the forgiveness of sins." (Matthew 26:27-28)

The Jewish Blessing: "Blessed are you O Lord our God, Creator of the fruit of the vine."

'The time is coming,' declares the LORD,
'when I will make a new covenant with the house of
Israel and with the house of Judah.

³²It will not be like the covenant I made with their
forefathers when I took them by the hand to lead them
out of Egypt, because they broke my covenant,
though I was a husband to them,' declares the LORD.

³³'This is the covenant I will make with the house of
Israel after that time,' declares the LORD.

'I will put my law in their minds and write it on their
hearts. I will be their God, and they will be my people.

34 No longer will a man teach his neighbor,
or a man his brother, saying, "Know the LORD,"
because they will all know me,
from the least of them to the greatest,'
declares the LORD.
'For I will forgive their wickedness
and will remember their sins no more.'" (Jeremiah
31:31-34)

The Believer's Blessing: Blessed are you Father, who
has redeemed us by the sacrifice of your Uniquely Born
Son, that whosoever trusts in Him shall have
everlasting life.

Nirtzah: The Fourth cup: The Cup of Acceptance/Completion

This is the other of the two cups that are not recorded to have been consumed during the Final Passover of the Lord.

The fourth cup is poured, including a cup set aside for the prophet Elijah, who is supposed to herald the Messiah, and is supposed to come on Pesach to do this.

Elijah's Cup

The Passover Seder meal is rife with Messianic allusion and eschatological expectations, even to the point of setting a chair at the table for Elijah, the herald of the Messiah.

Every Passover Seder has a cup and a place setting for Elijah. Jewish expectation is high at each Passover, for it is at Passover that Elijah is expected to return to announce the coming of the Messiah.

At the end of the 4th Cup everyone at the Passover Seder table stands as the door is opened for Elijah The Prophet to visit the household holding the Passover Seder.

"See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes." (Malachi 4:5)

Elijah's Cup

Before the birth of John the Baptizer, an angel of the Lord said, *"And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the fathers to their children and the disobedient to the wisdom of the righteous--to make ready a people prepared for the Lord."* (Luke 1:17)

Because The Father knew that the Jews would reject their King at the First Advent, He did not send Elijah himself, but one in the "spirit and power of Elijah" to announce His First Coming and Elijah himself as one of the Two Witnesses will announce the Second Coming.

Elijah's Cup

Eliyahu Ha-Navi (Elijah, the Prophet)

This song is to be sung when the Cup of Elijah is poured and the door is opened in anticipation of his return. Elijah the Prophet, Elijah the Tishbite, Elijah, Elijah, Elijah the Gileadite Speedily and in our days, Come to us, With the messiah, son of David, With the messiah, son of David.

While the Jews await Elijah to announce the coming Messiah, we celebrate the fact that Elijah has come in the form of John.

The children go to the door to open it to see if Elijah is on his way.

Elijah's Cup

The Blessing:

*O Father in heaven above, restore the congregation of Israel in Your love, and bring them and all peoples to the knowledge and love of the everlasting Redeemer, Jesus, the Anointed one, the King of Kings, and Lord of Lords. Reveal to them that the Cup of Completion has been drunk for all people by The Messiah. For before Him every knee will bow and every tongue confess, Jesus Christ is Lord. And we will be with Him in the New Jerusalem. He will be our God and we will be His people forever more. (Revelation 21:1-4)
Even so, come quickly, Lord Jesus*

Nirtzah: The Fourth cup: The Cup of Acceptance/Completion

This is the other of the two cups that are not recorded to have been consumed during the Final Passover of the Lord.

It was not drunk at the Last Passover, because it was soon to be fulfilled - on the Cross.

John 19:28-30

The Cross at The 9th Hour

“Jesus, seeing that everything had been completed so that the Scripture record might also be complete, then said, “I’m thirsty.”

A jug of sour wine was standing by. Someone put a hyssop sponge soaked with the wine on a javelin and lifted it to his mouth.

After he took the wine, Jesus said, “It’s done ... complete.” Bowing his head, he offered up his spirit.”

"But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent, not made with hands, that is, not of this creation, He entered once for all into the Holy Place, taking not the blood of goats and calves but His own blood, thus securing an eternal redemption." (Hebrews 9:1-12 RSV)

Nirtzah: The Fourth cup: The Cup of Acceptance/Completion

Blessed are you Father, who has accepted us in your Son and Blessed is Our Savior, Jesus Christ who provided the Fulfillment of the Passover, opening the Way into Your Presence and making us your People.