

BEGINNER'S GUIDE TO

PASSOVER

A STEP-BY-STEP GUIDE



FROM A LIVE TEACHING BY

Tom Bradford

Passover is the first part of a three-part series of springtime biblical feasts. It's just a one-day feast that it's immediately followed by the feast of matzah unleavened bread. That begins at sundown the next night after Passover.

Then that is followed by the feast of Firstfruits. Now Passover is the festival of redemption. It's always in the spring, on the fourteenth day of the Hebrew month of Aviv sometimes called Nissan. Aviv means "spring" appropriately enough. Now what can be confusing about Passover is that the Passover meal is not eaten on Passover, it is eaten as the first meal of the next day, and what did I just tell you the next day was? The first day of unleavened bread.

See the Passover Seder together with the Passover meal centered around a sacrifice, then roasted yearling lamb. The lamb was killed and prepared on the fourteenth of the month, which is Passover, but it wasn't eaten until the 15th, which is the first day of the festival of Matzah.

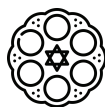
Now remember that the biblical day begins at sunset so the Passover meal is eaten now what we in the Western culture would call "dinner time" after dark. In the biblical economy, then what we call dinner is their first meal of a new day (even though it's eaten of course at nighttime), just after sunset.

Now the reason it was done this way is because that's how it was done in Egypt. The lamb was selected on the 10th day of Aviv (again also called Nisan) and then on the 14th the lamb was slaughtered and roasted over a fire or in an oven.

Now the Lamb's blood was smeared on the doorpost of the homes of the Hebrews and then once the sunset and the night began, (again this is the start of a new day) the lamb along with the rest of the meal was eaten.

So the first thing to understand now this is where your charts come into play. The so-called "Last Supper" that we read about in the Gospels was not the traditional Passover meal, it was not part of a Passover Seder that fact is self-evident because Jesus (Yeshua) was executed on the cross on Passover day. Long after he had eaten that meal he died around 3:00 in the afternoon at around the same time the slaughter of the Lambs began on the temple grounds. So clearly Christ couldn't have had a Passover Seder the night before the lamb (which is the centerpiece of any Passover meal) was ritually killed and prepared. That makes sense on that particular Passover day Jesus (Yeshua) was already dead and in the tomb before the Jews began to eat their Passover Seder.

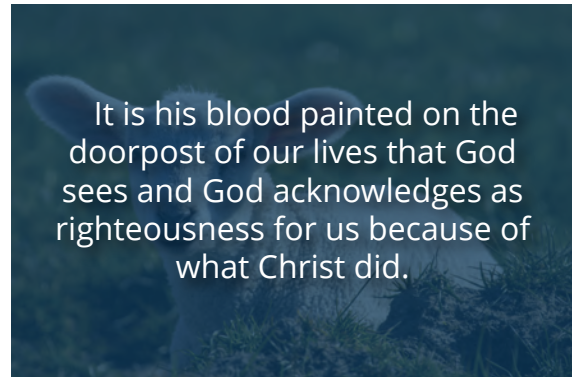
So what was the Last Supper? It was called Last Supper not because it's the last time Christ would eat. Which is kind of what the Christian tradition would imply; that was his last supper. No, rather Last Supper is actually the name of a special meal that began as a Galilean tradition the night before the Passover meal. It seems that many Jews from Judea adopted this Galilean tradition, and also began practicing the "Last Supper tradition".



All of his disciples where were they from? That's right, they were all Galileans who had journeyed from their homes in the Galilee to Jerusalem.

According to the demands of the law of Moses, in order to be present at the temple for Passover and Matzah (unleavened bread), now the event was originally given the name Last Supper because after eating it, the Jews would fast for the next 24 hours until they ate the official Passover meal the following evening.

Remember, again the Passover meal was not eaten on Passover day, rather the next day, which is the first day of the festival of Matzah. The first and original Passover in Egypt, that was the actual event when after God had visited 10 plagues upon the Egyptians Israel is finally freed to leave to follow their God into the wilderness.



And every Passover since then has been a historical commemoration of that original event that decimated God's enemies, but liberated God's people. Now for the Israelites, God of Israel redeemed them from slavery to their evil taskmaster; however for believers in the Lord and Savior Jesus (Yeshua)- Jew or Gentile, it is a commemoration of Jesus (Yeshua)'s death on the cross as our Passover.

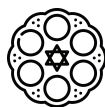
It is his blood painted on the doorpost of our lives that God sees and God acknowledges as righteousness for us because of what Christ did. You see, when it's our time to stand in judgment before God; and by the way, let me remind you everybody will stand in judgment.

