

PRAYER AND WORSHIP GUIDE TO THE SPRING FEASTS



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PASSOVER

Passover Haggadah | Resurrection | Messiah's Banquet | Omer Count

The Oldest Feast

The Passover is by far the oldest continually celebrated religious practice in the world, by far. It has been celebrated by believers for more than 3500 years.

Remembering Roots

Often, Christianity has separated itself from its Jewish roots. This has happened for various reasons, none of which is found in the pages of Scripture. As we celebrate Passover together, we are not only obeying a commandment of Messiah, to keep the feast in memory of Him, but we also are reattaching ourselves to the roots from which we came, Messiah's branch of the Jewish faith.

Looking to the Future

Passover looks back to the past as we remember the deliverance from Egypt. It also looks directly at Messiah and His delivering us from sin. It also looks forward to Messiah's return as king over all the earth.



A Celebration of The Lamb

Passover is a time of remembrance, and a time for continuing the faith. Adults often become the focus of the evening, but it is a fulfillment of the commandment to teach our children the meaning of the holiday and tell them the story each year, lest they forget or do not know of God's redemption. While we are commanded by Messiah to "do this in remembrance" of Him, we would also be amiss if we did not remember the physical salvation of Israel from Pharaoh in Egypt.

So, in our Haggadah (story, telling) of the Passover we will recall each of these two great miracles, both the physical and spiritual.





Passover Seder (order)

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Passover Haggadah

The Blessing over the Evening

Parents: Go to page 2 in Children's Haggadah

The Lighting of the Candles

The lady of the house performs this to recall that the seed of a woman would bring light into the world: The light that would triumph over the darkness.

Genesis 3:15 – "And I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head, and you shall bruise him on the heel."

John 1:6-13 – "There came a man sent from God, whose name was John. He came as a witness, to testify about the Light, so that all might believe through him. He was not the Light, but he came to testify about the Light. There was the true Light which, coming into the world, enlightens every man. He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and those who were His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God."

Lady's Blessing (while lighting):

Blessed are you O Lord, our God, King of the Universe, Who sanctifies us with Your Word and in whose Name we light these festival lights.

The Cup of Sanctification (I)

Parents: Stay on page 2 in Children's Haggadah

This cup represents the way God has chosen to separate His people in this world. We are called to live lives that are set on a hill, being salt and light to those around us. Each cup in the meal is based on the four "I wills" of Exodus 6:6-7.

(The Cup of Sanctification is poured)

The color of the grape juice is red, symbolizing blood and the life offered through an acceptable sacrifice.

*Exodus 6:6 – "Say, therefore, to the sons of Israel, I am the LORD, and **I will bring you out from under the burdens of the Egyptians**"*

Egypt, of course, represented slavery. In like fashion, sin is the disobedient nature that enslaves us all without salvation through our Messiah, Jesus Christ.

Matthew 1:21 – "She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins."

1Peter 2:9 – "But you are A CHOSEN RACE, A ROYAL PRIESTHOOD, A HOLY NATION, A PEOPLE FOR GOD'S OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light."

All who have been chosen and called out by God in Messiah and are serving Him in faith and obedience may drink of this cup. Remember you are called to be set apart and holy, yet to be in the world to further His kingdom.

A blessing is said:

Baruch atta Adonai, eloheinu melech ha'olam borei pri ha'gafen.

(Blessed are You, O Lord our God, King of the Universe
Who creates the fruit of the vine. Amen)

(All drink the Cup of Sanctification)

The Washing of Hands/Feet

Parents: Go to page 3 in Children's Haggadah

The priests would wash in the Temple ceremonially to signify their separation for God's service. According to Scripture, we are a holy priesthood, set apart for service. This goes along with the cup we just drank: to be set apart and clean. This is a symbol of this call. (Psalm 24:3-4)

Traditionally, the woman of the house would go about and wash the hands of guests. But during dinner, our Lord demonstrated that a leader should serve and care for those under him. Likewise, some of our leaders will wash the hands of the guests. Remember how we are washed in the blood of the Lamb and how we are to watch over one another in our walks during this symbolic washing.

(The leaders will wash guests hands while the following is read)

John 13:3-5, 12-17 – "Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God, got up from supper, and laid aside His garments; and taking a towel, He girded Himself. Then He poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel with which He was girded."

"So when He had washed their feet, and taken His garments and reclined at the table again, He said to them, 'Do you know what I have done to you? You call Me Teacher and Lord; and you are right, for so I am. If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you. Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, you are blessed if you do them.'"

The Parsley and Salt Water

Parents: Stay on page 3 in Children's Haggadah

Any green vegetable is used to dip in salt water and eat.

- First, **the shape** of the traditionally used parsley is to remind us of the hyssop branch that was used to paint the blood on the doorposts to mark the houses of the obedient of Israel (Exodus 12:22). Likewise we may mark our own hearts, lives, homes and businesses as set apart for service to God.
- Second, **the green color** is to remind us that the new life as released from bondage, whether from slavery in Egypt or from slavery to sin, is preceded by

times of tears and struggling without hope of redemption, except by the hand of God.

- Third, this parsley is unpleasant to remind us that slavery to Egypt (the world) was unpleasant as was true of our own life before salvation (Exodus 2:23). The saltiness of the water resembles our tears related to the life of slavery in Egypt and the sins we once committed.
- Fourth, this is the “sop” that was used at the last supper to identify the one who was to betray the Lord. Matthew 26:23 writes, “he who dipped his hand with Me in the bowl is the one who will betray Me.” The bitterness of the parsley would indicate the bitterness that is tasted by one who would betray the Lord.
- Finally, recall how Christ was offered sour vinegar on a branch of hyssop as he hung on the cross when he became thirsty. While the blood of the lamb on hyssop can mark and save us, our offering back to him on hyssop in His hour of need was sour and unable to help. God can do everything needed to save us. We can do nothing to help God except to follow Him.

Exodus 12:22 – “You shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning.”

John 19:28-30 – “After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said, ‘I am thirsty.’ A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon a branch of hyssop and brought it up to His mouth. Therefore when Jesus had received the sour wine, He said, “It is finished!” And He bowed His head and gave up His spirit.”

(All dip and eat the parsley)

The Breaking of the Matzah

Parents: Go to page 4 in Children’s Haggadah

There is a custom of breaking, wrapping and hiding away the “middle matzah” during the Passover meal. It has become a favorite part of the Passover for kids in that a small sum of money is given in return for finding the Afikomen later. After the meal, the seder cannot continue until the Afikomen is found and eaten by all participants. More about this later in the meal.

(Children leave and the Afikomen (hidden piece) is broken and hidden for later. While the hiding is taking place, the following scriptures are read.)

Matthew 13:44-46 – “The kingdom of heaven is like a treasure hidden in the field, which a man found and hid again; and from joy over it he goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant seeking fine pearls, and upon finding one pearl of great value, he went and sold all that he had and bought it.”

The Cup of Judgment (2)

Parents: Stay on page 4 in Children’s Haggadah

(The Cup of Judgment is poured)

This cup represents both the judgment upon the sin and disobedience of the Egyptians and also the judgment poured out on the Lord Jesus for our sin and disobedience.

*Exodus 6:6 – “Say, therefore, to the sons of Israel, ‘I am the LORD, and I will bring you out from under the burdens of the Egyptians, and **I will deliver you from their bondage.**”*

This cup is used just before the Exodus story is read and the judgments on Egypt are pronounced. To prompt the telling of the Exodus story, children traditionally ask a series of questions.

The whole night is one of resting and reclining for all, an ancient custom that will be discussed in answering one of the questions. Yet, at any banquet, there is also a seat of honor next to the host. John appears to be in the position of honor reclining next to the Master and perhaps has the privilege of asking the prompting questions that year. Being in that position, Peter prompts him to ask Jesus an important question.

John 13:21-25 – “When Jesus had said this, He became troubled in spirit, and testified and said, “Truly, truly, I say to you, that one of you will betray Me.” The disciples began looking at one another, and were at a loss to know of whom He was speaking. There was reclining on Jesus, one of His disciples, whom Jesus loved. So Simon Peter gestured to that one, and said to him, “Tell us who it is of whom He is speaking.” He, leaning back thus on Jesus, said to Him, “Lord, who is it?”

The Four Questions

Parents: Go to page 5 in Children's Haggadah

We all need to know and be able to teach "*Why is this night different from all other nights?*"

Passover is as much for children and youth as it is for adults. So for this portion, we will have our children ask several questions, and we will then answer them. The asking and answering of these questions fulfills the command to teach our children what the Lord has done for them, lest they would never know or forget.

Exodus 12:25-27 – "When you enter the land which the LORD will give you, as He has promised, you shall observe this rite. And when your children say to you 'What does this rite mean to you?', you shall say, 'It is a Passover sacrifice to the LORD who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.'"

We are also given a command by the Lord Jesus to "Do this for the remembrance of Me". The thing He was doing when he issued this command was the Passover seder. So, as we celebrate this feast and remember not only the Exodus miracle, we remember the greater miracle of spiritual redemption and our Messiah Jesus.

So, let's answer some questions and tell the story of the Passover. The Cup of Judgment will be used as we read of the plagues sent upon Egypt. For each plague, a drop of grape juice is dripped on the plate in front of you. As this is done, remember not only the Lord's judgment of the Egyptians so they might set His people free, also remember the drops of blood which the Lord Jesus shed, accepting our punishment so that we might go free.

(Children now stand and read the questions to their fathers)

Child #1 - Question One

Why is this night different than all other nights? On all other nights, we eat either unleavened bread or leavened bread. Why on this night do we only eat matzah, which is unleavened bread?

Child #2 - Question Two

Why is this night different than all other nights? On all other nights, we eat vegetables and herbs of all kinds. Why do we eat bitter herbs tonight?

Child #3 - Question Three

Why is this night different than all other nights? On all other nights, we never think of dipping our bread even once. Why on this night do we dip it twice?

Child #4 - Question Four

Why is this night different than all other nights? On all other nights, everyone sits up straight at the table. Why on this night do we recline?

