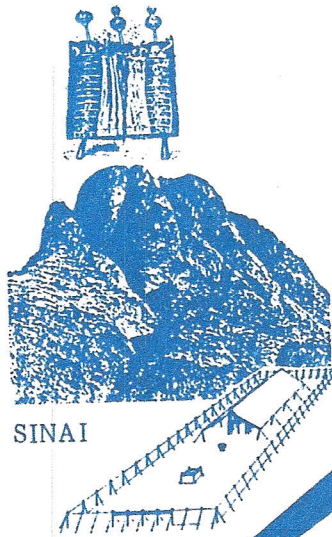


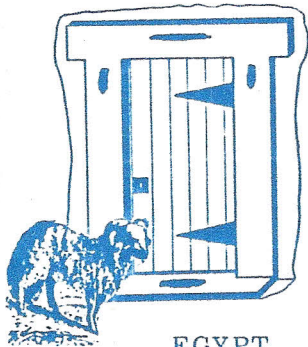
THE MIRACLE → ISRAEL

HAGGADAH

THE NARRATIVE OF PASSOVER



SINAI



EGYPT



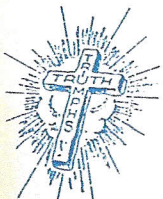
TOWARDS TIMES
OF RESTORATION
OF ALL THINGS

Acts 3:21

הַגְּדָה

THIS YEAR JERUSALEM

(APOLOGETICS 7)



a.polo.get.ics

the branch of theology having to do with the defense and proofs of Christianity

Mount Publications, Rt. 1, Box 298, Morriston, Fla. 32668

The Story of the Passover

Before we start the celebration of the Passover it is necessary that you learn a few important facts. Some of these things may be somewhat disturbing to you at first, as they may differ from what you have been taught. For example, you may have been taught that there are 7 feasts of Israel. Scripture is very plain, there are 3.

EXODUS 23

14 ¶ Three times thou shalt keep a feast unto me in the year.

15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty.)

16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year all thy males shall appear before the Lord God.

- 1 Passover
- 2 Pentecost
- 3 Succoth

Some teach that if a Jew accepts Jesus as the Messiah he does not need to keep the Passover. What does scripture teach?

EXODUS 12

14 And this day shall be unto you ^afor a memorial; and ye shall keep it a ^afeast to the LORD throughout your generations; ye shall keep it a feast ^aby an ordinance for ever.

Then there are those who question whether Gentile Christians should also keep the Passover.

The temple was destroyed in 70 A.D and there are no longer lambs being sacrificed, how can one keep the Passover? Can we omit the lamb sacrifice part? Yes indeed, for Jesus is the lamb sacrifice. But who says you can omit this part? The scriptures shown here are from

COLOSSIANS 2

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

17 Which are a shadow of things to come; but the body is of Christ.

the King James, and Col. 2:16, 17 is not very close to the Greek text. The Gentile "Christians" soon developed a hatred of the Jews and it is often reflected in translations.

"Let not therefore anyone be-judging YOU in eating and in drinking or in*part of-(the)-feast or of-(a)-new-moon or of-Sabbaths, which-things are (a)*shadow of-the-things future, but the body (is) of-the Messiah. Col. 2:16, 17 A Consistent N.T.

But there is much more. "Are-YOU not knowing-absolutely that (a) little leaven is-leavening the total lump? YOU-purge-out the old leaven, in-order-that YOU-might-be (a) new lump, according-as YOU-are unleavened-breads. For even our Passover was-sacrificed, Messiah. So-that*let-us-be-keeping-the-feast not with old leaven neither with leaven of-malice and of-evil, BUT with unleavened-breads of-sincerity and of-truth. 1 Cor. 5:6-8

The "church", the body of Messiah, was at Pentecost, made up entirely of Jews. The first converts from the Gentiles kept the Passover with the Jews. Then the Gentiles began to leave the Passover and keep "love feasts". (See Apologetics 1) These "love feasts" were soon discontinued and the "cup" and "bread" of paganism became, "The Lord's Supper." The LXX, Ps. 95:5 states: "Because all the gods of-the Gentiles (are) little-demons."

Continue in the N.T. "BUT that what-(things) the Gentiles are-sacrificing, they-are-sacrificing to-demons and not to-God, but I-am not willing YOU to-be-becoming partners of-the demons. YOU-are not being-able to-be-drinking (a)*cup of-Jehovah and (a)*cup of-demons; YOU-are not being-able to-be-sharing*of-a-table of-Jehovah and*of-(a)-table of-demons." 1 Cor. 10:20, 21 I believe this passage shows the early mixing of demonic things with the Passover.

It is often taught that Jesus didn't eat the Passover, or that the "Lord's Supper" was on a different night, or perhaps after the regular feast. Let us read some more scripture.

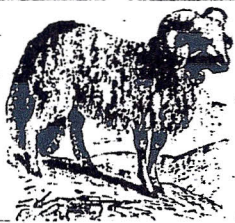
"But the day of the unleavened-breads came, on-which it-was-essential the Passover to-be-being-sacrificed. And he-dispatched Peter and John having-said: Having-proceeded YOU-prepare the Passover for-us, in-order-that we-might-eat." Luke 22:7,8

"And on-the first day of-the unleavened-breads; when they-were-sacrificing the Passover, his disciples are-saying to-him: Where are-you-willing, having-gone-away, we-might-prepare the Passover in-order-that you-might-eat?" Mark 14:12

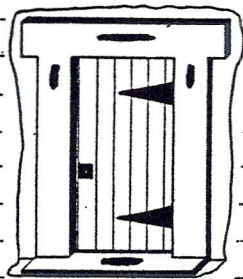
Then we have the statements (και ητοιμασαν το πασχα) "And they-prepared the Passover" Matt. 26:19, Mark 14:16, Luke 22:13.

All attempts to separate Jesus from the keeping of the Passover have underlying, the age old hatred of the Jews. The whole prophetic picture of the Passover would be meaningless. The Passover was given to Israel before the law. The original Passover in Egypt was special and never observed that particular way again. After Jesus was raised from the dead he made this statement: "O thoughtless and slow with-the heart to-be-trusting on all which the prophets spoke: was-it NOT essential the Messiah to-suffer these-(things) and to-go-into his glory?" Luke 24:25,26

In Luke 24:27 we find Jesus began his explanation with Moses.



Sheep or



Goat

Exodus 12:6 The whole assembly shall kill it. Why not them?

Talmud, Pesachim 78b p.408 How do we know that all Israel can discharge [their obligation] with one Passover-offering? Because it is said, and the whole assembly of the congregation of Israel shall kill it at dusk: does then the whole assembly kill? Surely only one kills! But it teaches that all Israel can discharge [their duty] with one Passover-offering.

Talmud, Kiddushin 41b p.206 How do we know that a man's agent is as himself? Because it is said, and the whole assembly of the congregation shall kill it [the Passover sacrifice] at even: does then the whole assembly really slaughter? surely, only one person slaughters [an animal]: hence it follows that a man's agent is as himself.