All will stand in judgment before God, but when it's our time and when what we really deserve is eternal death for our sins, He's going to see the blood of the Lamb instead. He's going to see that as smeared upon us an eternal death is going to pass over us and we'll be giving it to be given eternal life.

1st Corinthians 5:6 through 8 says this, "Your boasting is not good. Do you not know that a little bit of leaven leavens the whole lump? Cleanse out the old leaven that you may be a new lump as you really are unleavened for Christ our Passover lamb has been sacrificed. Let us therefore celebrate the festival not with the old leaven, the leaven of malice and evil but with the unleavened bread of sincerity and truth."

So in this passage, Paul is instructing believers in Christ not on whether as believers we ought to continue celebrating Passover, but rather in what attitude we should celebrate it.

So fellow believers, Paul certainly expects all followers of Jesus (Yeshua) to continue celebrating Passover. As I'm going to explain to you later, we're also going to see Paul use the



metaphor of leavening in this passage.

Biblically, leavening is symbolic of sin. Now Christ, says Paul, is our Passover, and so He is what we are celebrating with our Passover Seder.

The Passover Seder that gives us the opportunity to relive that special Passover over 2,000 years ago. When our Lord and Savior went to the cross on our account, and so redeemed us from the eternal death that our sin and evil has earned us.

On a Passover table, you will see four cups filled with wine. Each one of these has a special meaning and purpose.

The first cup is called the Kiddish, it is the cup of sanctification, it is the cup of holiness and God is so holy, so as his worshippers were to emulate Him we're to be holy.

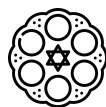
Further, since God is holy, we are to worship Him and glorify Him as the author of holiness. The Gospel of Luke says this, "And Jesus (Yeshua) took the cup and when He had given thanks he said take this and divide it among yourselves for I tell you that from now on I will not drink of the fruit of the vine wine until the kingdom of God comes"

So when we drink the first cup of wine together, it is so we might sanctify the Seder. You are to take four sips out of this cup.

Everyone takes the first cup and the leader pronounces a blessing over the wine, and then afterwards one can drink. A blessing is recited, "Blessed are you O Lord, our God King of the universe who creates the fruit of the vine. Then one takes a sip and puts the cup down.

You know holiness, that may be God's key attribute. Here's what King David had to say about the holiness of God in Psalm 103 in the Berean version:

*Bless the LORD, O my soul; all that is within me, bless His holy name.
Bless the LORD, O my soul, and do not forget all His kind deeds—
He who forgives all your iniquities and heals all your diseases,
who redeems your life from the Pit and crowns you with loving devotion and compassion,
who satisfies you with good things, so that your youth is renewed like the eagle's.*



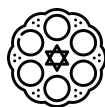
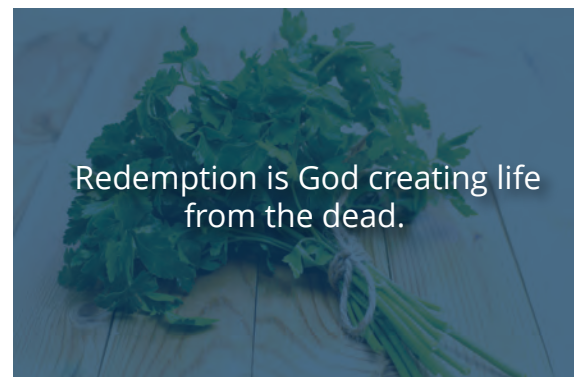
*The LORD executes righteousness and justice for all the oppressed.
He made known His ways to Moses, His deeds to the people of Israel.
The LORD is compassionate and gracious, slow to anger, abounding in loving devotion.
He will not always accuse us, nor harbor His anger forever. He has not dealt with us
according to our sins or repaid us according to our iniquities. For as high as the heavens
are above the earth, so great is His loving devotion for those who fear Him.*

*As far as the east is from the west, so far has He removed our transgressions from us. As
a father has compassion on his children,
so the LORD has compassion on those who fear Him. For He knows our frame; He is
mindful that we are dust. As for man, his days are like grass—*

*he blooms like a flower of the field; when the wind passes over, it vanishes,
and its place remembers it no more. But from everlasting to everlasting
the loving devotion of the LORD extends to those who fear Him,
and His righteousness to their children's children—to those who keep His covenant and
remember to obey His precepts. The LORD has established His throne in heaven, and His
kingdom rules over all. Bless the LORD, all His angels mighty in strength who carry out
His word, who hearken to the voice of His command. Bless the LORD, all His hosts,
you servants who do His will. Bless the LORD, all His works in all places of His dominion.
Bless the LORD, O my soul!*

Isn't that a wonderful Psalm? The next stage of our believers' Seder is called the Karpas and it is represented by the parsley. Each person takes a little small sprig of it and holds it in their fingers. You know, the green color of the parsley represents life and life is the entire point of redemption.