*The Telling (Haggadah) of the Exodus***What is this night all about?**

It is on this night that the Lord redeemed His people from slavery in Egypt by His mighty power. He asked us to sacrifice a perfect lamb and mark our homes with its blood so that the angel of death would pass over us. We remember this great event as He has commanded us to do this night.

Likewise the story of our Lord Jesus' sacrifice is remembered through this feast. He is the fulfillment of this feast by redeeming us from an even greater slavery – our sinful nature. He is a perfect Lamb who was killed for our sakes, because we were trapped and could not escape without God's mighty help and mercy. The blood of our Messiah covers us so that we are passed over as death comes to us. He died for us on this Passover night: The perfect Lamb of God who takes away the sin of the world and frees believers to be people of God, eternally. That is why this night is different than all others. The first miracle of deliverance occurred in Egypt, and the second miracle of deliverance occurred and was fulfilled just outside the walls of Jerusalem. We are to remember, give thanks and celebrate this great thing. Celebrating this Passover does not save us from death just as celebrating the Passover feast after the Exodus did not save the children of Israel: They were already free and so are we. But we should all keep this feast as commanded in order to celebrate, remember and teach that without the blood of the Lamb of God, we would die in our sins today just as surely as the Israelites would have died in Egypt had they not marked their homes with the blood of the lamb. Once marked and once we have a heart to obey God's call to turn to Him for deliverance and away from the world and all its promises, He will surely take us to freedom. That is why this night is different for all God's people. That is why this night is different from all others.

The Story of the Exodus...

We will now tell the story of God's people, how they became enslaved in Egypt and how He sent a deliverer, Moses, to bring them out of slavery to serve Him.

- **How Israel was Enslaved in Egypt**

How did the Jewish people come to Egypt? The story begins long ago when Abram lived in Mesopotamia. The Torah tells us that God commanded Abram to leave his country and the house of his father, Terah, and go to a land the Lord would give him and his descendants – the land of Canaan. There he would become the father of a great nation.

Abram obeyed and journeyed far, to the land God promised. There the Lord blessed him, changed his name to Abraham (meaning “father of many nations”), and told him,

I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.” (Gen. 12:3)

Abraham’s wife, Sarah, gave birth to Isaac, who inherited this promise. Then it was passed to Isaac’s son Jacob. Later Jacob’s son Joseph was sold into slavery by his brothers and taken to Egypt. But God blessed Joseph and made him a great ruler in Egypt, second only to Pharaoh himself. During a severe famine, Joseph brought his father, Jacob, and all his family to Egypt, where he cared for them. They went down seventy souls and grew into a great multitude. In time, Joseph died, and a new Pharaoh arose who knew not Joseph. He feared the multitude of Israelites and enslaved them. Many years earlier God had warned Abraham this would happen.

Then the LORD said to Abram, “Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. (Gen. 15:13)

But God also promised Abraham that his descendants would later go free.

But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. (Gen. 15:14)

God’s faithfulness has always been a source of strength to our people. In every generation, men have risen up to destroy us. But God delivers us from their hands.

- **How Israel Suffered in Egypt**

The new Pharaoh said to his advisors,

“Behold, the people of Israel are too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land.” (Ex. 1:9-10)

So Pharaoh pressed them into hard labor and set taskmasters over them to crush them with heavy loads. They were forced to build the cities of Pithom and Rameses for Pharaoh, who made their lives bitter by cruelty. Yet the Jewish people continued to multiply and grow strong. Neither hard work nor humiliation could destroy them. Pharaoh became more frightened, and in his desperation, he issued a new and more horrible proposal. He decreed that every newborn Israelite boy be drowned in the Nile River.

- **The Birth of Moses**

During those days, a son was born to Amram and Jochebed of the tribe of Levi. Jochebed hid her baby in a little basket and floated him down the river where an Egyptian princess found him as she was coming to bathe. She adopted him as her own and named him Moses because, she said, "I drew him from the water" and that's what the name Moses means, "to draw out."

The Scripture then tell us that,

One day, when Moses had grown up, he went out to his people and looked on their burdens, and he saw an Egyptian beating a Hebrew, one of his people. (Ex. 2:11)

In his anger, Moses struck and killed the Egyptian. Fearing Pharaoh, he fled to Midian where he met Zipporah, one of the daughters of Jethro, the priest of Midian. Moses married Zipporah and, for forty years, tended Jethro's flocks as his job.

During those many days, the king of Egypt died and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. God saw the people of Israel – and God knew. (Ex. 2:23-25)

So the Lord appeared to Moses in a bush that burned but was not consumed. God told him,

"Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt". But Moses said to God, "Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?" God said, "I will be with you, and this shall be the sign that I have indeed sent you: When you have brought the people out of Egypt, you shall serve God on this mountain." Then Moses said, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name,' what shall I say?" God said to Moses, "I AM WHO I AM." And God said, "Say this to the people of Israel, 'I AM has sent me to you'". (Ex. 3:10-14)

The Reciting of the Plagues

Parents: Go to pages 6-9 in Children's Haggadah

(During this reading, drops of grape juice are put on your plate from the Cup of Judgment when each plague is mentioned.)

So Moses returned to Egypt. He and his brother Aaron confronted Pharaoh and demanded that Pharaoh let God's people go. But Pharaoh's heart was stubborn and

defiant, and he scorned the messengers of the Lord. So the Lord brought ten plagues. With each plague, God judged Pharaoh and the false gods of Egypt. Here is the way God demonstrated His power over other gods: The Egyptians worshiped the Nile as a god, so God turned the Nile to blood; they worshiped frogs as gods, so He sent a plague of frogs on the Egyptians. Each plague that was sent was a show of how God was superior to all other gods. Even up to the final plague, our God, the God of Israel, demonstrated His divine power and superiority over Pharaoh, who even himself was considered a god, by killing Pharaoh's firstborn son.

In every generation it is man's duty to regard himself as though he had personally come out of Egypt, as the Scripture says:

You shall tell your son on that day, saying, "It is because of what the LORD did for me when I came out of Egypt." (Ex. 13:8)

As we remember the Lord's signs and wonders, let us all be reminded of the Lord's awesome power, and His willingness and ability to redeem us.

Plague 1 - Blood (drop of juice)
(Exodus 7:15-25)



The Lord said to Pharaoh through Moses, "Let My people go, that they may serve Me in the wilderness." Thus says the LORD, "By this you shall know that I am the LORD: behold, I will strike the water that is in the Nile with the staff that is in my hand, and it will be turned to blood."

But after this miracle, the magicians of Egypt did the same with their secret arts; and Pharaoh's heart was hardened and he did not listen to God.

Plague 2 - Frogs (drop of juice)
(Exodus 8:1-15)



Then the Lord said to Moses, "Go to Pharaoh and say to him, "Thus says the LORD, "Let My people go, that they may serve Me. But if you refuse to let them go, behold, I will cover your whole territory with frogs.""

But the magicians of Egypt did the same with their secret arts. And Pharaoh's heart was hardened. He did not listen to God.

Plague 3 - Gnats (drop of juice)
(Exodus 8:16-19)



Then the Lord said to Moses, "Say to Aaron, 'Stretch out your staff and strike the dust of the earth, that it may become gnats through all the land of Egypt.'" And he did so, and the dust of the earth became gnats over all the land.

The magicians tried with their secret arts to bring forth gnats, but they could not...Then the magicians said to Pharaoh, "This is the finger of God doing this!" But Pharaoh's heart was hardened, and he did not listen to God.

Plague 4 - Insects (drop of juice)
(Exodus 8:20-32)



The Lord said to Pharaoh through Moses, "Let My people go, that they may serve Me. For if you do not let My people go, behold, I will send swarms of insects." The insects were sent all over the land.

But Pharaoh was stubborn, and he did not listen to God.

Plague 5 - Pestilence (drop of juice)
(Exodus 9:1-7)



The Lord said to Pharaoh through Moses, "Let My people go, that they may serve Me. For if you refuse to let them go this time and continue to hold them, behold, the hand of the LORD will come with a very severe epidemic."

Pharaoh's heart was hardened, and he did not let the people go.

Plague 6 - Boils (drop of juice)
(Exodus 9:8-12)



The Lord said, "Take for yourselves handfuls of ashes from a kiln, and let Moses throw it toward the sky in the sight of Pharaoh. It will become a fine dust over all the land of Egypt, and will become boils on the people."

This happened, but the Lord hardened Pharaoh's heart, and he did not listen to them.

Plague 7 - Hail (drop of juice)
(Exodus 9:13-35)



The Lord said to Pharaoh through Moses, "Let My people go, that they may serve Me... about this time tomorrow I will send a very heavy hail, such as has not been seen in Egypt from the day it was founded until now..." And the Lord sent hail.

But the Lord hardened Pharaoh's heart, and he did not let the sons of Israel go.

Plague 8 - Locusts (drop of juice)
(Exodus 10:1-20)



The LORD said to Pharaoh through Moses and Aaron, "How long will you refuse to humble yourself before Me? Let My people, go that they may serve Me, or tomorrow I will bring locusts."

The Lord hardened Pharaoh's heart, and he did not let the sons of Israel go. So the locust swarms came.

Plague 9 - Darkness (drop of juice)
(Exodus 10:21-29)



The Lord said to Moses, "Stretch out your hand toward the sky, that there may be darkness... even a darkness which may be felt." So Moses stretched out his hand toward the sky, and there was darkness.

Pharaoh's heart became hard and he was not willing to let them go.

Then Pharaoh said to Moses, "Get away from me! Beware, go away from me forever, for if I see you ever again, you shall die!" And Moses said, "You are right Pharaoh; I shall never see your face again!" Moses knew what was next.

Plague 10 - Death (drop of juice)
(Exodus 11:1-12:31)



The Lord said to Moses, "One more plague I will bring on Pharaoh and on Egypt; after that he will let you go."