EXODUS 12

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

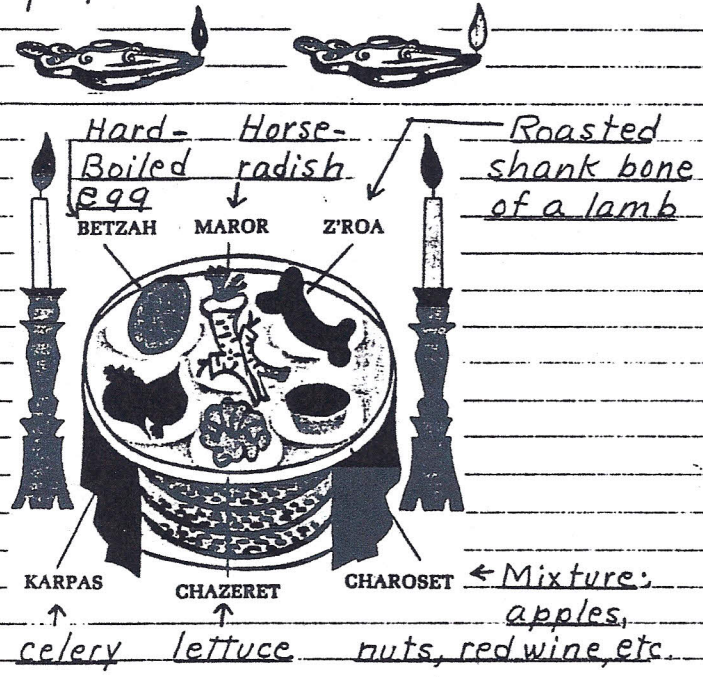
11 And thus shall ye eat it: with your loins girded, your shoes on your feet; and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover.

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

Exodus 12:6 "---in the evening", literally "between the two evenings," between 3 and 5 P.M. See Pentateuch and Haftorahs p. 254. The Passover is prophetic, looking forward to the lamb, the Messiah, and still further into the future of which we shall see more. (Review page 1, Col. 2:16,17)

It is time now to begin our own celebration. Our service begins with the lighting of the lamps, not candles which have come in from paganism. In our service the matzah is on a separate plate. We will follow the 15 steps of the Passover. The Hebrew titles will remind us that the Passover is Jewish.



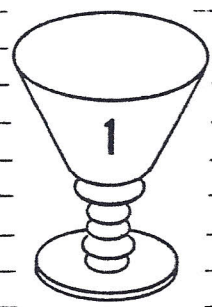
We will follow the 15 steps of the Passover. The Hebrew titles will remind us that the Passover is Jewish.

KADDESH וְקַדְשֵׁנוּ

Sanctify the day

We pour the 1st cup of wine. You pour the wine for the one beside you and then they pour for the next etc. DO NOT DRINK.

This pictures each one as having a servant and looks ahead to the Millennium. We now repeat the blessing together.



Deut. 7

6 For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

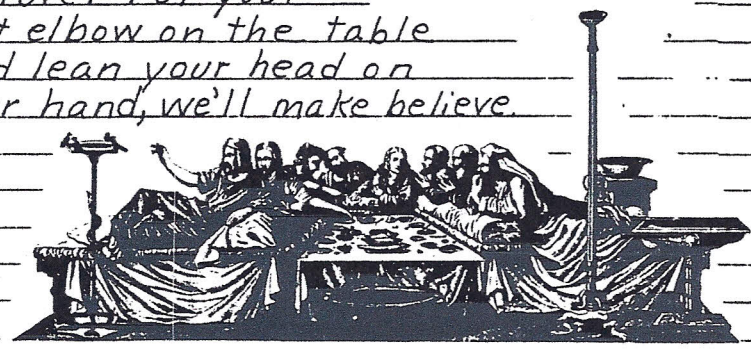
Blessed are You, HASHEM, our God, King of the universe, Who creates the fruit of the vine.

Blessed are You, HASHEM, our God, King of the universe, Who has chosen us from all nations, exalted us above all tongues, and sanctified us with His commandments. And You, HASHEM, our God, have lovingly given us Sabbaths for rest, appointed times for gladness, feasts and seasons for joy.

this Feast of Matzos, the season of our freedom a holy convocation in memoriam of the Exodus from Egypt. For You have chosen and sanctified us above all peoples, and the Sabbath and Your holy festivals in love and favor, in gladness and joy have You granted us as a heritage. Blessed are You, HASHEM, Who sanctifies the Sabbath, Israel, and the festive seasons.

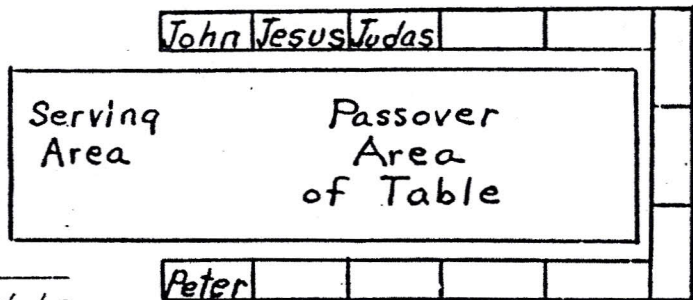
Blessed are You, HASHEM, our God, King of the universe, Who has kept us alive, sustained us, and brought us to this season.

Jesus and his disciples ate the Passover reclined, similar to the picture. Put your left elbow on the table and lean your head on your hand, we'll make believe.



God's miracle - Israel
* DRINK THE FIRST CUP

Note the probable "seating", that is "reclining" arrangement. Jesus said: "With-desire I-desired to-eat this Passover with YOU before I suffer; for I-am-saying to-YOU that no-more by-any-means might-I-eat it till of-one-which it-might-be-fulfilled in the Kingdom of-the God." Luke 22:16. Again we see the Passover is prophetic of the future kingdom.



URECHATZ פתח

← Washing The first washing of the hands is usually only done by the head of the company. It was probably at

this point that Jesus washed the disciples feet. (John 13:2-20) From the probable "seating" arrangement you can see how Jesus could have begun with Peter. (See Life and Times of Jesus the Messiah, Edersheim, Vol. II p. 494) (Also, The Temple, Edersheim, p. 238)

KARPAS כרפס

← Vegetable We all now dip a vegetable (celery or parsley) into salt water, say the blessing together and then eat the vegetable. From a small celery seed has grown the plant-Israel.

Blessed are You, HASHEM, our God, King of the universe, Who creates the fruit of the earth.

Why salt water? The uses of the word "salt" in scripture are very interesting. "YOU-be-walking-around in wisdom toward the(ones) without, buying-out-for-yourselves the season. YOUR word always with favor, having-been-and-still-seasoned with-salt, to-know-absolutely how it-is-essential (for) YOU to-be-answering each one." Col. 4:6, 7. Jesus used salt in reference to Israel.

MARK 9

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.
50 Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

← The word "holocaust" means; a whole burnt offering. "Every sacrifice shall be salted with rock-salt." The salt water may remind us of Israel's suffering.
"but if the salt might-become saltless"

LUKE 14

34 ¶ Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?
35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

← "The salt (is) fine; but if the salt might-become-stupid--" "The salt" is Israel, not Christians; the statement is made by Jesus before the cross. Israel disobeyed God, rejected their Messiah, were cast out of the land. (The word "stupid" is *uwpaiwō - mōrainō*, translated "became fools" Rom. 1:22, "made foolish" 1 Cor. 1:20)

MATTHEW 5

13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

← Note the phrase that is used with parables. Then consider the last half of verse 34.
"ἐν τίνι ἀπυθνήσεται, Why not translate: "In who will-it-be-seasoned?" The Messiah.

