

The Passover Seder
April 17, 2011
**“Do This in Remembrance of
Me”**

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Introduction

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.

Tuesday, the Thirteenth of Nisan
Introduction to The Last Supper
Matthew 26:17-19 *Now on the first day of the feast of Unleavened Bread, the disciples came to Jesus, saying, "Where do You want us to prepare for You to eat the Passover?" And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, "My time is at hand; I am to keep the Passover at your house with My disciples.'" And the disciples did as Jesus had directed them; and they prepared the Passover.*

Introduction

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.

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.

Introduction to The Last Supper

It is agreed by all of Christendom that the Passover was completely fulfilled by Yeshua Messiah, the Passover Lamb.

We can see the Messiah in all of the Passover Seder. We see the Lamb of God, who taketh away the sins of the world, as John the Baptizer announced.

We can see the parallels between the Passover in Egypt, when the Hebrews were 'passed over' by the angel of Death that struck the first born of Egypt.

It is certain, based on the Gospels, that Jesus celebrated every Seder of His life in Jerusalem after returning from Egypt.

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.

Introduction to The Last Passover

Passover is the most important feast in all the Jewish calendar.

Over a thousand years before, when Moses and the twelve tribes of Israel found themselves in bondage down in Egypt, God called Moses from the burning bush and said, "Go and tell pharaoh the following: 'Israel is my firstborn son.'"

According to Jewish tradition, the Exodus of the Hebrews from Egypt following the 10th and final Plague took place on 15 Nissan, 2448 or March 25, 1313 B.C.E.

Rabbi Gamaliel

In every generation a man must so regard himself as if he came forth himself out of Egypt, for it is written, “And thou shalt tell thy son in that day saying, It is because of that which the Lord did for me when I came forth out of Egypt.”

“Therefore are we bound to give thanks, to praise, to glorify, to honor, to exalt, to extol, and to bless him who wrought all these wonders for our fathers and for us.”

“He brought us out from bondage to freedom, from sorrow to gladness, and from mourning to a Festival-day, and from darkness to great light, and from servitude to redemption; so let us say before him the Hallelujah.”

Isagogics: Time

The Jewish evening always precedes the day.

The Jews taught that the night began when three stars were visible in the sky at sunset and, therefore, also the new 24-hour cycle as we know it.

The principle goes back to the very beginning of the world (Gen 1:5)

‘...there was evening and there was morning, one day’

Introduction to Seder

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.

The Preparation

4 days before Passover, 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.

The Preparation

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.

Introduction

Leaven or 'Hametz' had to be gathered from the household so that the commandment of no leaven to be found in the house could be fulfilled (Ex 12:15).

In the Mishnah, Pesahim 1:1a reads that on the night of the fourteenth [of Nisan] the hametz must be searched for by the light of a lamp...'

A feather and wooden spoon were used to sweep them up and they were put into a linen cloth and burned.

The collected leaven is burnt in the morning so that every house is cleansed throughout the land of Israel (Pesahim 1:4 tells us that it was to be burnt at the sixth hour).

Matthew 27:45 From the sixth hour until the ninth hour darkness came over all the land.

1 Peter 2:24 He himself bore our sins in his body on the tree.

Introduction to The Last Supper

The meal has come to be called the 'seder' which means, very simply, 'order' and represents the celebrations which took place on the evening of the 15th of Nisan after three stars were visible in the night sky.

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.

Introduction: The Elements

Green Vegetable 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.

"Behold the Lamb of God, which takes away the sin of the world." (John 1:29)

Introduction: The Elements

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, if no apples were available figs and dates were used] (Exodus 1:14)

The Passover Seder begins

Luke 22:14-16 (WUESTNT)

14 And when the hour came, He reclined [at table] and the apostles with Him. And He said to them, With an intense desire I desired to eat this Passover with you before I suffer, for I say to you, I will positively not any longer eat the same until the time when it is fulfilled in the kingdom of God.

The Passover Seder begins

The kindling of the candles

[According to tradition, Israel was redeemed from Egypt because the women of that generation were considered to be more righteous than the men. So, to begin the Seder, the woman of the household has the honor of lighting the festival lights.]

But we now know the reason:

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 4 Cups

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 lettuce ["Lettuce Wraps"].

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 Afikomen

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)

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.