Now the last judgment came about on that very night... the death of the firstborn sons. All God's people were protected from the angel of death as it passed through the land of Egypt because they had obeyed the Lord when He had told them to place some of the blood of a perfect lamb on the doorposts of their houses. With this mark, the angel knew to pass over their house. This is the reason we call this meal the "Pass Over", because death passed over the houses of God's people that were marked with the blood of the lamb. We also may avoid death and judgment by believing in Jesus, the lamb of God, whose blood shed on the cross marks all who believe in Him, protecting us and saving us. His blood gives us life eternal.

Well, when that night, all across the land, firstborn sons were found dead, Pharaoh called for Moses and said, "Go ahead, get away from my people, both you and the sons of Israel; go and worship the LORD as you have said." God had freed his people through these judgments.

So, that is why this night, for the last 3500 years, is not like all other nights. Because, on this very night, the Lord delivered our brothers and sisters from the hand of Pharaoh. Likewise, on this very night, our Lord, Master and Savior, Yeshua/Jesus was sacrificed for our sins. Redeeming us from the judgment we could not escape on our own. In both cases, through God's deliverance, and the sacrifice of a perfect lamb, a new life of freedom began: Freedom to serve the Lord.

So it is written that we should not forget,

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

A blessing is said:

Baruch atta Adonai, eloheinu melech ha'olam borei pri ha'gafen.

(Blessed are You, O Lord our God, King of the Universe
Who creates the fruit of the vine. Amen)

(All drink the Cup of Judgment)

Singing of Dayenu ("It Would Have Been Enough")

Parents: Go to page 10 in Children's Haggadah

If God took us out of Egypt, and had not sent judgment on them,
If He took us out of Egypt, it would have been enough.
If He'd only judged the people, and had not judged their idols,
If He'd only judged the people, it would have been enough.
If He'd only judged their idols, and had not taken their firstborn,
If He'd only judged the idols, it would have been enough.
If He'd only taken their firstborn, and had not taken their wealth,
If He'd only taken the firstborn, it would have been enough.

Dy - Dy - aynu, Dy - Dy - aynu, Dy - Dy - aynu

It would have been enough.

If He'd taken all their wealth, and had not split the sea,
If He'd only taken their wealth, it would have been enough.
If He would have split the sea, and had not given us dry land,
If He'd only split the sea, it would have been enough.
If He would have given us dry land, and had not taken the soldiers,
If He'd only given us dry land, it would have been enough.
If He'd drowned those who kill us, but not helped us in the desert,
If He'd only drowned the soldiers, it would have been enough.

Dy - Dy - aynu, Dy - Dy - aynu, Dy - Dy - aynu

It would have been enough.

If He'd helped us in the desert, and had not fed us manna,
If He'd helped us in the desert, it would have been enough.
If He'd fed us with the manna, and had not given the Sabbath,
If He'd only given us manna, it would have been enough.
If He'd only given the Sabbath, and had not shown us Sinai,
If He'd only given the Sabbath, it would have been enough.
If He would have shown us Sinai, and had not given the Torah,
If He'd only shown us Sinai, it would have been enough.

Dy - Dy - aynu, Dy - Dy - aynu, Dy - Dy - aynu

It would have been enough.

If He'd given all the Torah, and had not given the Land,
If He'd only given us the Torah, it would have been enough.
If He'd given us the Land, and had not built the Temple,
If He'd only given the Land, it would have been enough.
If He'd given us the Temple, but had not given the Son,
If He'd not given the Son, it **WOULDN'T** have been enough!
Thank you Father for the giving, of salvation to your people,
You provide all that we need, we thank you very much!

Answers to Our Children's Questions

Parents: Stay on pages 10-11 in Children's Haggadah

Question One – Why do we eat Matzah without leaven?

When Pharaoh let the Israelites go from Egypt, they ran in a hurry. They had prepared dough for bread but did not have time to let it rise. They needed to obey the Lord when He told them to flee and so they gathered the flat bread and left quickly. As they carried it, the sun baked it into flat cakes, which are called matzah. That is why we only eat flat bread this night, just like they did.

Likewise, in the Bible, the thing that makes bread rise, yeast, is called leaven (*chametz*). Not only are we called to be saved by God's mighty hand; we are also to live lives that are free from leaven (sin). We cannot take sin into ourselves and still serve the God who offers to save us from sin. It wouldn't make much sense to be saved from sin and then take it into our bodies. So, that is why we eat only unleavened bread, matzah, tonight as a reminder. It is also why we clean our house of leaven (sin) and keep away from leaven for the next week as a reminder of our call to live holy lives. These are symbols commanded by God.

Question Two – Why do we eat bitter herbs tonight?

We eat the bitter herbs tonight (not the parsley and salt water but the horseradish root) to remind us of the bitterness of slavery in Egypt. Their lives were very bitter and they had no hope of a better life unless God delivered them. Likewise, we need to remember (because if we don't remember regularly, we tend to forget) how sin was bitter and hurt us, hurt others and grieved God as well. Jesus, the Scriptures say, was a man of sorrows and was well acquainted with grief because of our sin. This is what we remember by eating bitter herbs.

Question Three – Why do we “dip bread twice” tonight?

We dip the matzah in both horseradish and sweet apples to remind us of the bitterness of this life occasionally but the great life to come when we are with Jesus and when He comes back to establish His kingdom. Even many Jews are looking for Messiah to come, rule rightly and eliminate sin from the world. We are able to keep pressing on with life because we know the sweet ending to the story. So, the Bread we eat (Jesus) will return to change things from bitter to sweet. That is why we dip twice.

We can also say that Jesus (the bread) came once and was bitterly rejected (the horseradish) and will come again (the sweet apples) to rule and be King. Kids, which would you like to eat more: the horseradish or the sweet apples? How do you think the Israelites felt when they were delivered from slavery? How did they feel after that about

living in a hot and lifeless desert? How do you think Jesus felt when he took the bitter herb of dying for our sins? Do you think that our life will be sometimes good and sometimes hard as followers of Jesus? Are you willing to have some bitterness in your life now but look forward to being with Jesus when He returns?

(We now dip the matzah in horseradish and sweet apples and eat)

Question Four – Why do we recline?

In ancient days, only free men could recline at a table. We recline to remember the freedom God brought to His people: The freedom from Egypt and also the freedom from sin delivered through His Son. So this is a relaxed meal where we recline because God has freed us from slavery and sin.

The Meal

Parents: Go to page 12 in Children's Haggadah

As we enjoy a meal of lamb, thankfully remember Jesus, our Passover. The Bible speaks of only three requirements to "eat the Passover" rightly: Lamb, bitter herbs and unleavened bread. These are adequate to know the miracle of Passover and the miracle of Jesus Christ. As you remember the gift of Christ, the Lamb, drink of the cup of judgment and recall how He was judged for your sin. (John 1:29, 1Corinthians 5:7)

(A blessing for the meal is said)

The Afikomen (the "communion" bread)

Parents: Go to page 13 in Children's Haggadah

Matthew 26:26 – "While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body."

"Afikomen" is the only Greek word used in the Passover. It is unknown to the Jews how or why the tradition of using this word started. A piece of matzah is broken off, hidden away and later recovered, then given to all those present. The rabbis teach that the Afikomen bread replaces the lamb, which everyone was previously required to sacrifice and eat before the Temple was destroyed in 70 AD. It is strange how Jesus had already made this change during the Last Passover. Remember the Master's words "This (the bread) is my body (the Lamb)".

Consider the similarities of the Afikomen (communion) to the handling of the body of Messiah: The Afikomen is broken, hidden away and then reappears. It has been made to

represent the lamb and all are taught to eat it to remember the sacrifice that was made for them for their deliverance. This concept of the Afikomen is not authored by Messiah or early Christians, but by Jewish rabbis after the temple was destroyed. As the children go and find this bread, let us then eat it as our Lord has instructed us to do – in remembrance of Him. It is a peace offering given to us by Him.

***(The children search for the Afikomen.
When they return, a reward is offered to each.)***

(The Afikomen is broken and distributed to all)

A leader reads the following:

The apostle Paul reminds us in 1Corinthians 11:23-24, *“The Lord Jesus, in the night in which He was betrayed, took bread; and when He had given thanks, He broke it and said, “This is My body, which is given for you; do this in remembrance of Me.”*

A blessing is said:

Baruch atta Adonai eloheinu melech ha’olam, ha’motzi lechem min ha’aretz.

(Blessed are You, O Lord our God, King of the universe
Who brings forth bread from the earth. Amen.)

*Baruch atta Adonai eloheinu melech ha’olam,
asher kiddeshanu be mitz votav vitzivanu al achilat matzah.*

(Blessed are You, O Lord our God, King of the universe,
Who has sanctified us with His commandments
and commanded us about eating matzah. Amen.)

(All eat the Afikomen in remembrance of the Lamb of God)

The Cup of Redemption (the “communion” cup) (3)

Parents: Go to page 13 in Children’s Haggadah

(The Cup of Redemption is poured)

This is the cup used in the Lord’s Supper. Appropriately named! It originates in Exodus with the third of the “I will” promises and is fulfilled as described in 1Corinthians 11:25-26.

Exodus 6:6 – “Say, therefore, to the sons of Israel, ‘I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage I will also redeem you with an outstretched arm and with great judgments.’”

1Corinthians 11:25-26 – “In the same way He took the cup also after supper, saying, ‘This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me.’ For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes.”

***(Prayer is said, in thankfulness for our Passover Lamb,
His shed blood, and for fulfilling all that He has promised,
from the Exodus to Messiah)***

A blessing is said:

Baruch atta Adonai, eloheinu melech ha’olam borei pri ha’gafen.

(Blessed are You, O Lord our God, King of the Universe
Who creates the fruit of the vine. Amen)

(All drink the Cup of Redemption)

The Cup of Acceptance (Elijah’s cup) (4)

Parents: Go to page 14 in Children’s Haggadah

(The Cup of Acceptance is poured)

The Cup of Acceptance is based on the last “I will”:

Exodus 6:6-7 – “Say, therefore, to the sons of Israel, ‘I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage I will also redeem you with an outstretched arm and with great judgments.’ Then I will take you for My people, and I will be your God.”