← "YOU yourselves-are the salt of-the land; but if the salt might-become-stupid in who will-it-be-salted?" Again, in Messiah. (Consider 2 Kings 2:19-22)

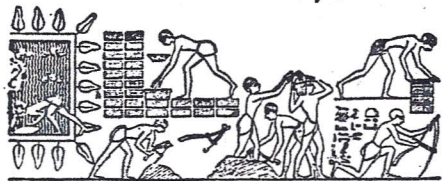
Judas Iscariot is still present. "One of-the twelve, the (one) dipping-in-for-himself with me into the bowl." Mark 14:20.

YACHATZ יָחַץ ← Break the middle matzah, wrap the larger part for the Afikoman. Explain the meaning of the matzah. Not Abraham, Isaac, and Jacob. Not the priests, the Levites, and the people. God the Father, God the Son, and God the Holy Spirit.

MAGGID מַגִּיד ← Narrate the story of the Exodus from Egypt. The broken matzah is lifted for all to see. Israel is free from Egypt, but only a few know that they are truly free only in Jesus the Messiah.

Second cup of wine is poured - DO NOT DRINK.

There are many events of great interest in God's deliverance of Israel but we will deal with those most prophetic. First, a few earlier events. God called Abraham out of Ur of the Chaldees. Abraham was not an Israelite, his son Isaac was not an Israelite. Isaac's son Jacob became the first Israelite by God changing his name. (Gen. 32:28) Israel was formed into a nation in Egypt in the midst of great hardship. At this time



EXODUS 1 God raised up Moses,

13 And the Egyptians made the children of Israel to serve with rigour:
14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.



Not only did God use Moses to lead his people out of the land of Egypt but

Moses wrote about 1/5 of scripture. Israel's 3500 year trust now fulfilling.

This is the bread of affliction that our fathers ate in the land of Egypt. Whoever is hungry — let him come and eat! Whoever is needy — let him come and celebrate Passover! 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!

EXODUS 3

NOW Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

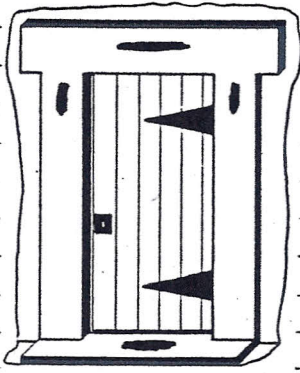
The Son asks the Father these questions.

Why is this night different from all other nights?

1. On all other nights we may eat chametz and matzah, but on this night — only matzah.
2. On all other nights we eat many vegetables, but on this night — we eat maror.
3. On all other nights we do not dip even once, but on this night — twice.
4. On all other nights we eat either sitting or reclining, but on this night — we all recline.

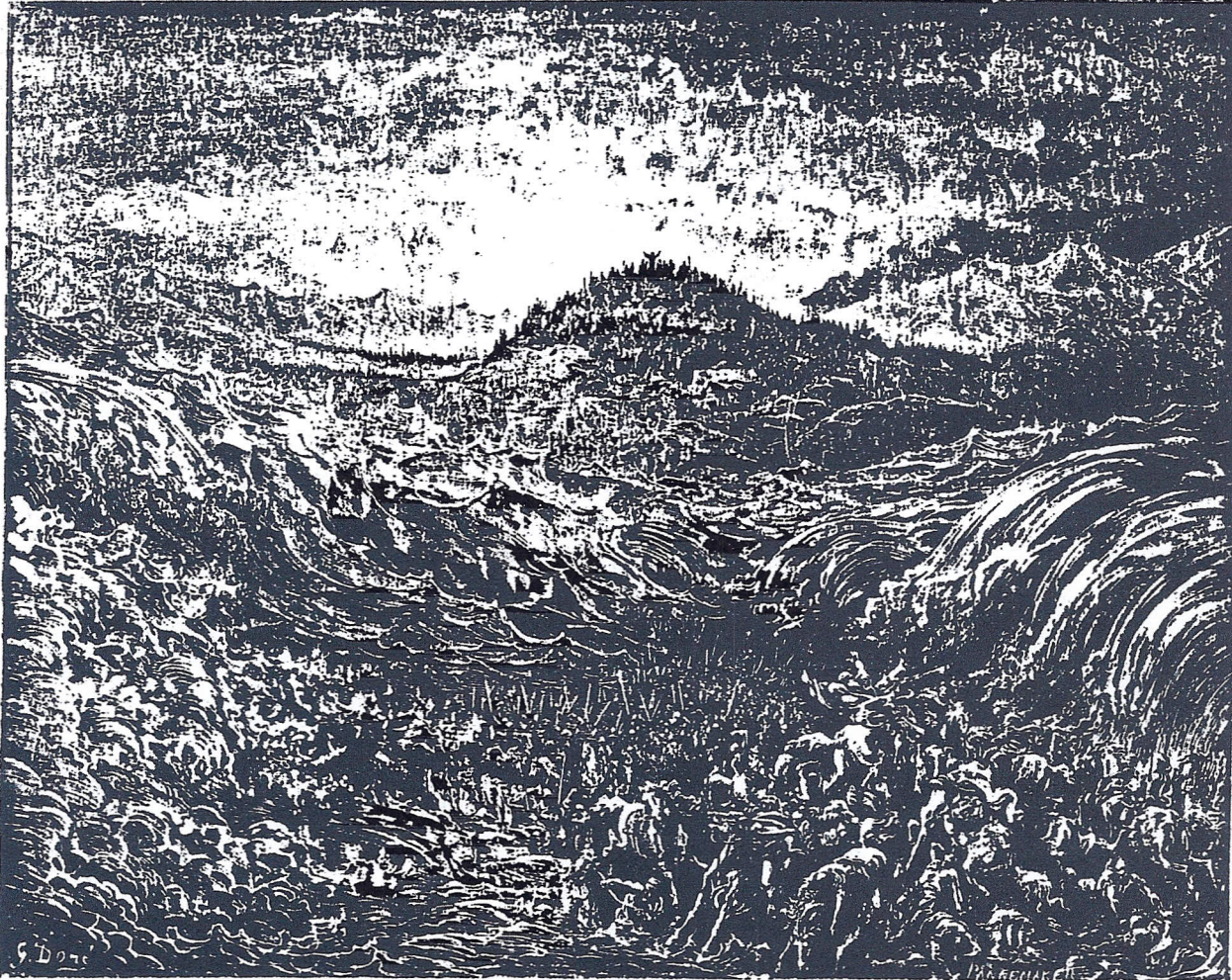


← In 1981 the State of Israel commemorates these events on postage stamps and proves the Word of God true.



The Passover was itself a great miracle. Houses which had blood on the door posts and lintel and in the threshold were passed over. In houses without the blood the firstborn died. If you teach that God loves everybody, this should give you something to think about.

The Israelites left Egypt, over 600,000 men; but were soon pursued by the Egyptian army. God brought Israel through the Red Sea, not only by a great miracle but with the greatest outpouring of the Holy Spirit ever known.



THE EGYPTIANS DROWNED IN THE RED SEA

EXODUS 14

26 ¶ And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, and all the host of

Phâr'-aōh that came into the sea after them; there remained not so much as one of them.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

EXODUS 15

THEN sang' Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

Consider Ex. 15:1

Note Ex. 15:1 "Then sang Moses AND the children of Israel this song unto the Lord, and SPAKE, SAYING, I will SING unto the Lord ---" How could 2,500,000 slaves from Egypt all learn this song at the same time in a few hours? Note how a Bible commentary handles the subject. Then

The Bible Commentary
Vol. I p.310

notice how the Jewish Zohar explains it. Zohar Vol.3 pp. 166,167,168,187

CHAP. XV. 1-18. With the deliverance of Israel is associated the development of the national poetry, which finds its first and perfect expression in this magnificent hymn. It is said to have been sung by Moses and the people, an expression which evidently points to him as the author.