The Afikomen

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 Teaching and Breaking of the Matzah.

Hiding of the Afikomen.

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.

It reminds us of the bitterness of the slavery to the sin nature, in our own lives, and the bitterness that Jesus endured to bear our sins, even though he had no sin of His own!

Maggid: The Second Cup Salvation/ Deliverance

I will rid you out of their bondage

This Cup is known as the 'cup of bondage, or cup of the plagues', also 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?

1. For on other nights we eat seasoned food once, but this night twice [which would be karpas and maror/korekh]?
2. On other nights we eat leavened or unleavened bread, but this night all is unleavened?
3. On other nights we eat flesh roast, stewed or cooked, but this night all is roast'?
4. 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 Pharaoh'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).

Then Moses called for all the elders of Israel and said to them, "Go and take for yourselves lambs according to your families, and slay the Passover lamb. (Exodus 12:21)

And you shall observe this event as an ordinance for you and your children forever. When you enter the land which the LORD will give you, as He has promised, you shall observe this rite. "And when your children say to you, 'What does this rite mean to you?' you shall say, 'It is a Passover sacrifice to the LORD who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.' And the people bowed low and worshiped. (Exodus 12:24-27)

Maggid

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 Pharoah'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 Hallel

The Hallel proper, also known as "full *Hallel*" and on Passover eve as *Hallel ha-Mitsri* ("The Egyptian *Hallel*," since Psalms 114 refers to the Exodus), consisting of Psalms 113-118. From early rabbinic times, this has been the standard version of *Hallel*.

Read more: <http://www.answers.com/topic/hallel#ixzz1JiR5FGbY>

From RabbiKaganoff.com:

Hallel is our unique praise to *Hashem* that is reserved for special occasions. Whenever the Jews survived a crisis, they responded by singing Hallel. Thus we sang Hallel after crossing the Yam Suf and again after Yehoshua defeated the allied kings of Canaan.

Devorah and Barak sang Hallel when their small force defeated the mighty army of Sisra; the Jews sang this praise when the huge army of Sancheiriv fled from Yerushalayim and when *Hashem* saved them from Haman's evil decrees. Chananyah, Mishael, and Azaryah sang Hallel after surviving Nevuchadnetzar's fiery furnace. After each of these events, Jews recited Hallel to thank *Hashem* for their miraculous salvation (*Gemara Pesachim* 117a, as explained by *Rashi*; cf. *Rashbam ad loc.*).

We sing Hallel as part of the Seder. This Hallel is different from the regular Hallel in several ways: We divide this Hallel into two parts, separating the two parts with the festive Yom Tov meal. We sing the first part as the conclusion of the *Maggid* part of the Seder as we describe the ecstasy of the Exodus while holding a cup of wine in celebration. Following the *birchas hamazon* (*Blessing*) after the meal, which concludes with the third cup of wine, we pour a fourth cup of wine and hold it while reciting the rest of the Hallel.

The Little Hallel
(Raise your Cups)

**THE HALLEL PSALMS OF PRAISE FOR GOD'S
SALVATION**

Blessed are You, O Lord our God, King of the universe,
who has sanctified us with Your commandments, made us
holy through Your Holy One, Messiah Yeshua, and
encouraged us to recite the Hallel psalms, which praise You
for your great saving power in all situations!

PSALM 113

Leader: We praise God for being so great, yet able and willing to save the lowliest human being: Praise the Lord! Praise, O servants of the Lord, praise the name of Adonai. Let the name of Adonai be praised, both now and forevermore. From the rising of the sun to the place where it sets the name of Adonai is to be praised. Adonai is exalted over all the nations, His glory above the Heavens!

Family: *Who is like the Lord our God, the One who sits enthroned on high, who stoops down to look on the Heavens and the Earth? He raises the poor from the dust and lifts the needy from the ash heap; He seats them with princes, with the princes of their people. He settles the barren woman in her home as a happy mother of children. Hallelu-Yah! Praise the Lord!*

PSALM 114

We praise God for being so great that He could deliver Israel from our enslavement to the most powerful nation on Earth, part a sea and a river, and miraculously provide water from a rock, enough for all of us to drink:

When Israel came out of Egypt, the house of Jacob from a people of foreign tongue, Judah became God's sanctuary, Israel His dominion. The sea looked and fled, the Jordan turned back; the mountains skipped like rams, the hills like lambs. Why was it O sea that you fled, O Jordan that you turned back, you mountains that you skipped like rams, you hills like lambs?

