



Tabernacle and the Passover

Shadows of Reality

הַמִּשְׁכָּן וְהַפֶּסַח

צִלָּהִים שֶׁל מִצִּיאוֹת

Chuck Russell

Hebrews 8:5 - They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: “See to it that you make everything according to the pattern shown you on the mountain.”

Hebrews 10:1 The law is only a shadow of the good things that are coming—not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship.



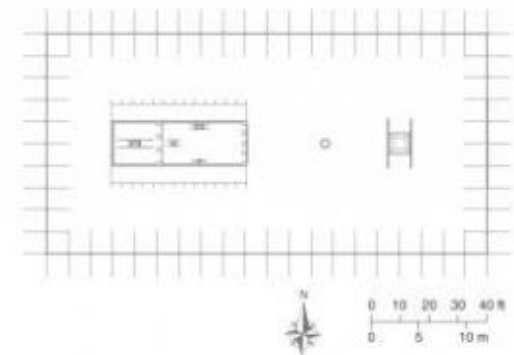
The Tabernacle

The Path to Restoration

Full-size replica of the Tabernacle in the wilderness in Timna Park, in Israel, Captures the humility of the original tabernacle – and the humility of Jesus who had “nothing in his appearance that we should desire him.” God would dwell in the Tabernacle in the middle of the Israelites’ camp.



Tabernacle and Court Architectural Plan



The Most Holy Place of the tabernacle tent was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance).

The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It housed the table (Ex. 25:23–30), the golden lampstand (Ex. 25:31–40; 37:17–24), and the altar of incense (Ex. 30:1–5; 37:25–29).

The veil separating the Holy Place from the tabernacle courtyard was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it (Ex. 26:36–37). It hung on five golden pillars.

The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).

The bronze altar, also known as the altar of burnt offering (Ex. 27:1–8; 38:1–7), was made from a hollow wooden box (7.5 feet/2.3 m long and wide, and 4.5 feet/1.4 m high), overlaid with bronze. It had four horns at its corners. It was transported by means of two poles on its journey through the wilderness.

The entire tabernacle tent was 45 feet (14 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It was a wooden skeletal structure, overlaid with gold, with no solid roof or front wall (Ex. 26:15–29). Five wooden bars (overlaid with gold) passed through rings attached to each frame (Ex. 26:26–30).

The bronze basin with its stand was for ceremonial washings (Ex. 30:17–21; 38:8).

The 30-foot (9.1-m)-wide gated entrance to the courtyard was covered with a screen made from blue, purple, and scarlet dyed yarns that were woven with fine twined linen (Ex. 38:18–20).

The surrounding hangings (fine twined linen curtains connected to pillars and stabilized by guy ropes and pegs) stood about 7.5 feet (2.3 m) high. The 60 wooden pillars were overlaid with bronze, stood in copper sockets, and had capitals overlaid with silver (Ex. 27:9–19; 38:9–17).

The Problem

The history of our disobedience began with our original ancestors who, although being made in the image of God, desired make their own decisions about good and evil, instead of learning from God. The result was death and separation from God.



The Commandments

Mitzvot מצוות

The Commandments are good, but we are not. The Commandments, by themselves, are cannot give us life, rather they condemn us and bring us death. How do we gain life?



THE TABERNACLE

Mishkan מִשְׁכָּן

The purpose of the tabernacle with its rituals was to provide the way to life. But the Tabernacle was only a shadow of heavenly reality to come and would be the place where God would dwell.



The Brazen Altar

Nechosheth mizbeach נְחוֹשֶׁת מִזְבֵּחַ

To get to the Tabernacle, we have to go through the courtyard and first go to the Brazen (bronze) Altar. The blood shed by the sacrifices at the altar would wash the sins of the priests so that they could go into the Tabernacle. We must be clean to enter God's presence. The Brazen Altar was made of acacia wood and bronze. Acacia represents man. Bronze represents judgment.



The Laver

כִּיּוֹר kiyor

The priests had to cleanse their hands and arms before performing any service or act of worship. The physical cleansing symbolized the spiritual cleansing which is essential if we dare to be in God's presence.



BREAD OF PRESENCE

lechem panim לֶחֶם פָּנִים

The Table of Presence was made from acacia wood (representing humanity) overlaid with gold (representing divinity), representing the two-fold nature of Jesus Christ. The Table held the 12 loaves, representing all (the tribes) of Israel. The canister on the table held frankincense, representing the Spirit, to anoint the loaves.



THE LAMPSTAND

Menorah מְנוֹרָה

The only light in the Tabernacle was from the lampstand. Each branch was shaped like almond branches, just as the Lord watches over us. The Menorah light is only light in the Holy Place.



Altar of Incense

Mizbeach ketora מִזְבֵּחַ כֶּטֹרֶת

- The altar was directly in front of the Holy of Holies. The smoke from the burning incense represents the prayer of God's people before Him. The blood on the horns of the altar represents the blood of Jesus who sanctifies our prayers. Once a year the horns were covered with blood from the sin, or atonement, offering.