Redemption is God creating life from the dead; this is why redemption and resurrection are organically connected. While in Egypt, Israel grew abundantly in life, especially under the guidance of Joseph. For at least a century after his death they continued to but later, a wicked Pharaoh who had forgotten all about Joseph and how he had saved Egypt from a famine. That Pharaoh grew jealous. He grew very insecure of how

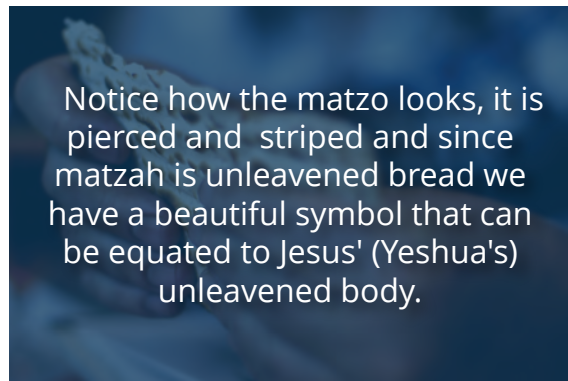


prolific Hebrews were and so he enslaved them nearly overnight.

Their joy and peaceful lives turned into tears of hopelessness. Their bitter tears of slavery are represented by the small little container of salted water that is also found on the table. It's a very small little container of salted water and the reason that the salt and water are important is because our tears are salty to the taste. Now for believers, of course the parsley represents new life both on earth and later in heaven.

This new life that our Savior gives to us the salty water helps us to remember the tears that we have shed as sinners guilty without hope before we knew him and submitted to Him.

Another blessing is recited, "Blessed are you O Lord God King of the universe who creates the fruit of the ground". One will then dip their parsley into your little bit of salty water and eat it.



Notice how the matzo looks, it is pierced and striped and since matzah is unleavened bread we have a beautiful symbol that can be equated to Jesus' (Yeshua's) unleavened body.

Next is called "Yachatz", which is going to involve the matzo that would be on your table. Now notice how the matzo looks, it is pierced and striped and since matzah is unleavened bread we have a beautiful symbol that can be equated to Jesus' (Yeshua's) unleavened body... a body that was not racked with sin but this sinless man was beaten beyond recognition. He was mocked,

eventually pierced with a spear to ensure his death as he hung attached via nails to the cruel and inhumane Roman execution stake.

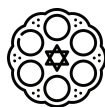
Jesus' (Yeshua's) beating and piercing for our sake was prophesied by Isaiah hundreds of years before he was born in Isaiah 53: 4 and 5. " Surely he has borne our griefs and carried our sorrows yet we esteemed him stricken smitten by God afflicted but he was pierced for our transgressions he was crushed for our iniquities upon him was the chastisement that brought us peace with His stripes we are healed".

Now comes the most meaningful part of the Seder ceremony. I have what's called a matzah bag and it's a beautiful bag and it consists of three compartments inside of it... and it's got an upper, a middle and a lower compartment. In each compartment you would place a piece of matzah in it.

The rabbi's very interestingly are not clear among themselves as to why this three-compartment bag is used in their Seder. They're not sure.



Some think it is because of a Jewish tradition that was begun by the prophet Daniel up in



Babylon. In which the exiled Jews should pray three times a day towards Jerusalem and they took it from those three compartments.

But for believers in Jesus (Yeshua), the symbolism of the three part bag is Judean burial practice in the vicinity of where he had been executed was a garden and in the garden was a new tomb in which no one had ever been buried.

Unmistakably, it represents the tri-part nature of God that is at the same time one "Ehad", perfect unity. The middle matzah represents the son of God, Christ-so now you would take the middle piece of matzah out of this three-part bag.

This represents Christ for us. Now you are going to break it and the smaller of the two pieces is going to be placed back into that middle compartment in the matzah bag. Then this larger piece is going to be placed into a linen napkin and then and then it gets hidden.