Tremble O Earth at the presence of the Lord, at the presence of the God of Jacob, who turned the rock into a pool, the hard rock into springs of water.

Maggid - 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. It is dripped out, rather than drunk, because the Jews do not wish to celebrate the suffering of their enemies.

The Jewish Ten Drops/Plagues:

Blood, Boils, Frogs, Hail, Vermin, Locusts, Mixture, Darkness, Pestilence, Slaying of the First-born.

We, as Believers in the Messiah, celebrate that we have been delivered from the Plague of Sin.

The True Celebration of the Second Cup

“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 Second Cup

Blessing:

“Blessed are you Father, who has Delivered us from the bondage of sin through the Messiah, the Lord Jesus Christ was obedient even unto death and 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”

**Pour out the 10 Drops to Commemorate
the Suffering of our Lord!**

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.

Maror (The horseradish)

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

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 bring tears to the eyes as a reminder that the Israelites' bondage to the Egyptians was bitter.

Koreich

The haroseth is a reminder of the clay bricks which the Egyptians forced their slaves to make because of its appearance - though whether this last point was in their minds in the first century isn't certain even though it remains more than likely.

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.

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.

Dinner Time

Tzafun: Eating of The Afikomen

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

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)

Tzafun: Eating of The Afikomen

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).

1 Corinthians 11:27 "Therefore, whoever eats the matsah or drinks the Lord's cup in an unworthy manner will be guilty of sinning against the Body and Blood of the Lord."

Barekh: The 3rd Cup Redemption

"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

Barekh: The 3rd Cup Redemption

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 renewed covenant, which is shed for many For the forgiveness of sins." (Matthew 26:27-28

Barekh: The 3rd Cup Redemption

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Corinthians 10:16)

When you come together, is it not the Lord's Supper you eat...

"For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes" (1 Corinthians 11:20 & 26)

Barekh: The 3rd Cup Redemption

1 Corinthians 11:27 "Therefore, whoever eats the matsah or drinks the Lord's cup in an unworthy manner will be guilty of sinning against the Body and Blood of the Lord."

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

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: Acceptance/Completion

The Great Hallel (Psalms 115-118)

PSALM 115

Leader: We praise God that salvation comes only from Him, the true God, the God of Israel: Not to us, O Lord, not to us, but to Your name give glory because of Your love, because of Your truth. Why should the nations say, "where now is their God?" But our God is in the Heavens; He does whatever He pleases!

Family: Their idols are silver and gold, the works of men's hands. They have mouths but they cannot speak; they have eyes but they cannot see; they have ears but they cannot hear; they have noses but they cannot smell; they have hands but they cannot feel; they have feet but they cannot walk; they cannot make a sound with their throat. Those who make them will become like them, everyone who trusts in them.

O Israel, trust in the Lord; He is their help and their shield. O house of Aaron, trust in the Lord; He is their help and their shield. You who fear the Lord, trust in the Lord; He is their help and their shield.

The Lord has been mindful of us; He will bless us; He will bless the house of Israel; He will bless the house of Aaron. He will bless those who fear the Lord, the small together with the great.

May the Lord give you increase, you and your children. May you be blessed of the Lord, Maker of Heaven and Earth. The Heavens are the Heavens of the Lord; but the Earth He has given to the sons of men.

The dead do not praise the Lord, nor do any who go down into silence; but as for us, we will bless the Lord from this time forth and forever. Hallelu-Yah! Praise the Lord!

PSALM 116

We praise God that He is able to save us from the most desperate circumstances: I love Adonai because He hears my voice and my supplications. Because He has inclined His ear to me, therefore I shall call upon Him as long as I live. The cords of death encompassed me, and the terrors of Sheol came upon me; I found distress and sorrow. Then I called upon the name of Adonai; "O Lord I beseech You, save my life!"

Gracious is the Lord, and righteous; yes our God is compassionate. The Lord preserves the simple; I was brought low, and He saved me. Return to your rest O my soul, for the Lord has dealt bountifully with you. For You have rescued my soul from death, my eyes from tears, my feet from stumbling. I shall walk before the Lord in the land of the living. I believed when I said, "I am greatly afflicted." I said in my alarm, "all men are liars."

