

The Passover Seder

March 31, 2013

**“Do This in Remembrance of
Me”**

The Passover Seder

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.

History

- 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.”

Rabbi Gamaliel

- “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’ Sundown is the beginning of a new day.

Isagogics – The Lamb

- 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 [Children - who was born in Bethlehem?] to choose the “Lamb of God” for the entire nation of Israel. [Why was Jesus born in Bethlehem?]

Isagogics - Hammetz

- 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.”*

Isagogics - Hammetz

- 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...'

Isagogics - Hammetz

- 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 (Pesachim 1:4 tells us that it was to be burnt at the sixth hour - 11AM - Noon).
- *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.

Isagogics - Hammetz

- 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 to The Last Supper

- The Passover 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.
- You have a two-sided list of the 15 Steps of a Traditional Seder Service.
- Let's see if you can spot the 15 steps in the Last Supper.

Introduction to The Last Supper

- **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 to The Last Supper

- Karpas - 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)]

Introduction to The Last Supper

- 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 to The Last Supper

- 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.
- It was added after the Destruction of the Temple in 70 AD and the end of Temple Sacrifice.

Introduction to The Last Supper

- 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)

Tuesday Daytime Nissan 13

- *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.*

The Kindling of the Candles

- **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.]

The Kindling of the Candles

- **But we now know the real 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.”*

Our Passover Seder

- We now begin our Passover Seder.

The Order of The Last Supper

- **Kaddesh (Kiddush)**
- We begin with the Mishnah statement in Pesachim 10:2 which instructs the reader that “...after they have mixed him the first cup...he says the benediction...”
- The word ‘kaddesh’ used here as a title to the section means ‘consecration’ and refers to the blessing that’s said over the first cup of wine (that is, the cup of thanksgiving).

- 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 [1st Cup] from under the burdens of the Egyptians, and I will rid you out of their **bondage [2nd Cup]**, and I will **redeem [3rd Cup]** 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 [4th Cup]**: 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)

- 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. And having taken a cup, having given thanks, He said, Take this and divide it among yourselves...

Kiddush (1st Cup)

- 1. Sanctification: *I will bring you out from under the burdens of the Egyptians,*
- **Phil. 3:20** *For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ;*
- 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.*

U-r'Chatz (The Washing)

- Then Jesus took a long, linen cloth (λέντιον, from the Latin, *linteum*), and tied it around his middle, so that with the end of this towel he would be able to dry the disciples' feet after he had washed them with his hands. Truly, the Lord of glory had “girded himself with humility” (cf. I Peter 5:5).
- *“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.”*

U-r'Chatz (The Washing)

- Peter protested, and Jesus said to him, “He who is bathed has no need of washing anything except his feet, but is clean altogether. And you are clean, but not all of you are. — For he knew the one who was betraying him. It was for this reason that he said, Not all of you are clean.”

U-r'Chatz (The 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)

- The next point of similarity with the Mishnah is in Pesachim 10:3 where it's written that '...when [food] is brought before him, he eats it ... with lettuce, until he is come to the breaking of bread...'
- 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 at this point is only saying that food was eaten before the lamb was, and that, when it was, it should always be eaten with 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'*

Karpas (Green Herbs)

- 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'*

Karpas (Green Herbs)

- There's no positive identification of the betrayer at this point.
- Jesus is only saying that one of those present who's eating food with Him would be the one who was to betray Him.
- Note that the 11 disciples' question (Mtw 26:22) was 'Is it I, Lord?' while Judas' phrase (Mtw 26:25) was 'Is it I, Rabbi?'

Karpas (Green Herbs)

- The title 'Rabbi' was used of any Jewish teacher and means something like 'my master'.
- In this context, however, the reason why Judas uses it is probably more as a token of respect rather than to indicate the ideas of 'lordship' or 'supremacy' over another to the point of submission and obedience.
- It's difficult to escape the submission/obedience aspect of the disciples' 'Lord', however, and it may even be a halfway between recognizing Jesus as their leader and their God.

Karpas (Green Herbs)

- Jesus' words to Judas 'You have said so' are the same as if He had said 'yes', as can be seen from His confession before Caiaphas a few hours later in Mt 26:64.
- But it's not certain that the disciples would have heard it or understood it had they done so.
- They may even have thought of such a statement as being something which lay far into the future or that it wasn't as serious as it might be - after all, Judas was one of 'them'.