See for us this linen napkin represents the burial garment that Jesus (Yeshua) wore. He wore this as he was laid into that tomb and then when we hide the matzah it is symbolic of Christ being buried and hidden in that tomb away from view. Let's read John 19:31 through 20:18 (CJB).

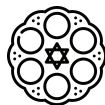
It was Preparation Day, and the Judeans did not want the bodies to remain on the stake on Shabbat, since it was an especially important Shabbat. So they asked Pilate to have the legs broken and the bodies removed. The soldiers came and broke the legs of the first man who had been put on a stake beside Jesus (Yeshua), then the legs of the other one; but when they got to Jesus (Yeshua) and saw that he was already dead, they didn't break his legs. However, one of the soldiers stabbed his side with a spear, and at once blood and water flowed out. The man who saw it has testified about it, and his testimony is true. And he knows that he tells the truth, so you too can trust. For these things happened in order to fulfill this passage of the Tanakh:

"Not one of his bones will be broken."

And again, another passage says,

"They will look at him whom they have pierced."

After this, Yosef of Ramatayim, who was a talmid of Yeshua, but a secret one out of fear of the Judeans, asked Pilate if he could have Yeshua's body. Pilate gave his consent, so Yosef came and took the body away. Also Nakdimon, who at first had gone to see Yeshua by night, came with some seventy pounds of spices — a mixture of myrrh and aloes. They took Yeshua's body and wrapped it up in linen sheets with the spices, in keeping with Judean burial practice. In the vicinity of where he had been executed was a garden, and in the garden was a new tomb in which no one had ever been buried. So, because it was Preparation Day for the



Judeans, and because the tomb was close by, that is where they buried Yeshua.

Early on the first day of the week, while it was still dark, Miryam from Magdala went to the tomb and saw that the stone had been removed from the tomb. So she came running to Shim'on Kefa and the other talmid, the one Yeshua loved, and said to them, "They've taken the Lord out of the tomb, and we don't know where they've put him!"

Then Kefa and the other talmid started for the tomb. They both ran, but the other talmid outran Kefa and reached the tomb first. Stooping down, he saw the linen burial-sheets lying there but did not go in. Then, following him, Shim'on Kefa arrived, entered the tomb and saw the burial-sheets lying there, also the cloth that had been around his head, lying not with the sheets but in a separate place and still folded up. Then the other talmid, who had arrived at the tomb first, also went in; he saw, and he trusted. 9 (They had not yet come to understand that the Tanakh teaches that the Messiah has to rise from the dead.)

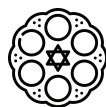


So the talmidim returned home, but Miryam stood outside crying. As she cried, she bent down, peered into the tomb, and saw two angels in white sitting where the body of Yeshua had been, one at the head and one at the feet. "Why are you crying?" they asked her. "They took my Lord," she said to them, "and I don't know where they have put him."

As she said this, she turned around and saw Yeshua standing there, but she didn't know it was he. Yeshua said to her, "Lady, why are you crying? Whom are you looking for?" Thinking he was the gardener, she said to him, "Sir, if you're the one who carried him away, just tell me where you put him; and I'll go and get him myself." Yeshua said to her, "Miryam!" Turning, she cried out to him in Hebrew, "Rabbani!" (that is, "Teacher!") "Stop holding onto me," Yeshua said to her, "because I haven't yet gone back to the Father. But go to my brothers, and tell them that I am going back to my Father and your Father, to my God and your God." Miryam of Magdala went to the talmidim with the news that she had seen the Lord and that he had told her this.

In keeping with this, the next portion now of the Seder is called the Maggid. Now the maggid means storyteller, you see, because it's at this point in the Seder that the of a standard Jewish Seder that the story of the exodus from Egypt is retold, rather appropriate I'd say. Let's read from Exodus chapter 12 starting in verse 21. This is the story of the Exodus.

"Then Moshe called for all the leaders of Isra'el and said, "Select and take lambs for your families, and slaughter the Pesach lamb. Take a bunch of hyssop leaves and dip it in the



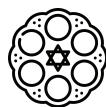
blood which is in the basin, and smear it on the two sides and top of the door-frame. Then, none of you is to go out the door of his house until morning. For Adonai will pass through to kill the Egyptians; but when he sees the blood on the top and on the two sides, Adonai will pass over the door and will not allow the Slaughterer to enter your houses and kill you. You are to observe this as a law, you and your descendants forever.