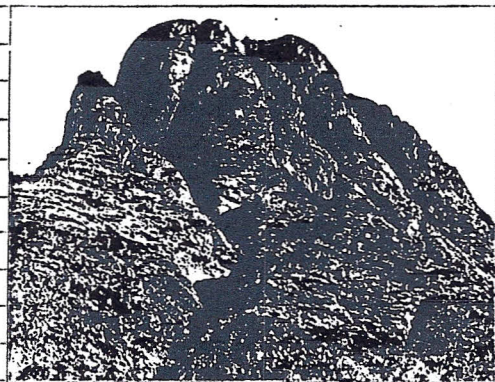
Said R. Simeon: "When the Israelites stood at the Red Sea and sang, the Holy One, blessed be He, revealed Himself to them with all His hosts and chariots, in order that they should know their King who had wrought all those signs and mighty works for them, and that each one of them should perceive of the Divine more than was vouchsafed to any prophet. Should anyone say that they did not know and did not cleave to the Supernal Wisdom, this song that they sang in perfect unison is a proof to the contrary; for how could they, without the inspiration of the Holy Spirit, have all sung together as if through one mouth?"

Consider 1 Cor. 10:1-6 "For I-am not being-willing (for) YOU to-be-being-ignorant, brothers, that our fathers were all under the cloud and all went-through the sea. And they all baptized-themselves with-reference-to the Moses in the cloud and in the sea, and they all ate the same spiritual food, and they all drank the same spiritual drink; for they-were-drinking out-of (a) spiritual rock following, but the rock was the Messiah. --- But these-things became our patterns, ---"

AND SPAKE, SAYING: this repetition denotes that it is to be sung in all generations, in order that it should never be forgotten, for he who is worthy to sing this song in this world shall be worthy to sing it in the world to come, and to declare praises with it in the days of the Messiah, when the Community of Israel will rejoice in the Holy One. "Saying" means saying at the time of the Exodus, saying when Israel was in the Holy Land, saying in exile, saying when Israel will be redeemed, saying in the world to come.

I WILL SING UNTO THE LORD. As stated above, they spoke in the name of the Shekinah, hence the singular. "To the Lord"—to the Holy King.

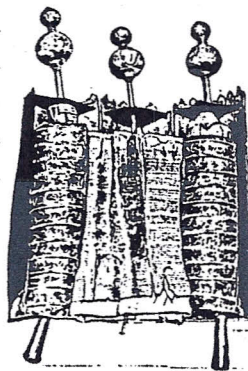
The next great event in Israel's history took place at Mt. Sinai. An event which affected the world, Israel was given God's law, the Torah.



Mt. Sinal

But Israel was given the 5 books of Moses, the Pentateuch, and the plans for the Tabernacle.

The Law was given by God to Moses on two tables of stone, the 10 commandments.



Israel has also recorded the crossing of the Red Sea and the giving of the law on postage stamps. It is significant that the value of these stamps is in shekels. The law was to be kept in the ark of the covenant.

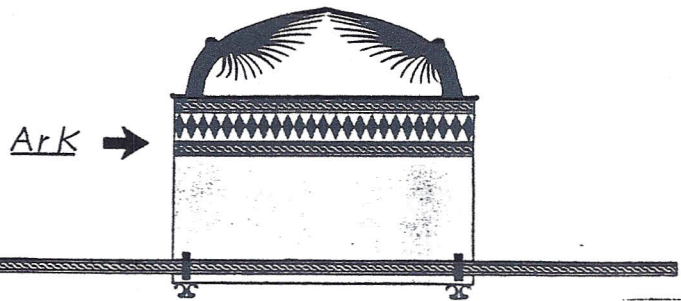


DEUTERONOMY 10

AT that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.
2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

DEUTERONOMY 31

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,
25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,
26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.



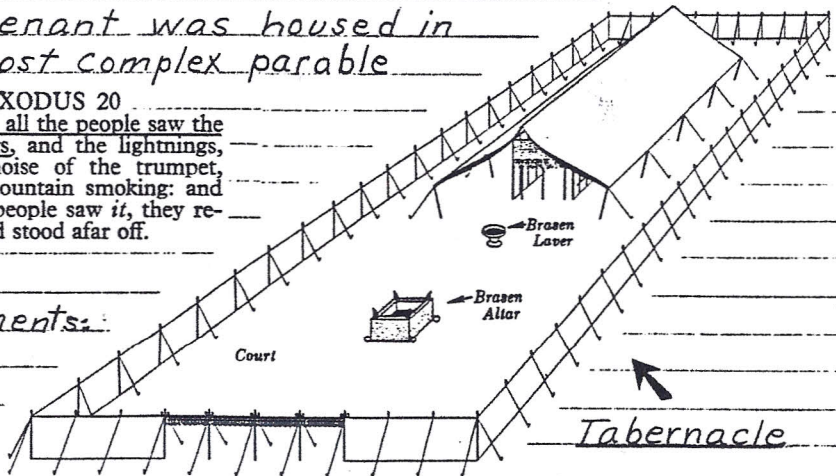
The ark of the covenant was housed in the Tabernacle, the most complex parable in the Bible.

EXODUS 20

18 ¶ And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

EXODUS 20

8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

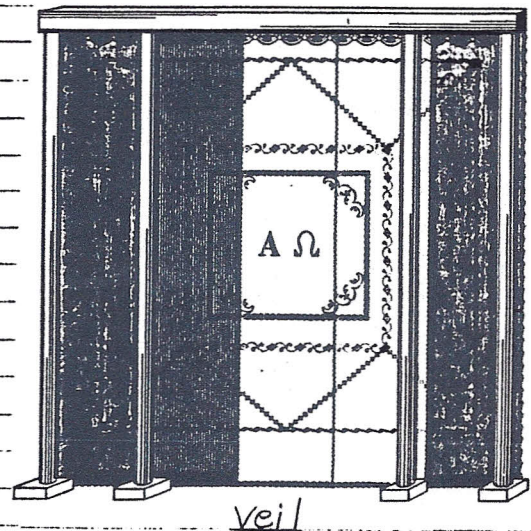


Two remarkable statements: "All the people saw the thunderings" and "All that the Lord hath spoken we will do." But Israel disobeyed, and did not do.

The Zohar Vol.3 p.244

Said R. Abba: 'It is written: "And all the people saw the thunderings" (Ex. xx, 18). Surely it ought to be heard the thunderings? We have, however, been taught that the "voices" were delineated, carved out, as it were, upon the threefold darkness, so that they could be apprehended as something visible, and they saw and heard all those wonderful things out of that darkness, cloud and cloudy darkness; and because they saw that sight they were irradiated with a supernal light, and perceived things beyond the ken of all succeeding generations, and saw face to face (Deut. v, 4).'

The veil between the Holy of Holies and the Holy Place hid the ark from view.



The Zohar Vol.3, p.248

Said R. Jose the son of R. Judah: "The Israelites saw the splendour of the glory of their Lord face to face; and, moreover, there were neither blind, nor lame, nor deaf, among them: they all saw (Ex. xx, 18); they all stood (Ibid. xix, 17); they all heard (Ibid. xix, 8). And of the Messianic Age it says: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. xxxv, 5-6)."

Notice the cover of this book shows the Passover prophetic until the times of restoration of all things. The Zohar also looks forward.