Yachatz - Breaking of the Mazzah

- After the preliminary eating, Pesachim 10:3 carries on by noting that this was to continue ‘...until he is come to the breaking of bread...’
- Today, three pieces of Mazzah (unleavened) bread are used at different points in the seder.
- It was broken and passed round to all the participants.
- The Scripture says that it was ‘as they were eating’ (which refers us back to the discussion of the ceremony under ‘Karpas’ - Mtw 26:26, Mark 14:22, Luke 22:19) that Jesus took the bread (which would have been unleavened).

Yachatz - Breaking of the Matzah

- During the initial eating from the common food bowl, then, Jesus took the bread that was the next step in the correct paschal procedure.
- Jesus gave thanks for it, broke it and gave it to the disciples, drawing out the truth that from that time onwards they were to think of His body broken for them.
- Today, the Afikomen is celebrated with half of this Matzah.

Yachatz - Breaking of the Matzah

- The MATZAH, The Unleavened bread. The Israelites fleeing Egypt had no time for dough 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

Yachatz - Breaking of the Matzah

- 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.

Yachatz - 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.
- Our Blessing: *“Thank you Father for the sacrifice of our Lord Jesus – that His body was broken for us.”*

Maggid

- The telling of the story of Exodus and the drinking of the 2nd Cup of Wine – The Cup of Wrath, or Cup of Plague.
- The Jews supposedly celebrate this cup by dripping out 10 drops of wine, rather than drinking it, because they cannot “celebrate” the plagues upon Egypt, even though they were enemies.
- I have another reason.....

The Mystery of the Missing Cups

- *“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 judgments, And **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. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD” (Ex. 6:6-8).*

The Mystery of the Missing Cups

- The titles of the four cups, taken as they are from the Lord's own words in Exodus, are nothing less than a progressive, four-step prophecy of His intentions, not for the "rehearsal", but for the True Passover.

The Mystery of the Missing Cups

- **1st - the cup of Sanctification** - *“I will set you out.”*
- **2nd - the cup of Bondage (Plagues)** - *I will rid you out of their bondage.*
- **3rd - the cup of Redemption** - *I will redeem you.*
- **4th - the cup of Completion** - *I will take you to me for a people.*

The Mystery of the Missing Cups

- The Gospel accounts do not record the pouring of drops of the 2nd Cup and the drinking of the 4th Cup.
- Was this an oversight by the Holy Spirit inspired writers, or did Jesus omit their performance for a special reason?
- Here is the 2nd Cup....

The 2nd Cup

- Luke 22:42-44 (NLT - corrected)
- Gethsemane
- *“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 2nd Cup

- Jesus bore the Bondage of Sin for us all – as our plagues, our sins were poured out on him:
- Matthew 27:45-46 (King James Version)
- *Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?*

The 2nd Cup

- Our Blessing of the 2nd Cup:
- *“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”*

The 2nd Cup

- We will celebrate this cup by reciting 10 Drops - The Plagues of the Unbeliever:
- 1. We were Born the Sons of Adam,
- 2. We were Born with a Sin Nature,
- 3. We were living under the control of the Tree of the Knowledge of Good and Evil;
- 4. Adams Original Sin was Imputed to our Sin Nature,
- 5. therefore, we were Spiritually Dead,

The 2nd Cup

- 6. therefore, we were helpless to keep from committing personal sins.
- 7. We were condemned by the wages of sin to eternal death,
- 8. therefore, we were without eternal life.
- 9. Our righteousness from the Tree of TKOGAE was unacceptable to the standard of God's Justice -- His Righteousness
- 10. We were without Hope.

Motzi/Korech/Maror (Bitter Herbs/ Haroseth)

- Next in the procedure was that which is recorded in Pesachim 10:3 that instructs the reader that ‘...they bring before him unleavened bread and bitter herbs and the haroseth...’
- Bitter herbs are taken into an unleavened bread sandwich (using the broken pieces of the unleavened bread) and dipped into haroseth (an apple, nuts, cinnamon, honey and wine mixture - today, the recipe differs depending upon which culture the Jew is from - it may have also differed in first century Israel) and eaten.

Maror - (Bitter Herbs)

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

Maror - (Bitter Herbs)

- 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.
- 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.”

Korekh - (Bitter Herbs/ Haroseth)

- John 13:21-30 (JNT)

The talmidim stared at one another, totally mystified—whom could he mean? One of his talmidim, the one Yeshua particularly loved, was reclining close beside him. So Shim'on Kefa motioned to him and said, “Ask which one he’s talking about.”

Leaning against Yeshua’s chest, he asked Yeshua, “Lord, who is it?”

Yeshua answered, “It’s the one to whom I give this piece of matzoh after I dip it in the dish.”