“When you come to the land which Adonai will give you, as he has promised, you are to observe this ceremony. When your children ask you, ‘What do you mean by this ceremony?’ say, ‘It is the sacrifice of Adonai’s Pesach [Passover], because [Adonai] passed over the houses of the people of Isra’el in Egypt, when he killed the Egyptians but spared our houses.’” The people of Isra’el bowed their heads and worshipped. Then the people of Isra’el went and did as Adonai had ordered Moshe and Aharon — that is what they did.

At midnight Adonai killed all the firstborn in the land of Egypt, from the firstborn of Pharaoh sitting on his throne to the firstborn of the prisoner in the dungeon, and all the firstborn of livestock. Pharaoh got up in the night, he, all his servants and all the Egyptians; and there was horrendous wailing in Egypt; for there wasn’t a single house without someone dead in it. He summoned Moshe and Aharon by night and said, “Up and leave my people, both you and the people of Isra’el; and go, serve Adonai as you said. Take both your flocks and your herds, as you said; and get out of here! But bless me, too.” The Egyptians pressed to send the people out of the land quickly, because they said, “Otherwise we’ll all be dead!”

The people took their dough before it had become leavened and wrapped their kneading bowls in their clothes on their shoulders. The people of Isra’el had done what Moshe had said — they had asked the Egyptians to give them silver and gold jewelry and clothing; and Adonai had made the Egyptians so favorably disposed toward the people that they had let them have whatever they requested. Thus they plundered the Egyptians.

The people of Isra’el traveled from Ra’amse to Sukkot, some six hundred thousand men on foot, not counting children. A mixed crowd also went up with them, as well as livestock in large numbers, both flocks and herds. They baked matzah loaves from the dough they had brought out of Egypt, since it was unleavened; because they had been driven out of Egypt without time to prepare supplies for themselves.



The time the people of Isra'el lived in Egypt was 430 years. At the end of 430 years to the day, all the divisions of Adonai left the land of Egypt. This was a night when Adonai kept vigil to bring them out of the land of Egypt, and this same night continues to be a night when Adonai keeps vigil for all the people of Isra'el through all their generations.

Adonai said to Moshe and Aharon, "This is the regulation for the Pesach lamb: no foreigner is to eat it. But if anyone has a slave he bought for money, when you have circumcised him, he may eat it. Neither a traveler nor a hired servant may eat it. It is to be eaten in one house. You are not to take any of the meat outside the house, and you are not to break any of its bones. The whole community of Isra'el is to keep it. If a foreigner staying with you wants to observe Adonai's Pesach, all his males must be circumcised. Then he may take part and observe it; he will be like a citizen of the land. But no uncircumcised person is to eat it. The same teaching is to apply equally to the citizen and to the foreigner living among you."

All the people of Isra'el did just as Adonai had ordered Moshe and Aharon. On that very day, Adonai brought the people of Isra'el out of the land of Egypt by their divisions."

Now let's read to you from Psalm 117 and 118:

*"Give thanks to Adonai; for he is good,
for his grace continues forever.*

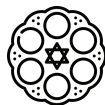
*Now let Isra'el say,
"His grace continues forever."*

*Now let the house of Aharon say,
"His grace continues forever."*

*Now let those who fear Adonai say,
"His grace continues forever."*

*From my being hemmed in I called on Yah;
he answered and gave me more room.*

With Adonai on my side, I fear nothing —



what can human beings do to me?

*It is better to take refuge in Adonai
than to trust in human beings;*

*better to take refuge in Adonai
than to put one's trust in princes.
The nations all surrounded me;
in the name of Adonai I cut them down.*

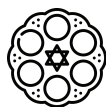
*They surrounded me on every side
in the name of Adonai I cut them down.*

*They surrounded me like bees
but were extinguished [as quickly] as a fire in thorns;
in the name of Adonai I cut them down.
You pushed me hard to make me fall,
but Adonai helped me.*

*Yah is my strength and my song,
and he has become my salvation.
The sound of rejoicing and victory
is heard in the tents of the righteous:
"Adonai's right hand struck powerfully!
Adonai's right hand is raised in triumph!
Adonai's right hand struck powerfully!"
I will not die; no, I will live
and proclaim the great deeds of Yah!*

Yah disciplined me severely, but did not hand me over to death.