The Veil

פֹּרֶקֶת poreketh

➔ To enter into the presence of God in the Holy of Holies, one must go through the veil. Entry was forbidden to all except one, the High Priest, and his access was not free: for even he was permitted entry once only per year, on the Day of Atonement, when he brought the blood of the sacrificed goat to sprinkle on the lid (called the Mercy Seat) of the Ark of the Covenant.



Ark of the Covenant

Aron eduth אֲרוֹן עֵדוּת

- The cover of the ark was also called the Mercy Seat ... it was sprinkled with the blood of the lamb of God for the sins of the people. Inside the ark was the rod of Aaron (representing man's rebellion), the tablets with the Commandments (which we cannot keep), and a jar of manna (to represent God's provision).
- The Ark is a picture of Christ bearing our sins. The wood represents the humanity of Christ while the gold represents His deity.





An ordered telling of the Passover

Prophecy through History

History of the Passover

In the original Passover event, the Israelites were slaves in Egypt, and Moses had been sent to bring the Israelites out of Egypt to the promised land. After a series of 9 plagues that did not convince the Pharaoh to let the Israelites go, God sent a tenth plague that killed all the firstborn children of every family – except those families who killed a “Passover lamb” and sprinkled its blood on the doorframe of their house. The Israelites were then to roast the lamb and eat its meat of the lamb along with bitter herbs and bread made without yeast.

History of the Passover

The Bible does not record many Passover celebrations afterward, but after the Israelites were sent into exile by the Babylonians, they began to develop new traditions to the Passover celebration, sometimes adding new elements or using local foods for the Passover elements. But whatever the variations are, the intent of the Passover celebration is to retell the story of the original Passover event and to celebrate God's provision for Israel. Passover celebrations are celebrated in individual homes and guests are often invited. A full celebration usually takes a full evening (a few hours) and includes activities that include children.

History of the Passover

There are now many different variations of the Passover celebrations using different elements for the vegetables, etc. and there are also different ethnic and ideological interpretations of Passover means.

Our version here is Messianic, that is it recognizes that Jesus is the Messiah, and it is shortened.

The Elements of the Seder Plate

The Seder Plate has 6 elements:

Parsley – to represent springtime and hyssop

Matzah – to represent purity and Christ

Horseradish – to represent bitterness

Lamb bone – to represent the Passover Lamb

Hardboiled Egg – to represent mourning

Charoset – to represent the mortar and hard labor
cup of water for washing fingers

cup of salt water (to represent sweat and tears)

4 cups of grape juice

Candle Lighting

hadlakot nerot הַדְּלָקוֹת נֵרוֹת

➡ *The days of creation began with the evening ... with darkness ... but a light was shining in the darkness.*




Leader: The Jews begin their days at sunset. This reminds us that when God created the universe, He told us that “there was evening and morning, the first day ...” The Passover feast is usually celebrated in the first part of this day – the evening. **(light the candles)**

Section 1: As sunset begins the day...

Section 2: ... so Passover begins the revelation to the world of God’s chosen people, the nation of Israel.

All: The candle reminds us of this special time that Passover is celebrated.




Leader: Throughout the centuries traditions were added to the "Haggadah" and nowadays may consist of a series of elaborate ceremonies that last for three weeks and is outlined in the *Seder Haggadah shel Pesach*, Order of the Narrative of Passover

(סֵדֶר הַגִּדָּה שֶׁל פֶּסַח).

All: In this "telling" today, we will tell of the story as we now understand it.

Leader: Baruch Atah Adonai, Eloheinu melech ha-olam (v'rho ha-olam).

Blessed are you Lord our God, King of the Universe, light of the world.




**Baruch Atah Adonai, Eloheinu melech ha-olam
(shehechiyanu v'kimanu v'hisiyanu laz-man hazeh).**

Blessed are you Lord our God, King of the universe, who has blessed us with life, has preserved us, and has enabled us to reach this season.

Section 1: From the beginning, before we were created God had a plan for our lives.

Section 2: From the beginning, God began to work out a plan that would allow us to return to Him.

All: This plan was and, even now, is being revealed to us in God's time.



Leader: Ω *For we know in part and we prophesy in part, but when perfection comes, the imperfect disappears. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me. Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known. (1 Corinthians 13: 9-12)*