Passover is integrated in the Jewish faith with the hope of a coming of Messiah. In Malachi 4:4-5, the prophet Elijah is said to be the one who will precede the coming of the Messiah-King. Every year, a place is set for Elijah in the hopes that he will come (just in case he’s hungry), and the children go to the door to look for and call Elijah. We hold the same hope as the Jewish people at this point: For our Messiah to come as a conquering king. When this happens both we and they will recognize that Jesus is the Messiah, and the Scriptures say they will repent of their initial denial of Him as they “look upon Him whom they have pierced” and accept Him as their Lord and Savior as we do right now. What a glorious day that will be!

(Children go and call for Elijah)

Because Elijah will precede the Lord's second coming, this cup is referred to as "Elijah's Cup". According to the prophet Zechariah:

Zechariah 12:10 – "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look upon Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn."

We drink the cup of acceptance in that we have received Christ for who He is. Our Lord proclaimed that He would wait until His people Israel recognized Him as their Messiah upon His return to partake of this Cup of Acceptance with them.

A blessing is said:

Baruch atta Adonai, eloheinu melech ha'olam borei pri ha'gafen.

(Blessed are You, O Lord our God, King of the Universe
Who creates the fruit of the vine. Amen)

(All drink the Cup of Acceptance)

Matthew 26:29 – "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

A prayer is offered:

- For the soon return of the Lord.
- For His name to be recognized as the one true Lord of all the earth.

When Messiah returns to rule and reign, He will receive the glory He is due. One aspect of this glory is the fact that He will judge the nations from His throne in the rebuilt Temple in Jerusalem. Additionally, Scripture that is yet to be fulfilled states that the nations will come to Jerusalem to celebrate the Feasts in honor of Him and worship before Him. To this end, we share the hope and the following chant with all Jewish people the world over each year at the Passover; that the next year will see Messiah seated on His rightful throne in Jerusalem and that we will celebrate the Feast there in His presence. To chant these words is to hope and ask for His return.

A Chant is shared:

Le-shanah Ha-ba-ah Be-roo-sha-lai-eem!

Next Year in Jerusalem!

The Hymn

Parents: Go to page 15 in Children's Haggadah

The psalms numbered 113–118 are used in this part of the Passover. Jesus and His disciples ended their feast with the singing of some or all of these psalms.

Matthew 26:30 – “After singing a hymn, they went out to the Mount of Olives.”

Psalm 117 is sung:

Praise the Lord, all nations,
Laud him, all you peoples!
For His mercy's great on us,
And the truth of the Lord is forever
Hallelujah!

They would certainly have sung Psalm 118:22-26 that we will recite below. Realize that He may have read these words just hours before fulfilling them on the cross!

Psalm 118:22-26 – “The stone (Jesus) which the builders (many Jewish leaders) rejected has become the chief corner stone (the source of our salvation). This is the LORD'S doing; It is marvelous in our eyes. This is the day that the LORD has made; Let us rejoice and be glad in it. O LORD, do save, we beseech You; O LORD, we beseech You, do send prosperity! Blessed is the one who comes in the name of the LORD; we have blessed you from the house of the LORD.”

“Amazing Grace, Our Chains Are Gone” is sung:

Amazing grace
How sweet the sound
That saved a wretch like me
I once was lost, but now I'm found
Was blind, but now I see

'Twas grace that taught my heart to fear
And grace my fears relieved
How precious did that grace appear
The hour I first believed

**My chains are gone
I've been set free
My God, my Savior has ransomed me
And like a flood His mercy reigns
Unending love, amazing grace**

The Lord has promised good to me
His Word my hope secures
He will my shield and portion be
As long as life endures

**My chains are gone
I've been set free
My God, my Savior has ransomed me
And like a flood His mercy reigns
Unending love, amazing grace**

The earth shall soon dissolve like snow
The sun forbear to shine
But God, Who called me here below
Will be forever mine
Will be forever mine
You are forever mine

COUNTING THE OMER

The Giving of the Torah | The Giving of the Spirit

Waiting for Blessing

The Torah and the Spirit are often pitted against one another. Though this is not biblical, it is often taught. In reality, the Spirit draws the believer to desire obedience to the Torah (Jeremiah 31). It is therefore not simple coincidence that the giving of the Law occurred the same day as the giving of the Spirit. That day long ago when Moses ascended Mount Sinai to receive the Torah corresponds to the same day the believers in Jerusalem were specially enabled and indwelt by the Spirit.

As we count off 50 days, we wait for what is to come. Believers at Sinai were awaiting the blessing and gift of the Law. Believers in Jerusalem waited the gift of the Spirit, and we now await the return of Messiah. When He returns, He will bring with Him the Law. There will be truth and righteousness over the earth, and the Father's will will be on earth as it is in Heaven. Anticipate Him and count the days until He comes.



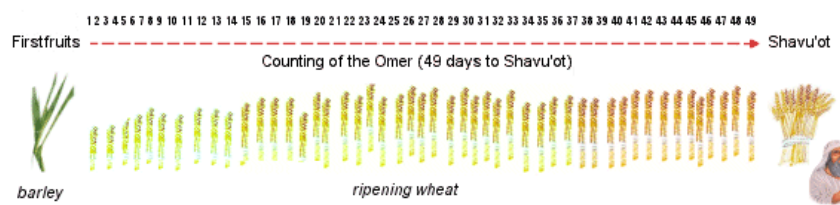
Waiting for The Blessing

The Seventh Day of Unleavened Bread

God asks us to wait, but not in idleness. Times of waiting are times of anticipation. They lead to events and, if those events are significant, the time of waiting should be marked and carefully watched so that the special date is not missed. Such is the case with the day of Pentecost (Heb: Shavuot). The time the Israelites waited for the Law and the early church waited for the Spirit are both key events in the history of the world.

We now wait for the coming king. Each day between Passover and Pentecost is spent reading Psalm 67 which speaks of the coming king. Enjoy what is to come this year by counting the days together.

Seven Weeks of Days



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Beth Immanuel Sabbath Fellowship (bethimmanuel.org)

Counting the Omer

The command to bring the first sheaf of the harvest to the Temple is of great significance to the disciples of Yeshua. It is an obscure appointment on the Biblical calendar, sometimes called the First Fruits of the Barley Harvest, but better known simply by its Biblical name, “The Omer.” The Omer is a minor festival with major Messianic implications.

The Omer and the Messiah

On the same day that Caiaphas and his associates tried the Master, three apostles from the Sanhedrin went out to a barley field not far from Jerusalem. On the same day that the Romans bound and crucified the Master, the apostles from the Sanhedrin bound up the standing barley into bundles while it was still attached to the ground so that it would be easier to reap.

Saturday night, they returned to the barley field after the conclusion of the first day of Passover. Crowds from the local villages had gathered to witness the ceremony. Brandishing sickles, the three apostles of the Sanhedrin addressed the crowd, asking, “Has the sun set?” The people replied, “Yes!” They repeated the question two more times, and they received a total of three affirmations from the villagers. Then they asked three times, “Shall we cut with this sickle?” and the crowd responded with three enthusiastic affirmations. Three times the apostles from the Sanhedrin asked, “Shall we place the grain in this basket?” Each of the reapers asked, “Shall I begin to cut now?” Each time, the crowd responded enthusiastically, “Yes!” In this manner, the new harvest began.

The reapers collected three seahs of barley in their baskets and carried it back to Jerusalem that same night. The baskets contained more than enough grain to constitute a full sheaf’s worth (an omer, עמר), enough to fulfill the Torah’s mandate:

You shall bring in the omer of the first fruits of your harvest to the priest. He shall wave the omer before the LORD for you to be accepted; on the day after the sabbath the priest shall wave it.
(Leviticus 23:10–11)

The Torah prohibited using or eating any produce from the new year’s cereal crops until the priesthood offered up to the LORD the first of the new grain. The barley crop ripens first in Israel, so the priesthood always offered an omer of barley. The commandment of the barley omer reminded Israel that the land and its produce belong first to God. Until the people harvested and offered the first fruits of the barley in the Temple, the rest of the crops were not considered kosher.

That same night, the priests in the Temple threshed, roasted, and ground the barley into flour. All night they prepared it. The same night that our Master left the tomb, the priests refined the freshly milled flour by sifting it through thirteen sieves.

Sunday morning, while the women discovered the empty tomb, the high priest was busy mixing the barley flour with oil and frankincense to prepare it as a bread offering. The priests mixed the flour into dough with olive oil and incense. Caiaphas took the batch of dough in hand and waved it before the LORD as a wave offering. Then he touched the barley flour to corner of the altar.

After the morning sacrifice and the additional Passover sacrifices (described in Numbers 28:24), Caiaphas offered a portion of grain offering on the altar as a memorial portion. The priests baked the remainder of the dough into loaves of unleavened barley bread to be shared among the priesthood. Caiaphas concluded the ceremony by sacrificing a single male lamb as a burnt offering to accompany the new grain. That day began the fifty-day count to the festival of *Shavuot* (Pentecost).

The Pharisees and the Sadducees disagreed about the correct day for the barley ritual. The Pharisees maintained that “the day after the Sabbath” (Leviticus 23:11) referred to Nisan 16, the day following the *Yom Tov* of the festival of Passover. The Pharisees explained that the Torah referred to the *Yom Tov* as “the sabbath” because it was a special festival day with Sabbath work-restrictions.

The Sadducees maintained that “the day after the Sabbath” referred to the day after the first Saturday (weekly Sabbath) that fell during the week of Passover. In their opinion, the day for offering the barley sheaf always fell on a Sunday.

The Pharisees had the upper hand because they had the popular support of the people. In the days of the apostles, “the day after the Sabbath” meant Nisan 16. Rabbinic literature indicates that, during the days of the apostles, the Jewish people followed the Pharisaic interpretation of Leviticus 23:11, interpreting “the day after the Sabbath” as “the day after Yom Tov.” Evidence from Josephus, Philo, and the Septuagint confirms this.