What shall I render to Adonai for all His benefits toward me? I shall lift up the cup of salvation, and call upon the name of Adonai. I shall pay my vows to Adonai, O may it be in the presence of all His people. Precious in the sight of Adonai is the death of His godly ones. O Lord, surely I am Your servant; I am Your servant, the son of Your handmaid; You have loosed my bonds.

To You I shall offer a sacrifice of thanksgiving, and call upon the name of the Lord. I shall pay my vows to the Lord, O may it be in the presence of all His people, in the courts of the Lord's house, in the midst of you O Jerusalem. Hallelu-Yah! Praise the Lord!

PSALM 117

We praise God that His salvation was designed to flow from Israel to the nations of the world: Praise Adonai, all you nations; extol Him, all you peoples!

For great is His love toward us, and the faithfulness of the Lord endures forever. Hallelu-Yah! Praise the Lord!

PSALM 118

We praise God for the ultimate salvation that is found in Messiah Yeshua, the Stone that the majority of the leaders of Israel rejected: Give thanks to Adonai, for He is good; His love endures forever. Let Israel say: "His love endures forever." Let the house of Aaron say: "His love endures forever." Let those who fear Adonai say: "His love endures forever."

In my anguish I cried to the Lord, and He answered by setting me free. The Lord is with me; I will not be afraid. What can man do to me? The Lord is with me; He is my helper. I will look in triumph on my enemies.

It is better to take refuge in the Lord than to trust in man. It is better to take refuge in the Lord than to trust in princes. All the nations surrounded me, but in the name of the Lord I cut them off. They surrounded me on every side, but in the name of the Lord I cut them off. They swarmed around me like bees, but they died out as quickly as burning thorns; in the name of the Lord I cut them off. I was pushed back and about to fall, but the Lord helped me. The Lord is my strength and my song; He has become my salvation!

Shouts of joy and victory resound in the tents of the righteous: the Lord's right hand has done mighty things! Adonai's right hand is lifted high; Adonai's right hand has done mighty things! I will not die but live, and will proclaim what Adonai has done. Adonai has chastened me severely, but He has not given me over to death.

Open for me the gates of righteousness; I will enter and give thanks to the Lord. This is the gate of the Lord through which the righteous may enter. I will give You thanks, for You answered me; You have become my salvation. The Stone the builders rejected has become the Cornerstone; the Lord has done this, and it is marvelous in our eyes. This is the day that the Lord has made; let us rejoice and be glad in it!

*LORD, save us! LORD, grant us success!
Blessed is He who comes in the name of the Lord!
From the house of the Lord we bless you. The Lord is God,
and He has made His light shine upon us. With boughs in
hand, join in the festal procession up to the horns of the
altar. You are my God, and I will give You thanks; You are
my God, and I will exalt You. Give thanks to the Lord, for
He is good; His love endures forever!
Truly, O Lord our God, You are the only God who is able to
intervene in history, and in our lives, and save in all
situations. It is good to give thanks to You for your great
saving power. Blessed are You, O Lord, the true God, and
the One who saves!*

Elijah's Cup

Everyone at the Passover Seder table now stands as the door is opened for Elijah The Prophet to visit the household holding the Passover Seder.

The Jews believe that Elijah will visit a Passover Seder to announce the coming of the Messiah.

Remember the law of Moses My servant, even the statutes and ordinances which I commanded him in Horeb for all Israel. Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. He will restore the hearts of the fathers to their children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse. (Malachi 4:4-6)

Nirtzah: The Fourth cup: Acceptance/Completion

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

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)

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

If he is not there, we toast, saying, "For our Friends the Jews we pray with them, 'Next Year in Jerusalem'"

Nirtzah: The Fourth cup: Acceptance/Completion
“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.”

The 4th Cup that Jesus drank to signify the Completion of the Real Passover.

The Cup that concluded the process of Deliverance, and made us “His people”.

Nirtzah: The Fourth cup:

Acceptance/Completion

Our Prayer for the Jews:

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, Yeshua, the Anointed one, the King of Kings, and Lord of Lords. 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)

Nirtzah: The Fourth cup

Making Us His People

The Believer's Blessing:

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, Who said, "It is Completed", making us your People. 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. We look forward to drinking this cup with you!

Drink the 4th Cup