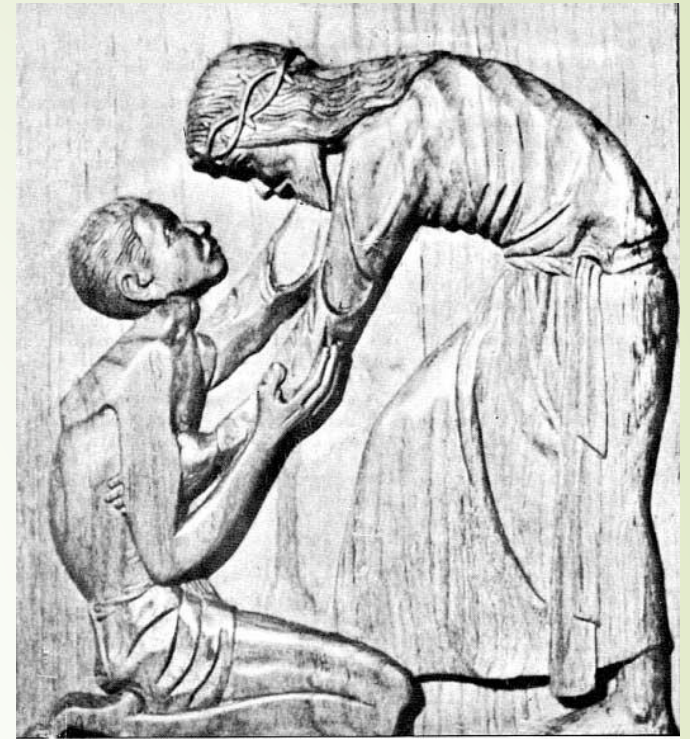
All: God has only revealed His plan to His people only in steps, deliberately but slowly revealing His plan.

Section 1: Even at the beginning of creation after Adam and Eve had sinned, He said to the serpent,

Section 2: κ" *And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."* (Genesis 3:15)


sanctification

*We come to Jesus as we are,
unclean and unworthy, but Jesus is
able to make us healthy, whole ...
and holy.*



Leader: Let us remember the Lord who has brought us out of slavery and into His grace.

Section 1. " *Therefore say to the Israelites: I am the LORD and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them and will redeem you with an outstretched arm and with mighty acts of judgment. (Exodus 6:6)*



Section 2. ᵿAnd I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob. I will give it to you as a possession. I am the LORD.'" (Exodus 6:8)

Section 1. Ω Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. (Ephesians 1: 3)

Section 2. Ω For he chose us in him before the creation of the world to be holy and blameless in his sight. (Ephesians 1: 4)

All. Ω In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace (Ephesians 1: 7)



Leader: (Lift the cup of wine)

Baruch Atah Adonai, Eloheinu melech ha-olam (bore p'ri hagafen).

Blessed are you LORD our God, King of the Universe, creator of the fruit of the vine.

Baruch Atah Adonai, Eloheinu melech ha-olam (shehechianu v'kimanu v'hitsianu laz-men hazeh).

Blessed are you LORD our God, King of the Universe, who has preserved us, sustained us, and brought us to this season.

All. (All partake of the first cup)

Washing


urchatz רחצה

Jesus washed the feet of his disciple Peter. Just before partaking of the Last Supper, Jesus washed His disciples' feet, declaring that unless He washed them then they could not have anything to do with Him.



Leader: God requires purity among His people. New Covenant believers recognize the cleansing from sin Messiah has brought us. He has washed us and made us clean. It was at that great Passover Seder in the upper room that Jesus washed his disciples' feet.

Section 1. *ⲕ On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity. (Zechariah 13:1)*



All: God says, & "I will sprinkle clean water on you and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you." (Ezekiel 36:25-26)

Section 2. Ω For the Lamb at the center of the throne will be their shepherd; he will lead them to springs of living water. And God will wipe away every tear from their eyes. (Revelation 7:17)


Leader: Ω Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; (John 13: 3)



Section 1: Ω ... so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. (John 13: 4)

Section 2: Ω After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him. (John 13: 5)

Leader: Ω He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" (John 13: 6)



Section 1: Ω *Jesus replied, "You do not realize now what I am doing, but later you will understand." (John 13: 7)*

Section 2: Ω *"No," said Peter, "you shall never wash my feet." Jesus answered, "Unless I wash you, you have no part with me." (John 13: 8)*

Leader: Ω *"Then, Lord," Simon Peter replied, "not just my feet but my hands and my head as well!" (John 13: 9).*

All: Tonight, as we use water to wash our feet or any part of body, we understand that only the blood of Jesus can wash our souls and cleanse our hearts. **(All wash their fingers)**

Green Vegetables

karpas כַּרְפַּס

Parsley is commonly one of the green vegetables used to represent new life and also to remind us of the hyssop that was used by the Israelites to sprinkle the door frames of their houses in order to protect them during the first Passover.



Leader: The green vegetable reminds us of springtime and of newness of life.


Section 1: *And I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh. (Ezekiel 11:19)*



Section 2: Ω *Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! (2 Corinthians 5:17)*


Leader: It also represents the hyssop that was used to sprinkle blood over the doorway. We are reminded that the blood from the sacrifice is for our sins.

Section 1: ⚡ *Then Moses summoned all the elders of Israel and said to them, "Go at once and select the animals for your families and slaughter the Passover lamb. Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. Not one of you shall go out the door of his house until morning. (Exodus 12:21-22)*



Section 2: Ω *But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone. (Hebrews 2:9)*


All: We remember how the people of Israel needed to put their faith into action and take the initiative to sprinkle the blood on the doorframes of their houses so that they would be protected. And we remember how we need to respond in faith and truly put our trust in God.