ISAIAH 35

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

From the theocracy offered to Israel by God at Mt. Sinai, Israel drifted further and further away. But the Passover was prophetic of the 1st. coming of the Messiah and is still prophetic of his 2nd. coming. Let us take note of one more specific event before we continue our celebration of this Passover. The translation of the prophet Elijah is important to us on this night for several reasons, but



II KINGS 2

11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

most important is the fact that we believe Elijah will return to earth on a future Passover. *We know from 2 Kings 2:11 that Elijah did not die. *We know from Malachi 4:5, 6 (the last two verses of our O.T.) that Elijah

will return, "before the coming of the great and dreadful day of the Lord."

MALACHI 4

5 ¶ Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

*We know from Matt. 17:1-8, Mark 9:2-8, and Luke 9:28-31 (shown here) that Elijah appeared with Jesus and Moses; and they spoke of Jesus' coming death. *We know from Matt. 17:11-13 that Jesus confirmed the fact that Elijah is yet to come.

LUKE 9

28 ¶ And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

30 And, behold, there talked with him two men, which were Moses and E-li'-ás:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

"On-the-one-hand Elijah is-coming and he-will-restore all-things; on-the-other-hand I-am-saying to-YOU that Elijah already came, and they-came not to-know him thoroughly, BUT they-did with him as-many-things-as they-willed; thus also the son-of-the-MAN is-being-about-to-be-suffering by them. Then the disciples perceived that he-said to-them concerning John the Baptist."

Both John the Baptist and Elijah will be brought up later in our service.

Every Jew must take part in the Passover as though he personally had come out of Egypt.

EXODUS 13

8 ¶ And thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt.

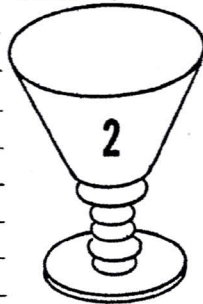
Talmud, Pesachim, 116b, p. 595, Mishnah.

A MAN IS BOUND TO REGARD HIMSELF AS THOUGH

HE PERSONALLY HAD GONE FORTH FROM EGYPT, BECAUSE IT IS SAID, 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.

While we have been narrating some events in Israel's deliverance from Egypt the 2nd cup of wine has been before us on the table. I believe this cup looks back to the blood on the door posts of the houses in Egypt. Let us repeat the blessing together and drink the 2nd cup while "reclining".

Blessed are You, HASHEM our God, King of the universe, Who redeemed us and redeemed our ancestors from Egypt and enabled us to reach this night that we may eat matzah and maror. So, HASHEM our God and God of our fathers, bring us also to future festivals and holidays in peace, gladdened in the rebuilding of Your city, and joyful at Your service. There we shall eat of the offerings and Passover sacrifices (of the Passover sacrifices and offerings) whose blood will gain the sides of Your altar for gracious acceptance. We shall then sing a new song of praise to You for our redemption and for the liberation of our souls. Blessed are You, HASHEM, Who has redeemed Israel.



and drink the 2nd cup while "reclining".

Note especially the part of the blessing underlined in reference to the future. *This cup is before supper.*

Luke 22:17,18 "And having-received (a) cup, having-given-thanks he-

Blessed are You, HASHEM our God, King of the universe, Who creates the fruit of the vine.

said: YOU-take this and YOU-divide with-reference-to yourselves; for I-am-

EZEKIEL 45

21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

saying to-YOU, by-no-means might-I-drink from the now, from the product of-the vine till of-which the Kingdom of-the God might-come." The Passover kept in the new temple to be built in Israel. (Note Luke 22:16 page 4)

RACHTZAH רצח

Blessed are You, HASHEM our God, King of the universe, Who has sanctified us with His commandments, and has commanded us concerning the washing of the hands.

Wash the hands prior to the meal, and repeat the blessing together.

MATTHEW 26

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

Another sign as to who will deliver Jesus over, Judas.

MOTZI מצות

Blessed are You, HASHEM our God, King of the universe, Who brings forth bread from the earth.

Recite the blessing, Who brings forth, over matzah as food. Raise all Matzot on seder plates during blessing.

MATZAH מצה

Blessed are You, HASHEM our God, King of the universe, Who has sanctified us with His commandments, and has commanded us concerning the eating of the matzah.

Now an interesting thing takes place. The top matzah and middle piece of the broken matzah are raised while the bottom is laid aside.

Recite the blessing over Matzah.

Remember on page 5 we showed that the three pieces of matzah represent God the Father, God the Son, and God the Holy Spirit. The matzah representing the Holy Spirit has been laid aside even as the Shechinah, the glory of God, departed from the temple. (Ezk. 8,9) Jesus said "I and the Father we-are unity." John 10:30 The Shema: "Hear, O Israel, Jehovah our Gods is Jehovah a unity." (Deut. 6:4) In respect for God's name

Let their table become into a snare and into a hunting and into an entrapment and into a repayment for them.

Romans 11:9

Israel says, "Hear, O Israel, Adonai our God Adonai is one." But "one" is "unity" and Adonai is "plural".

Note Rom. 11:9 concerning the table. Each person should have a small piece from the top two, and then eat others.

I think that Matt. 26:26 follows next in sequence, "But (as) they (were) eating, the Jesus having-taken the bread, and having-blessed, he-broke-in-pieces and was-giving to-the disciples, and he-said: YOU-take, YOU-eat; this is my body." (Bread is *artos*, masculine; and "this" is *outo*, neuter. They do not go together. "This-thing" or the matzah he was dividing.) "As they were eating" matzah, not the meal itself. This seems important to me because the matzah, "his body" is before the supper and the cup is offered after the supper. Compare 1 Cor. 11: vs. 23, 24 with vs. 25. How can one join these two things into the modern communion without a supper?

MAROR מרור

Blessed are You, HASHEM our God, King of the universe, Who has sanctified us with His commandments, and has commanded us concerning the eating of Maror.

← Recite together the blessing for the eating of the bitter herbs; horseradish. *The Family Haggadah, p. 51*: "The maror symbolizes the bitterness inflicted by the Egyptians."

KORECH כורעך

In remembrance of the Temple we do as Hillel did in Temple times: he would combine Passover offering, matzah and maror in a sandwich and eat them together, to fulfill what is written in the Torah (Numbers 9:11): They shall eat it with matzos and bitter herbs.

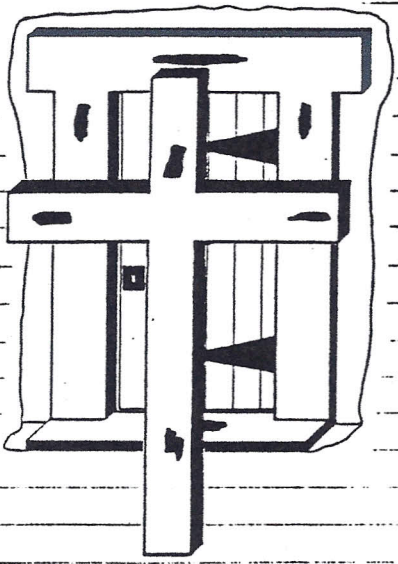
← Sandwich
The Family Haggadah, p. 51
The bottom (thus far unbroken) matzah is now taken. From it, with the addition of other matzos, each participant receives a half-egg volume of matzah along with an equal volume portion of maror (dipped into charoses which is shaken off). The following paragraph is recited and the 'sandwich' is eaten while reclining.