Korekh (Bitter Herbs/ Haroseth)

- 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.
- “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.

Korekh - (Bitter Herbs/ Haroseth)

- Immediately after receiving the morsel, Judas left the Passover feast and went to the high priest to pass on Jesus' whereabouts.
- What actually happened during that meeting is impossible to know but we may judge based on the likelihood of Judas' return to the meal later.

Korekh - (Bitter Herbs/ Haroseth)

- The high priest likely gave instructions to Judas to return to the meal and inform him when the meal was completed, so that an arrest might be made at that point.
- It would be the case, then, that after he discovered where they were going, Judas slipped away from the crowd bound for the other side of the garden of Gethsemane to meet with the prepared soldiers who were waiting his return to lead them to the place where Jesus was.

Korekh - (Bitter Herbs/ Haroseth)

- John 13:23 refers to the seating arrangement when it comments that ...one of His disciples...was reclining close to the breast of Jesus...'
- Each participant would be lying with their feet furthest from the 'table' (more like a rug spread on the floor on which the food was placed) while they supported themselves with one of their arms.
- This meant that they would, in effect, all face the back of someone, so that the one immediately in front of Jesus (John) would be the one who was lying 'close to the breast'

Korekh - (Bitter Herbs/ Haroseth)

- We will now eat the Korech with this blessing:
- “Father, we are grateful for for the Korech which reminds us of the joy of our salvation which has overcome the bitterness of our sin.”

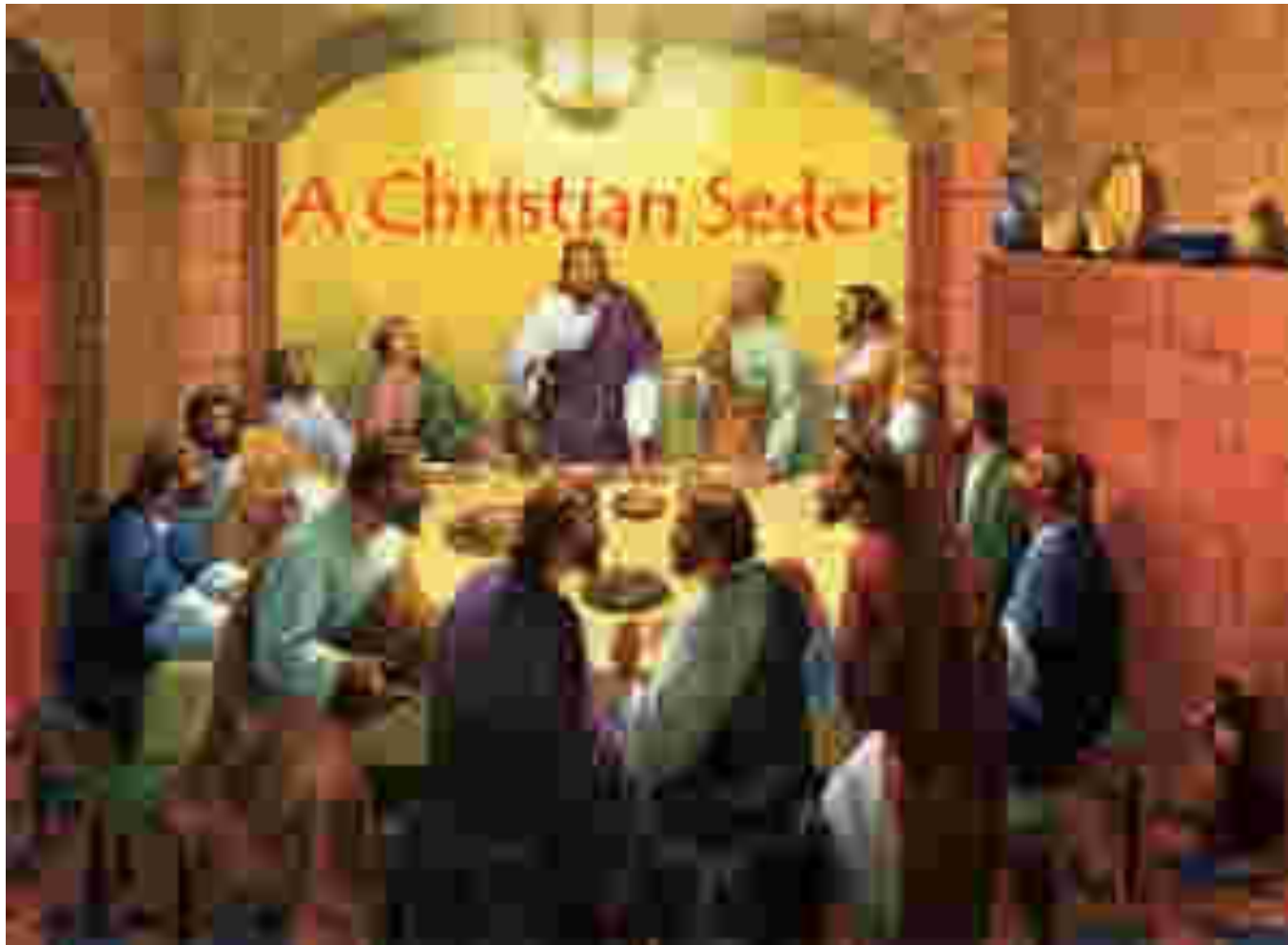
Shulhan Orekh (Dinner)