Section 1: Ω *Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be" (Romans 4:18)*


Section 2: Ω *Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, being fully persuaded that God had power to do what he had promised. (Romans 4:20, 21)*

Leader: Salt water represents the sweat and tears shed during the slavery. The sweat and tears remind us also of the sweat and tears that were shed while we were in bondage to sin.



All: With this salt water, we remember the sweat and the tears suffered while the people of Israel were slaves in Egypt. And we think of the misery we suffered while we were slaves to our own sin. But we look forward to when our tears will be turned to joy.


Section 1: *ⲭThe LORD said, "I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. (Exodus 3:7)*



Section 2: *ⲭ So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey (Exodus 3:8)*

Section 1: *ⲭ And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. (Exodus 3:9)*

Section 2: *Ω I tell you the truth, you will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy. (John 16:20)*



Section 1: Ω *A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world. (John 16:21)*

Section 2: Ω *So with you: Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy. (John 16:22)*

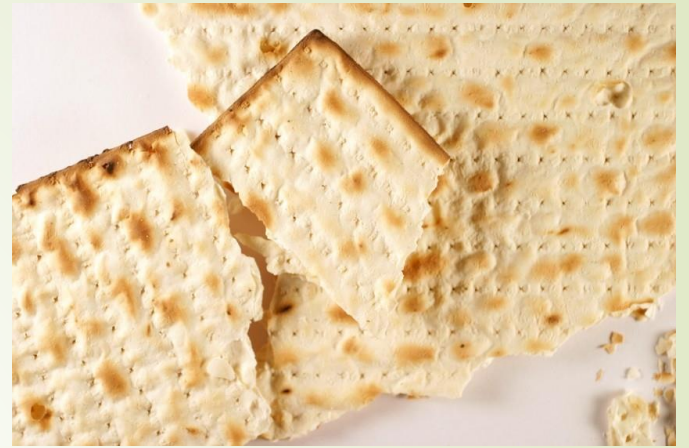
Leader: Baruch Atah Adonai, Eloheinu melech ha-olam (bore p'ri ha-adamah).

Blessed are you LORD our God, King of the Universe, who creates the fruit of the ground.

All: (All dip the parsley in salt water and then eat the vegetable.)


Dividing yachatz יָחַצ

One of the wafers is broken and hidden for use later as the “Afikomen” (אַפִּיקֹמֶן). It is only after the meal is finished that the broken matzah, representing the body of Christ is shared.



Leader: The matzah, or unleavened bread reminds us of purity, that is, the matzah has no leaven in it, reminding us of the one who was without sin.

All: Ω *Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. (Luke 22:7)*




Leader: The matzah bread has holes in it representing the sacrifice that was pierced for our transgressions.

Section 2: Ω *Get rid of the old yeast that you may be a new batch without yeast—as you really are. For Christ, our Passover lamb, has been sacrificed. (1 Corinthians 5:7)*

Section 1: Ω *Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth. (1 Corinthians 5:8)*


Leader: With the matzah, we remember how the people of Israel needed to be ready to leave Egypt hurriedly and how they needed a perfect sacrifice.



Section 1: *ⲭ The Egyptians urged the people to hurry and leave the country. "For otherwise," they said, "we will all die!" So the people took their dough before the yeast was added, and carried it on their shoulders in kneading troughs wrapped in clothing. (Exodus 12:33-34)*

Section 2: *Ω But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin. (1 John 1:7)*


All: The matzah reminds us that the Messiah is with us now in spirit and that he will return in bodily form when he comes to establish his kingdom



Leader: The three matzah remind us of the Holy Trinity: The Father, Son and Holy Spirit.

Section 1: Ω *Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father."* (Galatians 4:6)

Section 2: Ω *He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again.* (Mark 8:31)



Leader: Forgive us, Lord, We know not what we do.

(Break the middle matzah)

As Jesus was buried for three days so shall we hide the matzah.

(Wrap the matzah in a napkin and hold it up.)

This is the "afikomen". We will reclaim this portion at the end of the Seder. This will be the last morsel of food we consume tonight.

(Place the "hidden" matzah on the table)

Preacher

magid מַגִּיד

*Depiction of the nation of Israel
crossing the Red Sea.*



Leader: (Lift up the plate of matzah) This is the bread of affliction our fathers ate in the land of Egypt. All who are hungry, let them come and eat. All who are needy, let them come and celebrate with us.


(Return the plate of matzah to the table)

THE STORY OF THE PASSOVER

Leader: From the beginning the Creator had a plan to redeem His people from sin and death and to make them a people for himself, for his own glory and praise.

Section 1: God called Abraham to leave Haran and to travel to the land God would show him and promised him that He would bless the world through his descendants.

Leader: Indeed Abraham would become *κ"the father of many nations"* (Gen. 17:5). *κBy faith Abraham believed God and it was credited to him as righteousness (Gen. 15:6).*




Section 2: God told Abraham: *“Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years. But I will punish the nation they serve as slaves, and afterward they will come out with great possessions”* (Gen. 15:13).

Leader: God made a covenant with Abraham and promised the Land of Israel to his descendants.