On the second day of unleavened bread, which is the sixteenth day of the month [Nisan], they first partake of the fruits of the earth, for before that day they do not touch them ... They also at this participation of the first-fruits of the earth, sacrifice a lamb as a burnt offering to God. (Josephus, *Antiquities* 3:250–251/x.5)

There is also a festival on the day of the Passover feast, which succeeds the first day, and this is named the sheaf [omer], from what takes place on it; for the sheaf is brought to the altar as a first fruit ... (Philo, *Special Laws* 2:162)

And he shall lift up the sheaf before the Lord, to be accepted for you. On the day after the first day the priest shall lift it up. (Leviticus 23:11, LXX)

In that particular year, both opinions coincided. Nisan 16 (the correct date according to Pharisaic opinion) fell on a Sunday (the correct weekday according to Sadducean opinion). By divine design, the ritual of offering the first fruit of the barley omer in the Temple coincided with the resurrection of the Messiah. Paul invoked the symbolism when he wrote, “Messiah has been raised from the dead, the first fruits of those who are asleep” (1 Corinthians 15:20). The day of His resurrection began the fifty-day count to Pentecost.

Counting the Omer—A Subject of Dispute

The Harvest of the Barley Omer occurs on the second day of the seven days of Unleavened Bread. It is a miniature festival within a festival. It is listed in Leviticus 23 along with all the appointed times of God.

Beginning on the day that the first omer of barley was harvested and brought to the Temple, a countdown to the next Biblical Festival began. The Torah commands the Israelites to count off 49 days and then celebrate the festival of *Shavuot* (Pentecost) on the 50th day. The day the Omer was brought was Day One of what is called Counting the Omer. The next day was Day Two of the Omer count, the next was Day Three and so on.

During the 49 days of the Omer count, the wheat crop in Israel ripens. By the end of the Omer count, the crop is ready for harvest and the First Fruits of the wheat crop can be brought to the Temple for Pentecost.

No Small Consequence

The counting of the days of the Omer is a Biblical commandment incumbent upon every Jew. Traditionally, the period of the Omer count is to be a time of spiritual introspection as the counters prepare themselves for *Shavuot*. Because it begins during Passover and concludes at *Shavuot*, the counting of the omer remembers the journey from Egypt to Mount Sinai.

The Messianic implications of the Omer and the subsequent count down are great. According to Matthew 28:1, Yeshua rose “after the Sabbath, as it began to dawn toward the first day of the week,” a Hebraic expression for *havdalah* hour that ends the Sabbath on Saturday night. We cannot help but notice that the appointed day for harvesting the barley omer coincides with the resurrection of Messiah. In a remarkable display of God’s sovereign planning, the Torah set aside the resurrection as a day of first fruits 1400 years before its occurrence. Just as the first omer of barley was brought as a first fruits of the whole harvest, so too Messiah’s resurrection was a first fruits of the resurrection of the dead. This is the imagery Paul invokes with the words, “Messiah has been raised from the dead, the first fruits of those who are asleep.” Just as the first fruits of the barley made all the rest of the harvest kosher for harvest, so too the resurrection of Messiah makes the resurrection of the dead possible.

Counting the Days of Messiah

Because of the resurrection and the connection to Pentecost, the counting of the Omer is an important mitzvah for believers.

According to Jewish tradition, the counting is done in the following prescribed manner. After the evening prayers each day, the counter recites a blessing: “Blessed are You, LORD Our God, King of the Universe, Who has sanctified us with his commandments and commanded us to count the Omer.” Then the counter simply states, “Today is X days of the Omer.” The person counting follows his formal declaration of the omer day with a recitation of Psalm 67 and a few short petitions for spiritual cleansing and renewal.

Tradition prescribes the recitation of Psalm 67 because it is composed of exactly 49 Hebrew words which correspond to the 49 days of the omer count. The psalm is seasonally appropriate because of its harvest motif. It is spiritually appropriate because it speaks clearly of God’s salvation (Yeshua) being made known over all the earth.

The Counting of the Omer creates a count down to Shavuot, the time of the giving of the Torah and the time of the giving of the Holy Spirit. As such, it guides us on a spiritual journey of preparation. It is a journey which is begun with Passover, the symbol of our Salvation in Yeshua, and completed at Pentecost, the symbol of our completion through the Spirit. The distance of days between the two events should be a time of spiritual reflection, growth, purification, and preparation.

The Master’s resurrection makes the counting of the Omer a season of special significance and joy. For his disciples, it is a time to remember the resurrected Yeshua. All of his post-resurrection appearances fell within the days of the Omer count.

At the end of the first day of the Omer, he rose and appeared to Miriam and to two of our number while they traveled to Emmaus, and also to Peter. On the second day of the Omer he appeared in our midst, among the Twelve. On the ninth day of the Omer, he appeared to us again and Thomas was with us. During the counting, he appeared to 500 of our number and then to James. During the counting, he appeared to seven of our number while they fished on the sea. On the fortieth day of the Omer, he led us out to a hill near Bethany, and we saw him ascend to heaven. Before he ascended, he commanded us not to leave Jerusalem, but to wait there for the promise of the Father.

We waited and counted the days. Forty-one, forty-two, forty-three, forty-four, forty-five, forty-six, forty-seven, forty-eight, forty-nine days of the omer ... and when the day of Pentecost was fully come we were all together in one place.

Let’s work together this year as we keep the mitzvah of Counting the Omer. Let’s express the resurrected life within us by doing more mitzvahs and spreading more joy.

THE RESURRECTION OF MESSIAH

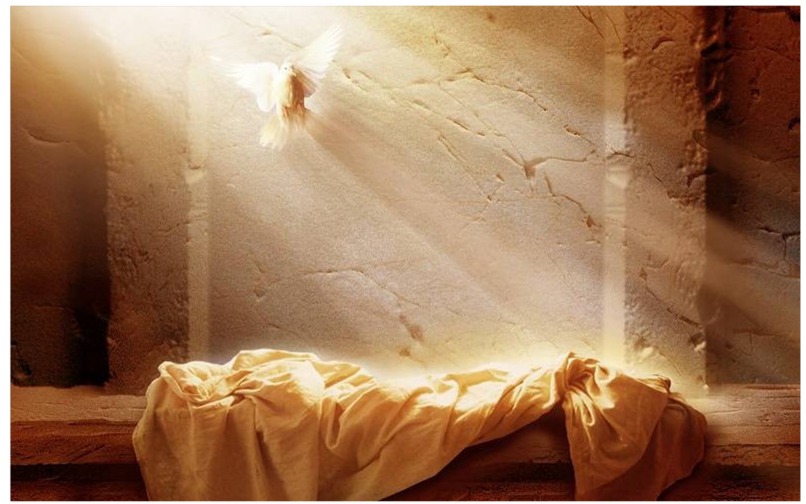
Celebrating His Kingship Now | Celebrating His Kingship to Come

The Empty Tomb

The empty tomb is the cornerstone of our hope. It represents a victory none of us can attain on our own. It represents God's power over death, but more than that, it represents a gift He offers that none should rationally refuse.

The modern world finds such beliefs foolish. So, along with us, become a fool and be delivered from the dead-end the world offers unto the life and light Messiah offers.

The empty tomb is a place for all of us. Explore just how fulfilling Messiah's empty tomb can be.



Recreating 33AD

Messiah: The First Fruits of the Resurrection

With each year passing, the details of important events become hazier and hazier. Traditions develop, truth changes and what really happened becomes unsure. We must return to the source.

The best way to experience the resurrection of Messiah is by returning to the Scriptures. The following guide to remembering the resurrection as it truly was strips away much of the traditions and reenacts the period of time surrounding the Passover, death and resurrection of our Master.

Join with us as we recreate the scenes in Jerusalem, walk outside our church building with lamplight in hand and search for the missing body of Messiah. Come to the conclusion of a resurrected Messiah along with us and celebrate the most important event in the history of mankind!

*Passover in the Year of Messiah's Crucifixion***The expectation of this Passover with the Master
Before the Sadducean-decreed Passover****Sudden turn of events—garden to cross to new tomb in another garden****Pilate granted the priests' request and turned the Master over to the soldiers**

Luke 23:24-25 So Pilate decided to grant [the priests'] demand. He released the man who had been thrown into prison for insurrection and murder, the one they asked for, and surrendered Jesus to their will.

Matthew 27:27-31 Then the governor's soldiers took Jesus into the Praetorium and gathered the whole company of soldiers around him. They stripped him and put a scarlet robe on him, and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand. Then they knelt in front of him and mocked him. "Hail, king of the Jews!" they said. They spit on him, and took the staff and struck him on the head again and again.

See: I gave My back to those who strike Me, and My cheeks to those who pluck out the beard; I did not cover My face from humiliation and spitting. (from Isaiah 50:6)

After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him.

The soldiers led the Master out to crucify Him

Luke 23:26-31 As the soldiers led him away, they seized Simon from Cyrene, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus. A large number of people followed him, including women who mourned and wailed for him.

Jesus turned and said to them, "Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children. For the time will come when you will say, 'Blessed are the childless women, the wombs that never bore and the breasts that never nursed!' Then

They will say to the mountains, 'Fall on us!'
And to the hills, 'Cover us!' (from Hosea 10:8)

For if people do these things when the tree is green, what will happen when it is dry?"

The Master is crucified between common criminals

Luke 23:32-34 Two other men, both criminals, were also led out with him to be executed. When they came to the place called the Skull, they crucified him there, along with the criminals—one on his right, the other on his left.

See: He was numbered with the transgressors. (from Isaiah 53:12)

Jesus said, "Father, forgive them, for they do not know what they are doing." And they divided up his clothes by casting lots.

The soldiers cast lots for the Master's garments

John 19:23-24 When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. "Let's not tear it," they said to one another. "Let's decide by lot who will get it." This happened that the scripture might be fulfilled that said,

They divided my clothes among them
And cast lots for my garment. (from Psalm 22:18)

So this is what the soldiers did.

John 19:19-22 Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. The chief priests of the Jews protested to Pilate, "Do not write 'The King of the Jews,' but that this man claimed to be king of the Jews." Pilate answered, "What I have written, I have written."