- 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.

Shulhan Orekh (Dinner)

- Let us now Eat to celebrate our life in the Lord Jesus!

This is NOT how it looked...



Tzafun - Afikomen

- Next, the other half of the Mazzah, the part hidden away in a linen “burial” cloth is searched for, brought forth, and eaten.
- *He broke the bread into pieces, giving it to his disciples and said, "This is my body, given for you. Do this in remembrance of me."*
- This is the Bread, broken for us, to represent the sacrifice of His Sinless body, commemorating the fact that He had no Sin nature and no personal sin in His body.

Tzafun

- *“Then Jesus took the bread and the wine and asked his Father to bless it. He broke the bread into pieces, giving it to his disciples and said, “This is my body, given for you. Do this in remembrance of me.”*”

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.**

Eating of The Afikomen

- 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...."

Eating of The Afikomen

- *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)

Eating of The Afikomen

- The pieces of the Afikomen are distributed.
- Our Blessing:
- *Father, we are so grateful that the Lord Jesus did not stay buried in the Tomb, but with His power over Death, arose from the Tomb and ascended to Heaven to your Right Hand to make a home for us.*

Barekh: The 3rd Cup

- Pesahim 10:7 then records ‘...the third cup...’ ‘Barekh’ means ‘grace’.
- Before grace is declared, the third cup is poured.
- This is the cup after supper and it’s called the ‘cup of redemption’.
- The grace is then said and all drink from this third cup.

Barekh: The 3rd Cup

- He took this cup (Mtw 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.

Barekh: The 3rd Cup

- Luke 22:21 indicates Judas returned to the meal at this point in the proceedings, having gone to the chief priest to secure a band of soldiers.
- Most likely Judas returned because of the likely instruction he'd received at the house of the high priest.
- Jesus is recorded as saying that '...the hand of him who betrays Me is with Me on the table'
- Jesus probably is confirming John's understanding of His earlier identification.

Barekh: The 3rd Cup

- This is certainly not the traditional interpretation and may well not be correct but it seems difficult to me to take Jesus' words in Luke as meaning anything else.
- Between one and two hours have elapsed, sufficient time for Judas to have left, met with the high priest and to have returned.
- Judas was therefore gone during the teaching of the 11 that occurred earlier, and the "Lord's Supper" portion of the Celebration.

Barekh: The 3rd Cup

- *And then he took the cup of wine, sharing it with his disciples and said, "This wine is the token of God's new covenant to save you--an agreement sealed with the blood I will pour out for you. He told all of them, "I will not drink wine again until the day I drink it new with you in my Father's Kingdom."*

Barekh: The 3rd Cup

- *"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)*
- Our Blessing:
- *Father we thank you for the New Covenant and that you have included us in your salvation. We remember the significance of the blood of Christ as we drink this cup.*

Hallel

- *Then they sang a hymn and went out to the Mount of Olives.*
- They did not drink the 4th Cup....

The Mystery of the Missing 4th Cup

- The cups that Jesus blessed and distributed were identified in the Gospels as 1st cup, the Cup of Thanksgiving and the 3rd cup, the Cup of Redemption.
- We have seen the 2nd cup in the Garden of Gethsemane, The Cup of Bondage, fulfilled during the 6th – 9th hours on the cross.
- As we looked through the Gospels, Jesus also skipped the drinking of the 4th cup during the course of the Passover meal...

The Fourth Cup

- 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 finished... complete." Bowing his head, he offered up his spirit.*

The 4th Cup

- The 4th Cup that Jesus drank to signify the Completion of the Real Passover.
- The Cup that concluded the process, and made us “His people”.

The 4th Cup

- *We thank 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**

The 4th Cup

- It is Finished!