Section 1: The covenant of blessing was renewed with Jacob who was promised that *“All peoples on earth will be blessed through you and your offspring.”* (Genesis 28:14)

Section 2: Jacob’s name was changed to “Israel,” meaning “he who has wrestled with God.”




Leader: One of Israel's twelve sons, Joseph, had dreams that his brothers would bow down to him. Joseph's brothers then became angry with him and sold him into slavery.

Section 1: But God used this for His plans and Joseph was raised to the highest position in all Egypt, next to Pharaoh.

Section 2: The children of Israel settled in Egypt to avoid a great famine. Joseph said, *“You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives”* (Gen. 50:20).


Section 1: Several generations after Joseph lived, the Pharaohs made the Israelites into slaves, using them to build the pyramids and other buildings



Leader: Despite the oppression, God blessed the Israelites and they had very many children and grew into a large nation. But they were a large nation that was in exile from the land God had given them.

Section 1: The Pharaoh grew nervous at the number of Israelites and commanded the midwives to kill all the newborn boys, throw them in the river. The midwives found excuses for not being able to carry the commands and the nation grew.


Section 2: One mother, in order to protect her newborn baby boy, placed him in a basket coated with pitch and placed the basket among the reeds in the river.



Leader: The baby's sister, Miriam, watched the basket until she saw one of the Pharaoh's daughters come to bathe in the river. The princess rescued the boy and decided to adopt him. She named him Moses.

Section 1: When Moses was 40, he killed an Egyptian for beating a Hebrew slave and then fled to Midian for fear of his life.

Section 2: *⌘ The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. God heard their groaning and he remembered his covenant with Abraham. (Exodus 2:23-25)*




Section 1: After 40 years in Midian, God called Moses to lead the Hebrews out of Egypt and take them to the land He had promised them.

Section 2: So we see that the redemption from Egypt was based upon the covenant with Abraham. The Abrahamic covenant is the foundation upon which the Mosaic covenant is built.

Section 1: In order to convince the Pharaoh to "let His people go," God had to use many plagues.

Section 2: The last plague killed all the firstborn sons in all the households in Egypt, except for those households whose doorframes were sprinkled with the blood of one-year-old male sheep without defect. Those houses would be "passed over."




Section 1: After that last plague, the Pharaoh let the Hebrews go. After the Hebrews were on their way, the Pharaoh changed his mind and chased after them.

Section 2: However, God prevented the Egyptians from reaching the Hebrews and parted the waters of the "Sea of Reeds" so that the Hebrew nation could cross over.

Leader: After the Hebrews had crossed over, the sea on dry ground, the Lord brought back the sea on the Egyptians who were in pursuit.

Section 1: Many saw and feared the LORD. After God led Moses and the Israelites out of Egypt, He gave them many instructions on how to live and how to worship.




Section 2: God had an important message for the Jews. Initially, the Passover was a remembrance of the Passover lamb that protected the firstborn of all the households.

Leader: Finally, in the fullness of time, God sent the Messiah to bring deliverance from bondage to sin and death. He has become the Passover Lamb for all people. He was sacrificed that we might be spared God's judgment. He rose again, conquering death, and providing newness of life in freedom from sin's bondage and in service to God.

THE TEN PLAGUES

Leader: Let us recite the ten plagues. Our joy, like the wine, is diminished when we consider the judgment on those did not believe.



All (slowly): (As each plague is recited, dip a finger into the wine and shake a drop onto the plate) Blood, frogs, gnats, flies, cattle disease, boils, hail, locusts, darkness, slaying of the firstborn.

Leader: May we be warned not to harden our hearts as did Pharaoh!

All: (All lift their cups of wine) Let us therefore thank, praise, worship, exalt, honor and love the One who brought about miraculous redemption for our forefathers and for us! **(All put their cups of wine back on table)**

Leader: In every generation let each one consider it as if he had himself come out of Egypt. God brought us from slavery to freedom, from sorrow to joy, from darkness to *Messiah's* light, from sin to service, from death to life. Let us therefore worship Him with joy!

Praise

hallel הלל

The singer-songwriter who became King David wrote most of the Psalms.




Leader: *ⲕPraise the LORD. Praise, O servants of the LORD, praise the name of the LORD.(Psalm 113:1)*

All: *ⲕLet the name of the LORD be praised, both now and forevermore. (Psalm 113:2)*

Leader: *ⲕFrom the rising of the sun to the place where it sets the name of the LORD is to be praised. (Psalm 113:3)*

All: *ⲕThe LORD is exalted over all the nations, His glory above the heavens. (Psalm 113:4)*



**Leader: Baruch Atah Adonai, Eloheinu melech ha-olam
(bore p'ri hagafen).**

Blessed are you LORD our God, King of the Universe, creator
of the fruit of the vine.

All: Baruch Atah Adonai, Eloheinu melech ha-olam.

(All partake of the second cup).



Bitter Herbs

מרור maror




Bitter herbs can be found all over the world and are used in local cuisines on the Passover.

Leader: The bitter herbs remind us of the bitterness of slavery and of the bitterness of slavery to sin.