We're now going to bless this second cup of wine and drink this cup. It represents God's deliverance of his people, so you would now take your cup in your hand, (don't drink of it yet) hold it before you as I pronounce the blessing. His traditional blessing. "Blessed are you O

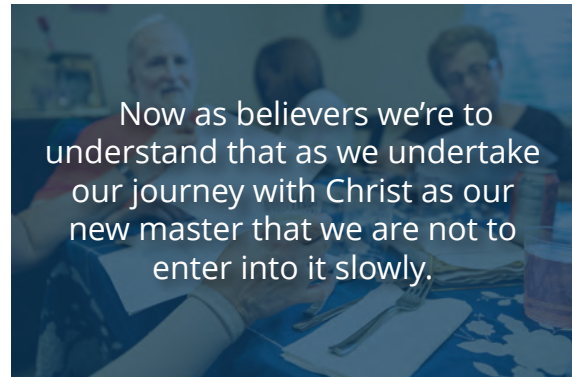


Lord, our God King of the universe who creates the fruit of the vine." Now you would take a sip of your wine and set the cup back down.

Now each person breaks off a little piece of matzah and holds it in their fingers. One of the primary elements of the Seder is the matzah. Why? Because it represents the absence of sin. Leavening is the biblical symbol of sin but in the original Passover as the Israelites hurriedly prepared to leave Egypt in the morning, God commanded Israel to pack only unleavened bread for their journey out of Egypt.

For a very practical reason, there was no time to make normal leavened bread and give it a few hours to rise before baking it. Now as believers we're to understand that as we undertake our journey with Christ as our new master that we are not to enter into it slowly.

We are to take firm hold of that deliverance that he has given to us and we should be in a big hurry to leave the leavening. To leave our sin behind us as we flee our evil taskmaster Satan and we are not to take that old sin with us when we enter our new life with Him. So I'm gonna now pronounce this blessing over the matzah.



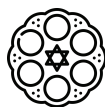
"Blessed are you O Lord our God King of the universe who brings forth bread from the earth". Now one would eat that piece of matzah.

Now another important element that you see on your Seder plate is called "bitter herbs", now traditionally it's horseradish. So now you would take another small piece of matzah. As we speak about the bitter herbs, put a small amount of it on there. I recommend a small amount so that the risk of choking is reduced. So you would hold the matzah with the horseradish on it between your fingers.

The bitter herbs speak of the bitterness of the bondage that Israel suffered under the wicked Pharaoh while in Egypt, but for us it also speaks of the bitterness of sin that had enslaved us.

Although in our Redemption by Jesus (Yeshua), we have left that bitterness behind just as Israel left their bitterness behind, we should never forget how that enslavement to sin felt lest we go back to those familiar and tempting sinful ways. It's awfully easy to do.

Now pronounce the blessing over the bitter herbs. "Blessed are you, O Lord our God King of the universe who has sanctified us with the blood of the Lamb and he has commanded us to eat bitter herbs and eat the matzah."



Now with the bitter herbs, you each to take two pieces of matzah maybe like half a soda cracker size. Now you're going to put some Charoset on one piece and make a sandwich of it. That's the beautiful mixture you would make with the apples. This is some great tasting sweet stuff, so put some on there.



By the way, they heap it on there... you're going to wish you had if you didn't. It is delicious, it's like dessert. A nice healthy helping! Now this Charoset as it's called is a mixture of apples and honey.

It represents the mortar used in the bricks that Israel needed to do all the construction work that they were forced to do in Egypt. Now one would think that the mortar would represent something negative so it ought to taste bitter but on a deeper level what is being celebrated is that God and His mercy and grace transformed a symbol of their bitter bondage into the sweetness of their deliverance as the Lord constructed a new and redeemed people from a fallen and an oppressed people. Now you go ahead and eat it. It's kind of nice to wash that horseradish down.

Now the most important part of a believer's Passover Seder must be the Afikomen because it relates to the Messiah's body. The Afikomen is that piece of matzah that I said represents Jesus (Yeshua)'s sinless body that was placed into place into the tomb. When I told you it's represented by that piece of matzah I put in the linen napkin.

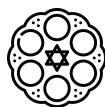
In Jewish homes, the Afikomen was typically all wrapped up and hidden by an adult and then children were sent to find it and when a child would find it, it would then be brought to the person that was officiating the Seder usually a father or a grandfather and he would give the child some money for it representing buying back the matzah.

It requires a price to be paid. Interestingly, Afikomen is not a Hebrew word. Its Greek meaning is really amazing. Now think about this, this has been a part of traditional Jewish Seders for centuries. Afikoman literally means "I have come."

So it makes it all the more appropriate that in a Seder ceremony a price would be paid because redemption demands a price and Christ was the price paid as our ransom. The typical redemption price to buy back a firstborn son on the 31st day of the infant's life as a half a shekel, but the cost that God required for our Redemption... Well that was the most costly sacrifice ever made.