Charoses:
(literally potter's clay)
"Resembles the mortar with which our ancestors built Egyptian cities."

SHULCHAN ORECH שולחן אורעך ← The table prepared

While the meal is proceeding, conversation should concern the Passover, and in our case the Passover as Jesus celebrated it, transforming it into an "Imperial Supper." Wordly things have no place at the Passover.

TZAFUN תזפון ← Hidden



We come now to the eating of the Afikoman (desert) which has been hidden all during the seder. On page 10 under MATZAH we already ate part of the broken middle matzah.

► Why would you break the middle matzah? ◀

Why did we hide a half of the matzah between two pillows? Why was the piece wrapped? The first half of the matzah, the deliverance from Egypt, is plain. The second half; the death, burial, and resurrection of Jesus, Israel's Messiah, is still hidden to most Jews. No wonder it is no longer "matzah", but Afikoman (desert). No wonder nothing else is supposed to be eaten after the Afikoman.

BARECH

← Blessings after the meal.

Pour the 3rd cup - DO NOT DRINK

LUKE, 22.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you *

21 † But, behold, the hand of him that betrayeth me is with me on the table.

I. CORINTHIANS, 11.

24 And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

← Note that "after supper" Judas was still present. For Jesus to have told Judas to leave before the Passover was finished, would have been to be telling Judas to violate God's command.

← There is time between vs. 24 and 25. The matzah was given before the meal. (See top of page 11)

← The cup is after supper. This cup, is the 3rd. cup of Passover. "This cup is the new-quality covenant in my blood."

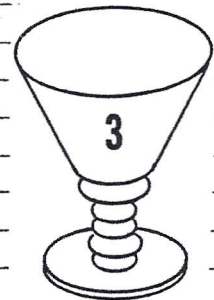
← This matzah and 3rd. cup are only items of Passover; once each year. At this point we are given a serious warning. You are your own judge.

* From Luke 22:20 above: "being-shed in-behalf-of YOU."

"YOU" - the apostles first; but Israel as represented by the apostles. (Not repeated in Cor.)

Approximately 18 hours after the apostles (including Judas) had drunk this cup Jesus shed his blood and the veil of the temple was rent from top to bottom.

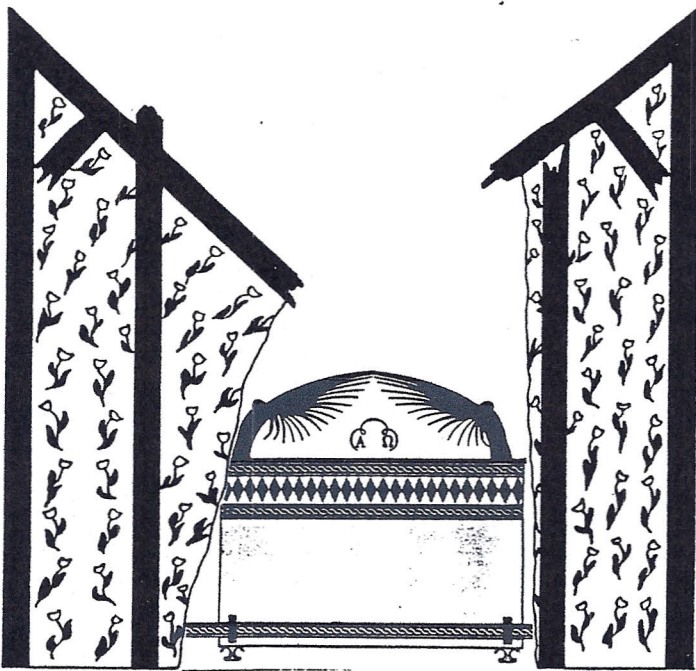
As you drink this cup be sure you understand that this cup represents the blood of Jesus; your only means of forgiveness for your sin.



* Let us recline and DRINK THIS 3RD. CUP.*

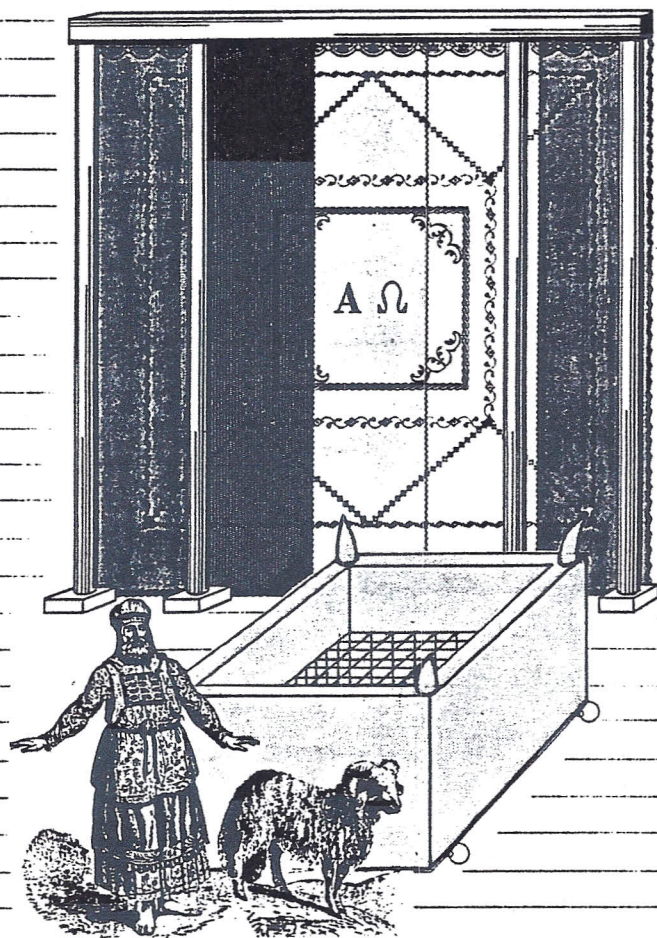
(Note: Matt. 26:28, Mk. 14:24 have: "... the (blood) being-shed concerning many..." NOT all?)

At this point in history, the Jews begin to separate into two groups: one group that trusts that Jesus is the Messiah, the other group blinded so that they do not believe in Jesus.



The Passover is an annual feast to get and keep God's people mindful of him. Nissan, in which the Passover occurs, is the beginning of months. Israel's calendar is corrected, Adar 2 having just been added when necessary. One group of Jews is made very mindful of their deliverance from Egypt and God's promises to them of the future blessings. The other group of Jews is very mindful of eternal life which is theirs through the blood of Jesus. The believing Gentiles present should provoke the first group of Jews to jealousy. (Rom. 11:11) Let me take a few minutes to show the difference between these two groups of Jews.

ATONEMENT



To this group of Jews the veil is still closed. The lamb still points to a willing substitute. "For until the todayday the same covering is-remaining on the reading of-the old covenant, (it) not being-discovered that in Messiah it-is-being-rendered-in-active. BUT till Today at-which-time Moses is-being-read (a) covering is-lying on their heart." 2 Cor. 3:14,15

PROPIITIATION



To this group of Jews the veil is rent. They have a high priest within the veil. The goat, the willing sin bearer, is seen within the veil.

"Which (hope) we-are-having as (an) anchor of-the soul both sure and firm and going-in into the inner (side) of-the veil, where-in-which (a) forerunner went-in in-behalf-of us, Jesus, having-become chief-priest according-to the arrangement of-Melchisedec with-reference-to the age." Heb. 6:19:20

Only the blood of a goat ever went on the "mercy seat" for the sins of the people.