Section 1: With the bitter herbs, we remember the bitterness of the people of Israel as they lived as slaves to the Pharaoh. And we think of the bitterness of our hearts while lived under the tyranny of sin.

Leader: But we look forward to the release from bitterness we can have because of the forgiveness of God



Section 1: *⌵ Therefore, say to the Israelites: 'I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment.*
(Exodus 12:2-3)

Section 2: *⌵ Moses reported this to the Israelites, but they did not listen to him because of their discouragement and cruel bondage. (Exodus 12: 9)*


Section 1: **Ω** *We know that the law is spiritual; but I am unspiritual, sold as a slave to sin. I do not understand what I do. For what I want to do I do not do, but what I hate I do.*
(Romans 7:14, 15)



Section 2: Ω *Because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death ...*
(Romans 8:2)

All: Ω *... that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. (Romans 8:21)*


Section 1: Charoset reminds us of the mortar for bricks used to build the Pharaoh's cities. Until the Lord returns, we are reminded that, in this life, our labor will be hard work and remember the mortar with which the people of Israel made bricks for the buildings and monuments for the Pharaoh. And we think of the labor we have done for things that will perish.




Section 1: *⌘ That same day Pharaoh gave this order to the slave drivers and foremen in charge of the people: "You are no longer to supply the people with straw for making bricks; let them go and gather their own straw. (Exodus 5:6-7)*


Section 2: *⌘ But require them to make the same number of bricks as before; don't reduce the quota. They are lazy; that is why they are crying out, 'Let us go and sacrifice to our God.' Make the work harder for the men so that they keep working and pay no attention to lies." (Exodus 5:8-9)*

All: But we look forward to the treasures we can receive which will never perish

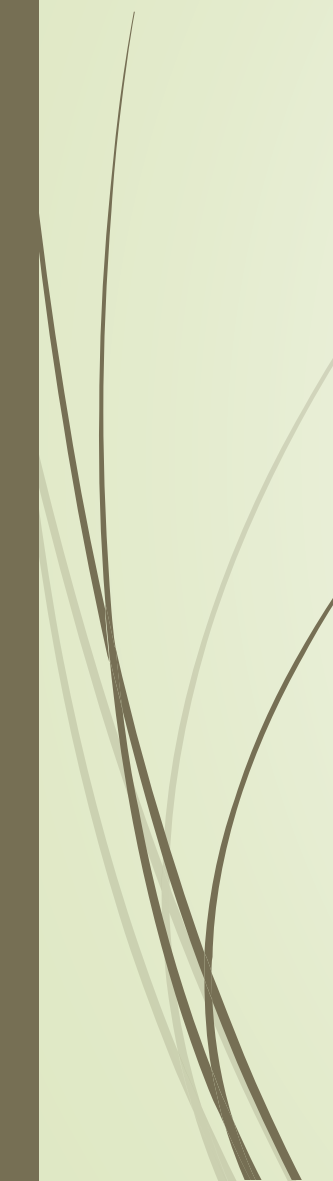



Section 1: Ω *Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead and into an inheritance that can never perish, spoil or fade—kept in heaven for you who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time. (1 Peter 1:3-5)*





Section 2: Ω *In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. These have come so that your faith—of greater worth than gold, which perishes even though refined by fire—may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed. Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy for you are receiving the goal of your faith, the salvation of your souls. (I Peter 1: 6-9)*





All: Let us remember that it was by a dipping that the Messiah revealed who would betray him.

Section 1: *Ω Jesus answered, "It is the one to whom I will give this piece of bread when I have dipped it in the dish." Then, dipping the piece of bread, he gave it to Judas Iscariot, son of Simon. (John 13:26)*

Leader: Baruch Atah Adonai, Eloheinu melech ha-olam (asher kideshanu b'mitzvotav v'tsivanu al alchilat maror).

Blessed are you LORD our God, King of the Universe, who sanctified us with his commandments and commanded us concerning the eating of the bitter herb.

All: (All dip matzah into the bitter herb, then into the charoset, and eat.)

Table is set

shulchan orech שֻׁלְחָן אֹרֶחַ


It would be better to say, that the table has been set for us. Jesus, the Lamb of God, has sacrificed Himself for us and has prepared a place for us in heaven.



Leader: The lamb is a memorial of the Passover lamb that protected all the firstborn of all the households that sacrificed a lamb and sprinkled its blood on the doorposts.

Section 1: *ⲕThe LORD said to Moses and Aaron in Egypt, "This month is to be for you the first month, the first month of your year. (Exodus 12:1)*

Section 2: *ⲕTell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. (Exodus 12:2)*




Section 1: *⌘ If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. (Exodus 12:3)*

Section 2: *⌘ You are to determine the amount of lamb needed in accordance with what each person will eat.
(Exodus 12:4)*


Section 1: *⌘ The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. (Exodus 12:5)*

Section 2: *⌘ Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight. (Exodus 12:6)*



All: Ω *The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!" (John 1:29)*

Leader: But now, we know that this lamb was also a prophecy of the one who is called the Lamb of God who came to take away the sins of the world. So now we think of the sacrifice God had made on our behalf so that we do not have to die for our own sins.