Passers-by, bystanders, and the criminals mock the Master

Matthew 27:39-44 Those who passed by hurled insults at him, shaking their heads—

See: All who see me sneer at me. They separate with the lip.
They wag the head. (from Psalm 22:7)

—and saying, “You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!” In the same way the chief priests, the teachers of the law and the elders mocked him. “He saved others,” they said, “but he can’t save himself! He’s the king of Israel! Let him come down now from the cross, and we will believe in him. He trusts in God. Let God rescue him now if he wants him, for he said, ‘I am the Son of God.’”

See: He trusts in the LORD; let him deliver him.
Let him rescue him, for he delights in him! (from Psalm 22:8)

In the same way the criminals who were crucified with him also heaped insults on him.

Luke 23:39-43 One of the criminals who hung there hurled insults at him: “Aren’t you the Messiah? Save yourself and us!” But the other criminal rebuked him. “Don’t you fear God,” he said, “since you are under the same sentence? We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong.”

Then he said, “Jesus, remember me when you come into your kingdom.”

Jesus answered him, “Truly I tell you, today you will be with me in paradise.”

Even in His agony the Master attends to His mother’s care

John 19:25-27 Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, “Woman, here is your son,” and to the disciple, “Here is your mother.” From that time on, this disciple took her into his home.

The Master cries out at His separation from the Father

Matthew 27:45-49 From noon until three in the afternoon darkness came over all the land. About three in the afternoon Jesus cried out in a loud voice, “*Eli, Eli, lema sabachthani?*” (which means “My God, my God, why have you forsaken me?”).

See: My God, my God, why have you forsaken me?
Why are you so far from saving me, from the words of my groaning?
(from Psalm 22:1)

When some of those standing there heard this, they said, “He’s calling Elijah.” Immediately one of them ran and got a sponge. He filled it with wine vinegar, put it on a staff, and offered it to Jesus to drink. The rest said, “Now leave him alone. Let’s see if Elijah comes to save him.”

John 19:28-30 Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, “I am thirsty.” 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.

See: For my thirst they gave me vinegar to drink. (from Psalm 69:21)

When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

Luke 23:46 Jesus called out with a loud voice, “Father, into your hands I commit my spirit.”

See: Into Your hand I commit my spirit.
You have ransomed me, O LORD, God of truth. (from Psalm 31:5)

When he had said this, he breathed his last.

Attending the Master’s death

Matthew 27:51-56 And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split. The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many. Now the centurion, and those who were with him keeping guard over Jesus, when

they saw the earthquake and the things that were happening, became very frightened and said, "Truly this was the Son of God!"

Many women were there looking on from a distance, who had followed Jesus from Galilee while ministering to Him. Among them was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

The burial of the Master

John 19:31-37 Now it was the day of Preparation, and the next day was to be a special Sabbath [Passover]. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water.

The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe.

These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken."

See: He keeps all his bones, not one of them is broken. (Psalm 34:20)
Do not break any of the bones [of the Passover sacrifice]. (from Exodus 12:46)
They must not ... break any of its bones. (from Numbers 9:12)

And, as another scripture says, "They will look on the one they have pierced."

See: They will look on me whom they have pierced. (Zechariah 12:10)

Mark 15:42-45 As evening approached, Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus' body. Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died. When he learned from the centurion that it was so, he gave the body to Joseph.

John 19:38-42 With Pilate's permission, he came and took the body away. He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

Luke 23:55-56 The women who had come with Jesus from Galilee followed Joseph and saw the tomb and how his body was laid in it. Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment.

The Master's opponents secure the tomb

Matthew 27:62-66 The next day, the one after Preparation Day, the chief priests and the Pharisees went to Pilate. "Sir," they said, "we remember that while he was still alive that deceiver said, 'After three days I will rise again.' So give the order for the tomb to be made secure until the third day. Otherwise, his disciples may come and steal the body and tell the people that he has been raised from the dead. This last deception will be worse than the first." "Take a guard," Pilate answered. "Go, make the tomb as secure as you know how." So they went and made the tomb secure by putting a seal on the stone and posting the guard.

A visit to the tomb after the Sabbath

Mary Magdalene: "We saw Rav Joseph and Rav Nicodemus bury the Master just before Sabbath, so we went back into the city to gather spices and perfumes to take to the tomb after the Sabbath."

Mary Mother of James: "Yes, we rested on the Sabbath according to the commandment, but as soon as the Sabbath was over and the shops had opened for those last evening hours, we went out and bought the other spices we needed."

Salome: "Then we waited until just an hour or so before dawn. We didn't want to go to the tomb in the deep darkness of the night. Mary Magdalene left ahead of us while it was still quite dark."

Mary Magdalene: "I reached the tomb and saw that the stone was rolled away."

Mary Mother of James: "As we went I remember asking, 'How will we move the stone away from the entrance? It is so large.'"

Salome: "We were so surprised when we got there, and the stone was already rolled away. The tomb entrance was gapping open. We thought the earth tremor the night before must have moved the stone."

Mary Magdalene: "I thought the priests had sent their guard to remove the Master's body and hide it from us. I left the tomb immediately and ran to tell Simon Peter that they had taken our Master's body."

Salome: "We were dumbfounded. What to do? Then this shining angel flashed in front of us and said, 'Do not be afraid.' We both jumped. My flesh crawled!—'Do not be afraid!' What is that, a joke? How can you see something like that and not jump?"

Mary Mother of James: "He said, 'I know that you are looking for Jesus who has been crucified. He is not here, for He has risen, just as He said. Come, see the place where He was lying. Go quickly and tell His disciples that He has risen from the dead; and behold, He is going ahead of you into Galilee, there you will see Him; see, now I have told you.'"

Salome: "We peeked in the tomb, and wow! Two men, dazzling white, standing inside! They said, 'Why do you seek the living One among the dead? He is not here, but He has risen. Remember how He spoke to you while He was still in Galilee, saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.'"

Mary Mother of James: "We couldn't believe it. That's right, the Master had said that, but we didn't understand what He meant. How did they know he had said that? We fled from the tomb."

Salome: "We were trembling, terrified! We weren't going to tell anyone what we had seen."

Mary Magdalene: "I reached the upper room and pounded on the door screaming, 'They took His body! They took His body!'"

Simon Peter: "When I heard Mary at the door, I bolted out the door, ran down the street, out the gate ..."

John: "I followed Simon. I reached the tomb first and was stooping to look inside. I saw the linen wrappings lying there."

Simon Peter: "I reached the tomb and pushed past John right through the entrance."

Mary Magdalene: "I followed behind. I was weeping uncontrollably."

Simon Peter: "The linen wrappings were lying here, but the face covering was lying over there, rolled up neatly."

John: "I stepped in too. Then I understood and believed. He had said Scripture must be fulfilled and that He would rise on the third day. This was the third day. So Simon and I left the tomb."

Mary Magdalene: "I was looking in after Peter and John had left, and I saw the two angels still there. One at the head and one at the feet where they had laid Him. The angels said, 'Woman, why are you weeping?' I said, 'They've taken away my Master, and I do not know where they have laid Him.' I turned around and saw someone. I thought it was the gardener and said, 'Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away.' But it was Jesus. He said to me, 'Mary!' It was His voice. I cried out, 'Rabboni,' and fell at his feet to cling to Him. He said, 'Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, 'I ascend to My Father and your Father, and My God and your God.'"

Salome: "Yes, we were wandering around not sure what to do. We felt fear. We felt hope and joy. Could it be true?"

Mary Mother of James: "Then the Master appeared to us too and greeted us. We fell down and grabbed His feet and worshipped Him."

Salome: "He said, 'Do not be afraid; go and take word to My brethren to leave for Galilee, and there they will see Me.'"

Salome: "We decided to go the apostles and tell them what we had seen and heard."

Mary Magdalene: "I said to them, 'I have seen the Master!'"

Simon Peter: "I decided to return to the tomb."

James ben Zebedee: "It's a good thing he did. We didn't believe the women. What? Seeing angels and the Master! Simon Peter and my brother John hadn't seen anything. Just an empty tomb."

Simon Peter: "But on my return, our Master Yeshua HaMashiach did appear to me."

James ben Zebedee: "When the two returned from Emmaus saying that the Master had talked to them, had explained the Scriptures to them, and had broken bread with them, we had Simon's confirmation that he too had seen the Master."

Cleopas: "It was astounding! We had decided to leave Jerusalem. We were walking to Emmaus and mourning the loss of the Master, when this stranger asked us why we were so sad. We explained all that had happened on the day of Preparation, three days ago. Then He began to quote Scriptures that pointed to those events. We had never understood those Scriptures like that. We stopped for a meal, and when He broke the bread our eyes were opened and we recognized Him. We said to each other, 'Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?'"

Yeshua appears to the Eleven

"We were all together when there He was, standing in our midst, saying as He used to say, 'Peace be to you.' What is this? We were startled, frightened, thought we were seeing a spirit.

He said, 'Why are you troubled, why the doubts? See My hands and My feet! It is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have.' He was holding out His hands and then pointing at His feet.

We still couldn't believe it. Should we rejoice, but how is this true!

He said to us, 'Do you have anything here to eat?' And we gave Him a piece of a broiled fish. He took it and ate it in front of us. He was not a spirit but true flesh and bones; He ate the food."

Luke 24:36-42 While they were telling these things, He Himself stood in their midst and said to them, "Peace be to you." But they were startled and frightened and thought that they were seeing a spirit. And He said to them, "Why are you troubled, and why do doubts arise in your hearts? See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have." And when He had said this, He showed them His hands and His feet. While they still could not believe it because of their joy and amazement, He said to them, "Have you anything here to eat?" They gave Him a piece of a broiled fish; and He took it and ate it before them.

John 19-21 So when it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord. So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you."

MEAL OF MESSIAH

Celebrating His Kingship Now | Celebrating His Kingship to Come

A shared tradition

Looking forward to Messiah as King over all the earth is not a uniquely Christian hope. Jewish people from antiquity have been anticipating the Messiah as the One who will come to rule and reign as King over all the earth.