The Jews in this group stand as a unit. *Continuing 2Cor. 3:16
 "But at-which-time if it-
 might-turn-around to Jehovah the covering is-being-lifted-from-around (it.)" (their heart)
 "For I-am not willing (for) YOU to-be-being-ignorant brothers, (of) this mystery, in-order-that YOU-might not be prudent in yourselves, that petrification has-come-to-pass-and-still-is from*part to-the Israeli, until of-which (time) the fulness of the Gentiles might-come-in, and thus all Israel will-be-saved--"
 Rom. 11:25, 26a
 "---BUT I-shall-stand it* again in the last day. John 6:39

In this group of Jews they stand as individuals, trusting in Jesus as their personal savior.

The purpose of this group is to bring in Gentiles to the NT church, the body of Messiah.

Let us repeat the blessing together.

We thank You, HASHEM, our God, because You have given to our forefathers as a heritage a desirable, good and spacious land; because You removed us, HASHEM, our God, from the land of Egypt and You redeemed us from the house of bondage; for Your covenant which You sealed in our flesh; for Your Torah which You taught us and for Your statutes which You made known to us; for life, grace, and lovingkindness which You granted us; and for the provision of food with which You nourish and sustain us constantly, in every day, in every season, and in every hour.

The purpose of this group is to rebuild the nation of Israel.

We now fill the 4th cup. DO NOT DRINK

We learned on page 9 that Elijah was taken into heaven and that he will return to restore all things. Elijah will return to witness 3 1/2 years. (Rev. 11:3)


A Song of Ascents. When HASHEM brings back the exiles to Zion, we will have been like dreamers. Then our mouth will be filled with laughter, and our tongue with glad song. Then will it be said among the nations: HASHEM has done great things for them. HASHEM has done great things for us, and we rejoiced. Restore our captives, HASHEM, like streams in the dryland. Those who sow in tears shall reap in joy. Though the farmer bears the measure of seed to the field in tears, he shall come home with joy, bearing his sheaves (Psalm 126).

← Towards the restoration of all things. Recite together.

In every home someone now goes to the door to see if Elijah has come. With the door open we say: ↻

The door is now closed.

Pour Your wrath upon the nations that do not recognize You and upon the kingdoms that do not invoke Your Name. For they have devoured Jacob and destroyed His Habitation. Pour Your anger upon them and let Your fiery wrath overtake them. Pursue them with wrath and annihilate them from beneath the heavens of HASHEM.

HALLEL  (Ps. 115-118)

Usually Ps. 115-118 is read; but since hallel means "praise", we will praise the Lord for his

Not for our sake, O Lord, not for our sake, but for Your Name's sake give glory, for the sake of Your kindness and Your truth! Why should the nations say: 'Where is their God?' Our God is in the heavens; whatever He pleases, He does! Their idols are silver and gold, the handiwork of man. They have a mouth, but cannot speak; they have eyes, but cannot see; they have ears, but cannot hear; they have a nose, but cannot smell; their hands — they cannot feel; their feet — they cannot walk; nor can they utter a sound with their throat. Those who make them should become like them, whoever trusts in them! O Israel! Trust in HASHEM — He is their help and shield! House of Aaron! Trust in HASHEM! He is their help and shield. You who fear HASHEM! — trust in HASHEM, He is their help and shield!

leading in events toward the restoration of all things.

← Begin by reciting.

Praise God for 1st Zionist Congress, 1897

↻ Theodor Herzl, had founded the Zionist movement for the creation of a Jewish state and had called together the first Zionist Congress at Basle: 'I have just created the Jewish State', he noted in his diary. 'In five years perhaps, certainly in fifty, everyone will understand this.'



November 1917

Dr. Chaim Weizmann

Dr. Weizmann was a great chemist. He discovered a process of synthesizing acetone and as a result of this work he was largely responsible for obtaining what is known as the Balfour Declaration. The Balfour Declaration was actually a very simple declaration written by Lord Balfour to Lord Rothschild and approved by the British Cabinet, November 2, 1917. It reads, "His Majesty's Government view with favor the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, its being clearly understood that nothing shall be done which may prejudice the civil and religious rights of the existing non-Jewish Communities in Palestine or the rights and political status enjoyed by Jews in any other country."



One month later, in December 1917, General Allenby drove out the Turkish armies and reached Jerusalem. For the first time since the Crusades a non-Moslem army entered the Holy City. Nevertheless on that historic day the Vatican refused to have the bells of the churches of Christendom rung, for fear of offending the Sublime Porte.

Sublime Porte: the Ottoman Turkish government. (98% Muslims)
 Vatican - 7th world power
 Muslims - 8th world power
 (see course 'Mysteries')

MATTHEW 24

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.
 8 All these are the beginning of sorrows.

World War I

JOEL 3

FOR, behold, *in those days, and in that time, when I shall *bring again the captivity of Judah and Jerusalem,

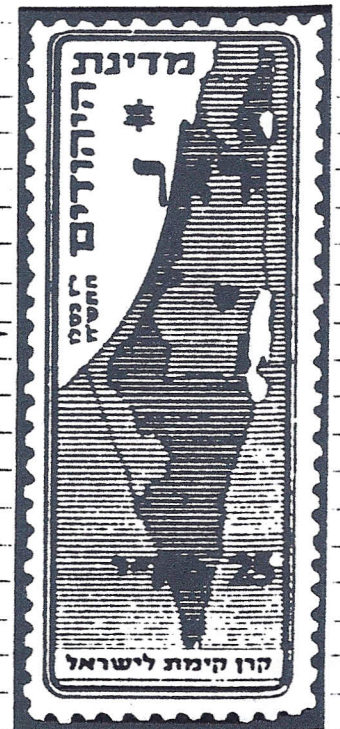
2 *I will also gather all nations, and will bring them down into the valley of Je-hosh'-a-phet, and ^bwill plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