Section 1: Ω *Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death. (Romans 8:1-2)*

Section 2: Ω *Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. (Hebrews 10:11)*

Section 1: Ω *But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God. (Hebrews 10:12)*

Section 2: Ω *Since that time he waits for his enemies to be made his footstool, because by one sacrifice he has made perfect forever those who are being made holy. (Hebrews 10:13-14)*



Each table: (Pass around the the lamb bone)

**Leader: Baruch Atah Adonai, Eloheinu melech ha-olam
(sh'hakol nihiyeh bid'varo).**

Blessed are you LORD our God, King of the Universe, by
whose word all things exist.




Main meal beitzah (ביצה)



The broken shells remind us of the destruction of the temple, but the egg reminds us the new life that proceeded from the death of Jesus, the new life we now have in Him.

Leader: Passover is one of three pilgrim festivals. During these festivals, a festival offering called the Chagigah, was brought to the Temple and eaten as the main course of the Seder meal. Today, instead of a second piece of meat, we use a roasted egg - which is traditionally a symbol of mourning - to remind us of the destruction of the Temple.

Section 1: The first day of Passover falls out on the same day of the week as 9th day of the fifth month, the day of mourning for the destruction of the Temple.




Section 2: *κ 19 They set fire to God's temple and broke down the wall of Jerusalem; they burned all the palaces and destroyed everything of value there. (2 Chronicles 36:19)*

Section 1: *Ω Jesus left the temple and was walking away when his disciples came up to him to call his attention to its buildings (Matt 24:1)*

Section 2: *Ω 'Do you see all these things?' he asked. 'Truly I tell you, not one stone here will be left on another, every one will be thrown down. (Matt 24:2)*

.



All: Ω *Jesus answered them, “Destroy this temple, and I will raise it again in three days.” (john 2:19)*

Leader: We mourn the destruction that our sins have caused. We mourn that it was necessary for Jesus to die on our behalf.

Section 1: But we rejoice in the faithfulness of God who will rescue us from our sins.

Section 2: And the symbol of mourning is also the symbol of life.

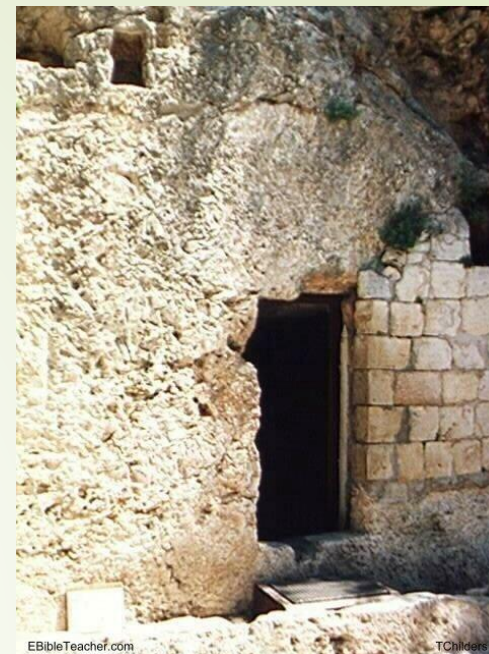
Leader: We will now pause to enjoy the main Passover meal and continue the presentation after we have begun eating.

All: (take some time to enjoy the meal before we continue)


Hidden

tsafun תְּסַפֵּן

Not the tomb traditionally assumed for Jesus but one similar to the one described in the Bible.



Leader: (Retrieves the afikomen, breaks it and gives a piece to everyone) We have now come to the eating of the afikomen.



All: The afikomen represents the Passover Lamb, broken for us.

Leader: The afikomen is without leaven, even as the Passover lamb was to be without defect. Blessed are you Lord our God, who has caused bread to come forth from the earth. The Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it.

All: For Jesus would be broken for us.

Leader: Ω *After the bread was broken Jesus said, 'This is my body which is for you. Do this in remembrance of me.(I Corinthians 11:23)*

All: (All eat the afikomen.)


Grace after the meal

בָּרַךְ
barech

Jesus, after his resurrection at the home of the disciples that he encountered on the way to Emmaus. As they were eating, after he broke the bread, their eyes were “opened” and they finally recognized him.



Leader: May we remember your mercy and receive the merit of Jesus our Messiah in his life of obedience, sacrificial death, and resurrection on our behalf.



All: *“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. 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. (Jeremiah 31:32)*

Leader: Baruch Atah Adonai, Eloheinu melech ha-olam.

Blessed are you Lord our God, king of the universe, who created the fruit of the vine.' **Ω** *In the same way he took the cup also, after supper, saying, 'This cup is the new covenant in my blood. Do this, whenever you drink it, in remembrance of me.'*" (I Cor 11:25)




All: Baruch Atah Adonai, Eloheinu melech ha-olam.