The price was the death of God's only begotten son Jesus (Yeshua), so the Afikomen is hidden away then it's found.

The redemption price is paid, the matzah is unwrapped from its linen napkin and the matzah name is I have come! Our Lord has come and all the world must hear that the Messiah



has come because you know what? There's not going to be another one. He came the first time to save the world of sinners to save us.

The next time he comes, it's going to be to condemn the world of sinners. The time allotted for salvation is going to be brought to an end, so I want you to think about that for a minute. There is a time limit I want you to consider.

Now get ready to drink this third cup. Interestingly, this third cup is called the cup of redemption. You would now pick it up and hold the cup before you. Then provide blessing over it.

“Blessed are you O Lord, our God King of the universe who creates the fruit of the vine.”

Now you take a drink, but leave enough for that final sip. Okay let's read the remainder now to you of psalm 118 and then move to Psalm 136 so this is psalm 118 starting at verse 19 and I'll finish the Psalm.

*Open the gates of righteousness for me;
I will enter them and thank Yah.*

*This is the gate of Adonai;
the righteous can enter it.*

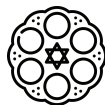
*I am thanking you because you answered me;
you became my salvation.*

*The very rock that the builders rejected
has become the cornerstone!*

*This has come from Adonai,
and in our eyes it is amazing.*

*This is the day Adonai has made,
a day for us to rejoice and be glad.*

*Please, Adonai! Save us!
Please, Adonai! Rescue us!*



*Blessed is he who comes in the name of Adonai.
We bless you from the house of Adonai.*

*Adonai is God, and he gives us light.
Join in the pilgrim festival with branches
all the way to the horns of the altar.*

*You are my God, and I thank you.
You are my God; I exalt you.*

*Give thanks to Adonai; for he is good,
for his grace continues forever.*

Psalm 136

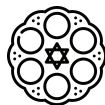
*Give thanks to Adonai, for he is good,
for his grace continues forever.*

*Give thanks to the God of gods,
for his grace continues forever.*

*Give thanks to the Lord of lords,
for his grace continues forever;
to him who alone has done great wonders,
for his grace continues forever;*

*to him who skillfully made the heavens,
for his grace continues forever;*

*to him who spread out the earth on the water,
for his grace continues forever;*



*to him who made the great lights,
for his grace continues forever;*

*the sun to rule the day,
for his grace continues forever;*

*the moon and stars to rule the night,
for his grace continues forever;
to him who struck down Egypt's firstborn,
for his grace continues forever;*

*and brought Isra'el out from among them,
for his grace continues forever;*

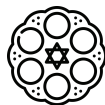
*with a mighty hand and an outstretched arm,
for his grace continues forever;
to him who split apart the Sea of Suf,
for his grace continues forever;*

*and made Isra'el cross right through it,
for his grace continues forever;*

*but swept Pharaoh and his army into the Sea of Suf,
for his grace continues forever;
to him who led his people through the desert,
for his grace continues forever;*

*to him who struck down great kings,
for his grace continues forever;
yes, he slaughtered powerful kings,
for his grace continues forever;*

Sichon king of the Emori,



for his grace continues forever;

*and 'Og king of Bashan,
for his grace continues forever;
then he gave their land as a heritage,
for his grace continues forever;*

*to be possessed by Isra'el his servant,
for his grace continues forever;
who remembers us whenever we are brought low,
for his grace continues forever;*

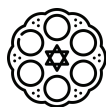
*and rescues us from our enemies,
for his grace continues forever;
who provides food for every living creature,
for his grace continues forever.
Give thanks to the God of heaven,
for his grace continues forever.*

Perhaps the most famous story in the Bible that prefigures the death of Christ is The Binding of Isaac in Genesis chapter 22. Now in this story Abraham is asked by God to sacrifice the life of his own son Isaac who interestingly is about the same age as Jesus (Yeshua) when he went to the cross.

The similarities between the binding of Isaac and Jesus' (Yeshua's) crucifixion are dramatic and meaningful they were intended to be so let's read that story from Genesis 22.

"After these things, God tested Avraham. He said to him, "Avraham!" and he answered, "Here I am." He said, "Take your son, your only son, whom you love, Yitz'chak; and go to the land of Moriyah. There you are to offer him as a burnt offering on a mountain that I will point out to you."

Avraham got up early in the morning, saddled his donkey, and took two of his young men with him, together with Yitz'chak his son. He cut the wood for the burnt offering, departed and went toward the place God had told him about. On the third day,



Avraham raised his eyes and saw the place in the distance. Avraham said to his young men, "Stay here with the donkey. I and the boy will go there, worship and return to you."