"But all these-things (are) (a) beginning of-birth-pains."*

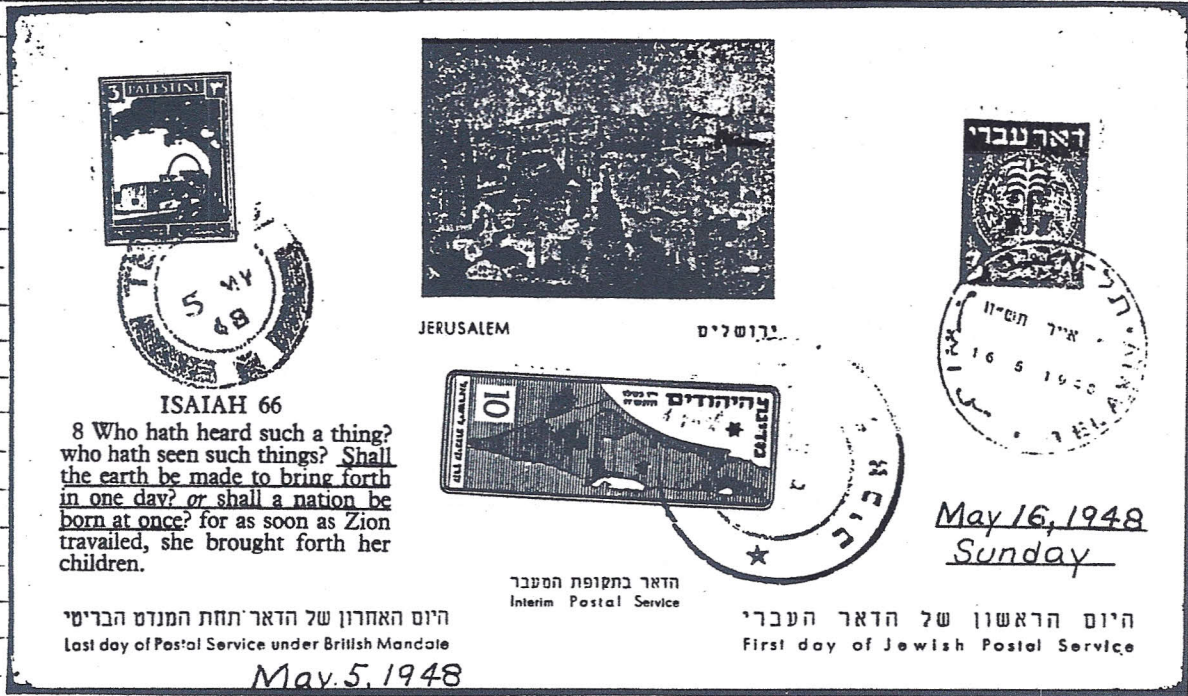
LXX Isaiah 66:8

"Who heard such-as-this, and who has-seen-and-still-is-seeing thus? Can-it-be (a) land is-suffering-birth-pains in one day, or even (a) nation was-brought-forth into (existence) once? Because Zion is-suffering-birth-pains and brought-forth her children."

This is a Jewish National Fund Stamp showing the partition of Palestine as proposed by the United Nations. By printing the word DOAR, which means "post" on the face of the stamp it served as a postage stamp for about six days, until Israel became a nation.



Composite Postal Cover



From the Declaration of the Establishment of the State of Israel.

MAY 16, 1948

ACCORDINGLY WE, MEMBERS OF THE PEOPLE'S COUNCIL, REPRESENTATIVES OF THE JEWISH COMMUNITY OF ERETZ-ISRAEL AND OF THE ZIONIST MOVEMENT, ARE HERE ASSEMBLED ON THE DAY OF THE TERMINATION OF THE BRITISH MANDATE OVER ERETZ-ISRAEL AND, BY VIRTUE OF OUR NATURAL AND HISTORIC RIGHT AND ON THE STRENGTH OF THE RESOLUTION OF THE UNITED NATIONS GENERAL ASSEMBLY, HEREBY DECLARE THE ESTABLISHMENT OF A JEWISH STATE IN ERETZ-ISRAEL, TO BE KNOWN AS THE STATE OF ISRAEL.

PSALM 60

O GOD, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again.

2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

3 Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.

4 Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.



PLACING OUR TRUST IN THE ALMIGHTY, WE AFFIX OUR SIGNATURES TO THIS PROCLAMATION AT THIS SESSION OF THE PROVISIONAL COUNCIL OF STATE, ON THE SOIL OF THE HOMELAND, IN THE CITY OF TEL-AVIV, ON THIS SABBATH EVE, THE 5th DAY OF IYAR, 5708 (14th MAY, 1948).

Friday, May 14, 1948
Saturday the Sabbath they rested according to the commandment.
Sunday, May 16, 1948 the new State on Postage Stamp. State of Israel began operation.



IF YOU WANT TO ORDER, please telephone 4667

Carl Marx

1 PRINCIPLES BLDG. AVE., JERUSALEM

THE PALESTINE POST

May 16, 1948

JERUSALEM

FRIDAY, MAY 16, 1948

THE PALESTINE POST

THE SUBSCRIPTION DEPARTMENT has returned to The Palestine Post office, Masada Street, Jerusalem, Tel. 622.

PHONE IN ISRAEL TEL. EXCH. No. 671

STATE OF ISRAEL IS BORN

The first independent Jewish State in 19 centuries was born in Tel Aviv as the British Mandate over Palestine came to an end at midnight on Friday, and it was immediately subjected to the test of fire. As "Medinat Yisrael" (State of Israel) was proclaimed, the battle for Jerusalem raged, with most of the city falling to the Jews. At the same time, President Truman announced that the United States would accord recognition to the new State. A few hours later, Palestine was invaded by Moslem armies from the south, east and north, and Tel Aviv was raided from the air. On Friday the United Nations Special Assembly adjourned after adopting a resolution to appoint a mediator but without taking any action on the Partition Resolution of November 29.

Yesterday the battle for the Jerusalem-Tel Aviv road was still under way, and two Arab villages were taken. In the north, Acre town was captured, and the Jewish Army consolidated its positions in West-ern Galilee.

One historic event after another shows our rapid approach to the coming of Elijah and the restoration of all things. In 1980 Israel returned their currency to the shekel. The postage stamps on pages 5 and 8 are in shekels.

Matt. 26:14
"And this good-news of the Kingdom will-be-preached in the total inhabited-earth with-reference-to (a) testimony to all the Gentiles, and then the finish will-be-present." CT



ISRAEL ADMITTED TO UNITED NATIONS
MAY 11, 1949



MATTHEW 24

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

I think the good news of the Kingdom, is the restoration of the Kingdom to the Israelis. This is a first day cover, Sept. 23, 1983, with a UN, Israeli postage stamp. The picture is the Israeli flag being raised at the UN, May 11, 1949.

LUKE 21

20 And when ye shall see Jē-rū'-sā-lēm compassed with armies, then know that the desolation thereof is nigh.
Ma. 24.15; Mk. 13.14.

21 Then let them which are in Jū-dāē'-ā flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

Da. 9.26,27; Ze. 11.1.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.
Ma. 24.19.

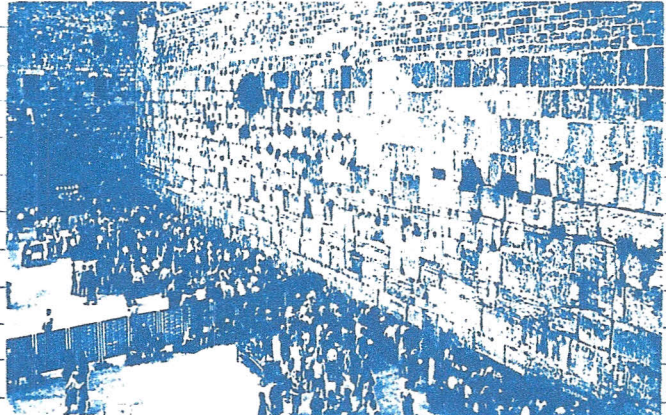
24 And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jē-rū'-sā-lēm shall be trodden down of the Gēn'-tīlēs, until the times of the Gēn'-tīlēs be fulfilled.

JUNE 7, 1967 This is the most important event thus far. After about 1900 years of Gentile occupation, Jerusalem was restored to the regathering Jews.

A.D. 66

A.D. 70

A plaza was made in front of the Wailing Wall.



This was

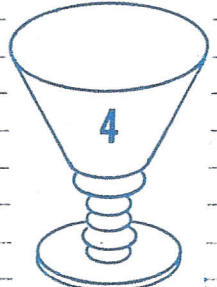
in time for another important date.

JUNE 14, 1967

Shavuot - Feast of Weeks - Pentecost - the revelation of the Law at Mt. Sinai - 200,000 Jews were there. **NIRTZAH** נִרְצָה Drink the 4th cup; pray that God accept our observance until Jesus comes.

The compassionate One! May He send us Elijah, the Prophet.

This is the day HASHEM has made; we will rejoice and be glad in Him! Ps. 118:24



THIS YEAR JERUSALEM