(All drink the third cup)

Leader: *℣He grew up before Him like a tender shoot and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. (Isaiah 53: 2)*

All: *℣He was despised and rejected by men, a man of sorrows and familiar with suffering. (Isaiah 53: 3)*

Leader: *℣Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. (Isaiah 53: 4)*



All: *χBut he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.*
(Isaiah 53: 5)

Leader: *We all, like sheep have gone astray, each of us has turned to his own way; and the lord has laid on him the iniquity of us all.* (Isaiah 53: 6)

Baruch Atah Adonai, Eloheinu melech ha-olam.

Blessed are you Lord our God, king of the universe, who created the fruit of the vine.

All: Baruch Atah Adonai, Eloheinu melech ha-olam.
(All drink the fourth cup)


The cup of Elijah קוס אליהו kos elaiyah

At the Passover Seder, a place is reserved for Elijah. The expectation is that someday he will come to join in the feast.



Leader: There is the expectation that the Messiah will come at Passover. Malachi told us Elijah would come to prepare the way for Messiah. *"See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse."* (Malachi 4:5-6)

All: We leave a place for Elijah and open the door to invite him to the feast.




Leader: The process of redemption began in Egypt and comes to completion with the coming of the Messiah.

Section 1: God sent the prophet John the baptizer in the spirit of Elijah to prepare the way for Messiah

Section 2: *Ω For all the Prophets and the Law prophesied until John. And if you are willing to accept it, he is the Elijah who was to come. He who has ears, let him hear. (Matthew 11:13-15)*

Leader: Messiah came as the ultimate and universal Passover Lamb.


All: It was Passover, the time that the lambs were being slain, that the Messiah suffered and died to pay for our sins.



Leader: Even as hyssop was used to apply the blood of the Passover Lamb to the doors of the Israelites, so hyssop, with vinegar, was lifted up to Jesus' lips as he died to provide the finished redemption. **Ω** *Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty." (John 19:28)*

Section 1: *A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. . (John 19:29)*

Section 2: **Ω** *When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit. (John 19:30)*



Section 1: Messiah our Passover Lamb has been sacrificed for us.

Section 2: Christ our Passover Lamb has been sacrificed for us.

Section 1: Jesus, Son of Man, Son of God, the Lamb of God,


Section 2: the Light of the World, our Hope and our Redeemer



All: has been sacrificed for us.

Section 1: Ω *Get rid of the old yeast that you may be a new batch without yeast—as you really are. For Christ, our Passover lamb, has been sacrificed. (1 Corinthians 5:7)*


Section 2: Ω *Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth. (1 Corinthians 5:8)*



Leader: Messiah came as the ultimate and universal Passover Lamb.

All: It was Passover, the time that the lambs were being slain, that the Messiah suffered and died to pay for our sins.

Leader: Even as hyssop was used to apply the blood of the Passover Lamb to the doors of the Israelites, so hyssop, with vinegar, was lifted up to Jesus' lips as he died to provide the finished redemption. **Ω** *Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty." (John 19:28)*



Leader: John had come in the spirit of Elijah, but now we wait for the Messiah to come again.

Section 1: Ω *And while they were gazing into heaven as he went, behold, two men stood by them in white robes, ... (Acts 1:10)*

Section 2: Ω *... and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven." (Acts 1:11)*


Praise

הלל hallel

Unlike our popular culture, the Bible commonly depicts some of the angels as warriors.



Leader: There is the expectation that the Messiah will come at Passover. Malachi told us Elijah would come to prepare the way for Messiah. *"See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse."* (Malachi 4:5-6)




All: We leave a place for Elijah and open the door to invite him to the feast.

Leader: *λI love the LORD, for He heard my voice; he heard my cry for mercy. Because he turned his ear to me, I will call on Him as long as I live. (Psalm 116:1-2)*

All: *λI will give thanks, for you answered me; you have become my salvation. (Psalm 118:21)*

Leader: *λPraise the LORD, all you nations; extol him all you peoples. (Psalm 117:1)*

All: *λThis is the day that the LORD has made; let us rejoice and be glad in it. (Psalm 118:24)*



Leader: *κ O LORD, save us; O LORD, grant us success.*
(Psalm 118:25)

All: *κ Blessed is he who comes in the name of the LORD.*
(Psalm 118:26)




Accepted **nirtzah** נִרְצָח

It is so hard to picture the Lamb of God, as described in Revelation, being worshipped by all creatures. This detail of the Van Eyck's work, shown here, tries to represent that moment in heaven.

Section 1: Ω *After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. (Revelations 7:9)*






Section 2: Ω *They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and to the Lamb." (Revelations 7:10)*

Section 1: Ω *Never again will they hunger; never again will they thirst. The sun will not beat upon them, nor any scorching heat. (Revelations 7:16)*

Section 2: Ω *For the Lamb at the center of the throne will be their shepherd; he will lead them to springs of living water. And God will wipe away every tear from their eyes." (Revelations 7:17)*



Leader: We thank and praise the Eternal Spirit for the Passover deliverance of our forefathers from the land of Egypt, and we rejoice that God has brought liberation from sin and death for us through the Messiah, our Passover Lamb.

All: Next year in Jerusalem! Shalom!

שלום



?Questions?

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Comments or questions	
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