The Meal of Messiah is not a common Christian tradition. It has its origin primarily in Judaism and is observed every year in anticipation of Messiah's arrival. Alongside the Jewish people, we share the desire to see Him come in glory to establish His kingdom. This celebration today represents our anticipation of His return.

In some ways, this is a rehearsal of what the book of Revelation calls "the marriage supper of the Lamb," a meal we are more familiar with as Gentile believers. Therefore, in celebrating this Meal of Messiah, we find fellowship with the Jewish people as we look to the coming of Messiah and His Kingdom.



Readings for the Day

The Seventh Day of Unleavened Bread

The Torah reading (**Exodus 13:17-15:26**) describes the LORD's great and final victory over pharaoh after the exodus from Egypt. It concludes with the Song of the Sea/Song of Moses. The reading from the prophets anticipates another great victory through which the LORD will usher in the Branch and His rule. Isaiah 12:2 echoes Exodus 15:2. This declaration that the LORD is "my strength and my song and has become my salvation" also find expression in the song of the Victorious King in Psalm 118:14.

The Declaration:

Behold, God is my salvation. I will trust and will not be afraid.
For the LORD, my God is my strength and my song.
He also has become my salvation.

Hinneh, El yishu'ati. Eftach, velo efchad.

Kiy ozzi ve-zimrat Yah Adonay.

Veyehi li liyshu'ah.

(Isaiah 12:2; cf. Exodus 15:2; Psalm 118:14)

Part One: Recalling the Master's Last Cup and His Breaking of Bread

The Master's vow anticipates the banquet

And Yeshua said to them, "I have earnestly desired to eat this Passover with you before I suffer; for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God." And when He had taken a cup and given thanks, He said, "Take this and share it among yourselves; for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes."

(Luke 22:15-18)

Disciples will recognize the Master as He breaks the bread

And they approached the village [of Emmaus] where they were going, and He acted as though He were going farther. But they urged Him, saying, "Stay with us, for it is getting toward evening, and the day is now nearly over." So He went in to stay with them. When He had reclined at the table with them, He took the bread and blessed it, and breaking it, He began giving it to them. Then their eyes were opened and they recognized Him; and He vanished from their sight.

They said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?" And they got up that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them, saying, "The Lord has really risen and has appeared to Simon." They began to relate their experiences on the road and how He was recognized by them in the breaking of the bread.

(Luke 24:28-35)

The LORD has planned this banquet to initiate the coming Kingdom

The LORD of hosts will prepare a lavish banquet for all peoples on this mountain; a banquet of aged wine, choice pieces with marrow, and refined, aged wine. And on this mountain He will swallow up the covering which is over all peoples, even the veil which is stretched over all nations. He will swallow up death for all time, and the Lord GOD will wipe tears away from all faces, and He will remove the reproach of His people from all the earth; for the LORD has spoken.

(Isaiah 25:6-8)

Part Two: Anticipating the Coming Banquet

Wedding Invitation

The exalted Son says, "I, Yeshua, have sent My angel to testify to you these things for the assemblies. I am the root and the descendant of David, the bright morning star."

The Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who wishes take the water of life without cost.

(Revelation 22:16-17; cf. Isaiah 12:3; 55:1)

An Exodus of Guests from All nations

"Therefore behold, days are coming," declares the LORD, "when it will no longer be said, 'As the LORD lives, who brought up the sons of Israel out of the land of Egypt,' but, 'As the LORD lives, who brought up the sons of Israel from the land of the north and from all the countries where He had banished them.' For I will restore them to their own land which I gave to their fathers."

(Jeremiah 16:14-15)

The Prophecy of the Branch: the Bridegroom

Yet today he will halt at Nob; He shakes his fist at the mountain of the daughter of Zion, the hill of Jerusalem. Behold, the Lord, the GOD of hosts, will lop off the boughs with a terrible crash; those also who are tall in stature will be cut down and those who are lofty will be abased. He will cut down the thickets of the forest with an iron axe, and Lebanon will fall by the Mighty One. Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit. The Spirit of the LORD will rest on Him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and the fear of the LORD. And He will delight in the fear of the LORD, and He will not judge by what His eyes see, nor make a decision by what His ears hear, but with righteousness He will judge the poor, and decide with fairness for the afflicted of the earth; and He will strike the earth with the rod of His mouth, and with the breath of His lips He will slay the wicked. Also righteousness will be the belt about His loins, and faithfulness the belt about His waist. And the wolf will dwell with the lamb, and the leopard will lie down with the young goat, and the calf and the young lion and the fatling together, and a little boy will lead them. Also the cow and the bear will graze; their young will lie down together, and the lion will eat straw like the ox. The nursing child will play by the hole of the cobra, and the weaned child will put his hand on the viper's den. They will not hurt or destroy in all My holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea. Then in that day the nations will resort to the root of Jesse, who will stand as a banner for the peoples, and His resting place will be glorious.

(Isaiah 10:32-11:10)

The Ingathering for the Banquet

And He will send forth His angels with a great trumpet and they will gather together His elect from the four winds, from one end of the sky to the other. Now learn the parable from the fig tree: when its branch has already become tender and puts forth its leaves, you know that summer is near; so, you too, when you see all these things, recognize that He is near, right at the door.

(Matthew 24:31-33)

Then it will happen on that day that the Lord will again recover with His hand the second time the remnant of His people who will remain, from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and from the islands of the sea. And He will lift up a flag for the nations and assemble the banished ones of Israel, and will gather the dispersed of Judah from the four corners of the earth. Then the jealousy of Ephraim will depart, and those who harass Judah will be eliminated; Ephraim will not be jealous of Judah, and Judah will not harass Ephraim. They will swoop down on the slopes of the Philistines on the west; together they will plunder the people of the east; they will possess Edom and Moab, and the sons of Ammon will be subject to them. And the LORD will utterly destroy the tongue of the Sea of Egypt; and He will wave His hand over the Euphrates River with His scorching wind; and He will strike it into seven streams and make people walk over in dry sandals. and there will be a highway from Assyria for the remnant of His people who will be left, just as there was for Israel on the day that they came up out of the land of Egypt.

(Isaiah 11:11-16)

The Arrival of the Guests for the Wedding Banquet

On the third day there was a wedding in Cana of Galilee, and the mother of Yeshua was there; and both Yeshua and His disciples were invited to the wedding. | The kingdom of heaven may be compared to a king who gave a wedding feast for his son. | I say to you that many will come from east and west, and recline at the table with Abraham, Isaac and Jacob in the kingdom of heaven. | Then the kingdom of heaven will be comparable to ten virgins, who took their lamps and went out to meet the bridegroom. | Be like men who are waiting for their master when he returns from the wedding feast, so that they may

immediately open the door to him when he comes and knocks. | Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready." It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints. Then he said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he said to me, "These are true words of God."

(John 2:1-2; Matthew 22:2, 8:11, 25:1; Luke 12:36; Revelation 19:7-9)

Then you will say on that day, "I will give thanks to You, LORD; for although You were angry with me, Your anger is turned away, and You comfort me. "Behold, God is my salvation, I will trust and not be afraid; for the LORD GOD is my strength and song, and He has become my salvation." Therefore you will joyously draw water from the springs of salvation. And on that day you will say, "Give thanks to the LORD, call on His name. Make known His deeds among the peoples; make them remember that His name is exalted." Praise the LORD in song, for He has done glorious things; let this be known throughout the earth. Rejoice and shout for joy, you inhabitant of Zion, for great in your midst is the Holy One of Israel.

(Isaiah 12:1-6)

The Abundance of the Kingdom

The Master said, "I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom." (Matthew 26:29)

When will that day be? When God will give Jacob, "The dew of heaven, and of the fatness of the earth, and an abundance of grain and new wine." (from Genesis 27:28)

The elders who saw John, the disciple of the Master, remembered that they had heard from him how the Master taught concerning those times, and said: "The days will come in which vineyards shall grow, each one possessing ten thousand vines, and each vine will have ten thousand branches, and on every branch will be ten thousand shoots, and from every one of the shoots ten thousand clusters will grow, and from every one of the clusters ten thousand grapes, and every grape will produce twenty-five measures of wine in the press. And when any one of the righteous takes hold of a single cluster, another one will cry out, "Taste me! My springs are richer than wine. I am a better cluster, take me, bless the LORD through me."

In like manner, he said that "A single grain of wheat will produce ten thousand ears, and every ear will have ten thousand grains, and every grain will yield ten pounds of clear, pure, fine flour. Likewise, all other fruits and seeds and vegetation will bring forth in similar proportions, and all the animals, feeding then only on the products of the earth, will become peaceful and docile, and live in willing subjugation to humans. These things are believable to those who believe." But Judas the traitor did not believe these things, and he asked, "how then can the LORD bring forth things that will produce so abundantly?"

The Master replied, "Those who come to these times shall see them."

Anticipating the Banquet

The Cup

- Bless the LORD

Baruch ata Adonai, eloheinu, melech ha'olam, boreh p'ri ha'gafen.

Blessed are You, O Lord our God, King of the Universe, Creator of the fruit of the vine.

- Drink the Cup

The Matzah

- Bless the LORD

Baruch ata Adonai, eloheinu, melech ha'olam, ha'motzy lechem min ha'aretz.

Blessed are You, O Lord our God, King of the Universe, Who brings forth bread from the earth.