Avraham took the wood for the burnt offering and laid it on Yitz'chak his son. Then he took in his hand the fire and the knife, and they both went on together.

Yitz'chak spoke to Avraham his father: "My father?" He answered, "Here I am, my son."

He said, "I see the fire and the wood, but where is the lamb for a burnt offering?" Avraham replied, "God will provide himself the lamb for a burnt offering, my son"; and they both went on together.

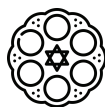
They came to the place God had told him about; and Avraham built the altar there, set the wood in order, bound Yitz'chak his son and laid him on the altar, on the wood. Then Avraham put out his hand and took the knife to kill his son.

But the angel of Adonai called to him out of heaven: "Avraham? Avraham!" He answered, "Here I am." He said, "Don't lay your hand on the boy! Don't do anything to him! For now I know that you are a man who fears God, because you have not withheld your son, your only son, from me." Avraham raised his eyes and looked, and there behind him was a ram caught in the bushes by its horns. Avraham went and took the ram and offered it up as a burnt offering in place of his son. Avraham called the place Adonai Yir'eh [Adonai will see (to it), Adonai provides] — as it is said to this day, "On the mountain Adonai is seen."

The angel of Adonai called to Avraham a second time out of heaven. He said, "I have sworn by myself — says Adonai — that because you have done this, because you haven't withheld your son, your only son, I will most certainly bless you; and I will most certainly increase your descendants to as many as there are stars in the sky or grains of sand on the seashore. Your descendants will possess the cities of their enemies, and by your descendants all the nations of the earth will be blessed — because you obeyed my order."

So Avraham returned to his young men. They got up and went together to Be'er-Sheva, and Avraham settled in Be'er-Sheva.

(Maftir) Afterwards, Avraham was told, "Milkah too has borne children, to your brother Nachor — 'Utz his firstborn, Buz his brother, K'mu'el the father of Aram, Kesed, Hazo, Pildash, Yidlaf and B'tu'el. B'tu'el fathered Rivkah. These eight Milkah bore to Nachor Avraham's brother. His concubine, whose name was Re'umah, bore children also: Tevach, Gacham, Tachash and Ma'akhah.

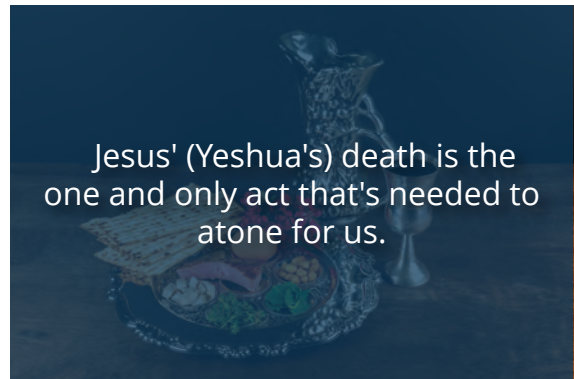


You know we can't help but notice the ram in the thicket can we? God instructed Abraham that this ram was to be a substitute for Isaac and Isaac even carried the wood that would be used for his own sacrificial death.

Just as Jesus (Yeshua) carried that wooden execution device upon His back for his own death. Both did it willingly, but when Jesus (Yeshua) arrived at Golgotha bearing the instrument of His death on his torn bleeding back, unlike for Isaac no substitute was miraculously provided for Him.

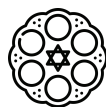
There would be no ram caught by his horns in a thicket for Christ that's because Jesus (Yeshua) was the RAM he was the substitute. He was the substitute for us so his father allowed his son's death to occur for our sake.

So now it's time to partake of that fourth cup that symbolizes that God kept his word. His son was sent, he was executed, and in so doing we are redeemed. This is the fourth cup that brings this Passover Seder to a close because there's no more that needs to be done. Jesus' (Yeshua's) death is the one and only act that's needed to atone for us.



How appropriate then that the Apostle John says that Jesus' (Yeshua's) final utterance was, "It is finished!" No truer words have ever been spoken so you now pick up and hold the cup before you. You're going to offer a blessing "Blessed are you O Lord, our God King of the universe who creates the fruit of the vine and who brings us salvation through his own matchless mercy and grace"

As followers of Christ, worshippers of the God of Israel, some believers in God's eternal word with this final sip we have obeyed the Father's commandment to remember to honor the Passover and to especially to honor our Passover lamb. It is finished.





Happy Passover!

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