- Eat the Matzah

Part Three: Celebrating the Victorious King

Psalm 117

- | | |
|--|---|
| 1 Praise the LORD, all nations! | Laud Him, all you peoples! |
| 2 For His mercy's great on us | And the truth of the LORD is forever, halleluyah! |
| 1 <i>Hallelu et Adonai, kol goyim!</i> | <i>Shabbechuhu, kol ha'ummim!</i> |
| 2. <i>Kiy gavar aleinu chasdo</i> | <i>Ve'emet Adonai le'olam, halleluyah!</i> |

Psalm 118

- | | |
|---|--|
| 1 Give thanks to the LORD, for He is good;
<i>Hodu la'Adonai, kiy tov;</i> | His mercy forever endures!
<i>Kiy le'olam chasdo!</i> |
| 2 Oh let Israel say, | " <i>Kiy le'olam chasdo!</i> " |
| 3 Oh let the house of Aaron say, | " <i>Kiy le'olam chasdo!</i> " |
| 4 Oh let those who fear the LORD say, | " <i>Kiy le'olam chasdo!</i> " |
| 5 From my distress I called upon the LORD; | The LORD answered me and set me in a large place. |
| 6 The LORD is for me; I will not fear; | What can man do to me? |
| 7 The LORD is for me among those who help me; | |
| Therefore I will look with satisfaction on those who hate me. | |
| 8 It is better to take refuge in the LORD | Than to trust in man. |
| 9 It is better to take refuge in the LORD | Than to trust in princes. |
| 10 All nations surrounded me; | In the name of the LORD I will surely cut them off. |
| 11 They surrounded me, yes, they surrounded me; | In the name of the LORD I will surely cut them off. |
| 12 They surrounded me like bees; | They were extinguished as a fire of thorns; |
| In the name of the LORD I will surely cut them off. | |
| 13 You pushed me violently so that I was falling, | But the LORD helped me. |
| 14 The LORD is my strength and song, | And He has become my salvation. |
| 15 The sound of joyful shouting | And salvation is in the tents of the righteous; |
| The right hand of the LORD does valiantly. | |
| 16 The right hand of the LORD is exalted; | The right hand of the LORD does valiantly. |
| 17 I will not die, but live, | And tell of the works of the LORD. |
| 18 The LORD has disciplined me severely, | But He has not given me over to death. |
| 19 Open to me the gates of righteousness; | I shall enter through them, |
| I shall give thanks to the LORD. | |
| 20 This is the gate of the LORD; | The righteous will enter through it. |
| 21 I shall give thanks to You, | For You have answered me, |
| And You have become my salvation. | |
| 22 The stone which the builders rejected | Has become the chief cornerstone. |
| 23 This is the LORD's doing; | It is marvelous in our eyes. |
| 24 This is the day which the LORD has made; | Let us rejoice and be glad in it. |
| 25 O LORD, do save, we beseech You; | O LORD, we beseech You, do send prosperity! |
| 26 Blessed is the one who comes in the name of the LORD; | |
| We have blessed you from the house of the LORD. | |
| 27 The LORD is God, and He has given us light; | |
| Bind the festival sacrifice with cords to the horns of the altar. | |
| 28 You are my God, and I give thanks to You; | You are my God, I extol You. |
| 29 Give thanks to the LORD, for He is good; | His mercy forever endures! |
| <i>Hodu la'Adonai, kiy tov;</i> | <i>Kiy le'olam chasdo!</i> |

SHAVUOT

Pentecost | Giving of the Law - Giving of the Spirit

A shared tradition

Shavuot is the Hebrew name for the holiday which arrives after the Counting of the Omer. The counting begins on "the morning after the holiday sabbath" (the first day of unleavened bread) and continues for seven full weeks. This has the worshipper arriving at 50 days after Passover (thus the English translations of the Bible use penta(50)cost.

Shavuot is a harvest holiday wherein there are prescribed offerings of the first of the wheat harvest, which is a more bountiful harvest than the earlier "First Fruits" holiday that occurs during unleavened bread (and coincides with Messiah's resurrection). Being a harvest holiday, several traditions have developed, one of which is the reading of the book of Ruth, a book that is set in the same time of year as Shavuot. The book prefigures the incoming harvest of Gentiles (like Ruth) as worshippers of the God of Abraham, Isaac and Jacob.

Shavuot is also the day when the Ten Commandments were given, as recorded in Exodus 20, and the Spirit was given (which enables us to desire the Law of God), as recorded in Acts 2.



Readings for the Day

Shavuot (the feast after counting 7 "weeks")

Pentecost (the feast after counting "50" days)

First Fruits (the feast of the large wheat harvest)

Being thankful for God's provision

Leviticus 23:15-21 You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths. You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the LORD. You shall bring in from your dwelling places two loaves of bread for a wave offering, made of two-tenths of an ephah; they shall be of a fine flour, baked with leaven as first fruits to the LORD. Along with the bread you shall present seven one year old male lambs without defect, and a bull of the herd and two rams; they are to be a burnt offering to the LORD, with their grain offering and their drink offerings, an offering by fire of a soothing aroma to the LORD. You shall also offer one male goat for a sin offering and two male lambs one year old for a

sacrifice of peace offerings. The priest shall then wave them with the bread of the first fruits for a wave offering with two lambs before the LORD; they are to be holy to the LORD for the priest. On this same day you shall make a proclamation as well; you are to have a holy convocation. You shall do no laborious work. It is to be a perpetual statute in all your dwelling places throughout your generations.

Deuteronomy 26:1-11 When you have entered the land the Lord your God is giving you as an inheritance and have taken possession of it and settled in it, take some of the firstfruits of all that you produce from the soil of the land the Lord your God is giving you and put them in a basket. Then go to the place the Lord your God will choose as a dwelling for his Name and say to the priest in office at the time, "I declare today to the Lord your God that I have come to the land the Lord swore to our ancestors to give us." The priest shall take the basket from your hands and set it down in front of the altar of the Lord your God. Then you shall declare before the Lord your God: "My father was a wandering Aramean, and he went down into Egypt with a few people and lived there and became a great nation, powerful and numerous. But the Egyptians mistreated us and made us suffer, subjecting us to harsh labor. Then we cried out to the Lord, the God of our ancestors, and the Lord heard our voice and saw our misery, toil and oppression. So the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with signs and wonders. He brought us to this place and gave us this land, a land flowing with milk and honey; and now I bring the firstfruits of the soil that you, Lord, have given me." Place the basket before the Lord your God and bow down before him. Then you and the Levites and the foreigners residing among you shall rejoice in all the good things the Lord your God has given to you and your household.

The Giving of the Law Occurred on Shavuot—

God's marriage contract (ketubah) with His people

Exodus 19:1-25 In the third month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of Sinai. When they set out from Rephidim, they came to the wilderness of Sinai and camped in the wilderness; and there Israel camped in front of the mountain. Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob and tell the sons of Israel: 'You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to Myself. Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the sons of Israel."

So Moses came and called the elders of the people, and set before them all these words which the LORD had commanded him. All the people answered together and said, "All that the LORD has spoken we will do!" And Moses brought back the words of the people to the LORD. The LORD said to Moses, "Behold, I will come to you in a thick cloud, so that the people may hear when I speak with you and may also believe in you forever." Then Moses told the words of the people to the LORD.

The LORD also said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their garments; and let them be ready for the third day, for on the third day the LORD will come down on Mount Sinai in the sight of all the people. You shall set bounds for the people all around, saying, 'Beware that you do not go up on the mountain or touch the border of

it; whoever touches the mountain shall surely be put to death. No hand shall touch him, but he shall surely be stoned or shot through; whether beast or man, he shall not live.' When the ram's horn sounds a long blast, they shall come up to the mountain." So Moses went down from the mountain to the people and consecrated the people, and they washed their garments. He said to the people, "Be ready for the third day; do not go near a woman."

So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud trumpet sound, so that all the people who were in the camp trembled. And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain.

Now Mount Sinai was all in smoke because the LORD descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently. When the sound of the trumpet grew louder and louder, Moses spoke and God answered him with thunder. The LORD came down on Mount Sinai, to the top of the mountain; and the LORD called Moses to the top of the mountain, and Moses went up. Then the LORD spoke to Moses, "Go down, warn the people, so that they do not break through to the LORD to gaze, and many of them perish. Also let the priests who come near to the LORD consecrate themselves, or else the LORD will break out against them." Moses said to the LORD, "The people cannot come up to Mount Sinai, for You warned us, saying, 'Set bounds about the mountain and consecrate it.'" Then the LORD said to him, "Go down and come up again, you and Aaron with you; but do not let the priests and the people break through to come up to the LORD, or He will break forth upon them." So Moses went down to the people and told them.

Exodus 20:1-23 (*The covenant commandments*)

[*Please stand*]

Then God spoke all these words, saying,

[1st] "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. "You shall have no other gods before Me.

[2nd] "You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, but showing lovingkindness to thousands, to those who love Me and keep My commandments.

[3rd] "You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain.

[4th] "Remember the sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy.

[5th] "Honor your father and your mother, that your days may be prolonged in the land which the LORD your God gives you.

[6th] “You shall not murder.

[7th] “You shall not commit adultery.

[8th] “You shall not steal.

[9th] “You shall not bear false witness against your neighbor.

[10th] “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor.”

All the people perceived the thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw it, they trembled and stood at a distance. Then they said to Moses, “Speak to us yourself and we will listen; but let not God speak to us, or we will die.” Moses said to the people, “Do not be afraid; for God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin.” So the people stood at a distance, while Moses approached the thick cloud where God was.

Then the LORD said to Moses, “Thus you shall say to the sons of Israel, ‘You yourselves have seen that I have spoken to you from heaven. You shall not make other gods besides Me; gods of silver or gods of gold, you shall not make for yourselves.

All We Like Sheep Have Gone Astray—

Breaking the marriage contract (ketubah)

Exodus 32:19-28 It came about, as soon as Moses came near the camp, that he saw the calf and the dancing; and Moses’ anger burned, and he threw the tablets from his hands and shattered them at the foot of the mountain. He took the calf which they had made and burned it with fire, and ground it to powder, and scattered it over the surface of the water and made the sons of Israel drink it.

Then Moses said to Aaron, “What did this people do to you, that you have brought such great sin upon them?” Aaron said, “Do not let the anger of my lord burn; you know the people yourself, that they are prone to evil. For they said to me, ‘Make a god for us who will go before us; for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him.’ I said to them, ‘Whoever has any gold, let them tear it off.’ So they gave it to me, and I threw it into the fire, and out came this calf.”

Now when Moses saw that the people were out of control – for Aaron had let them get out of control to be a derision among their enemies – then Moses stood in the gate of the camp, and said, “Whoever is for the LORD, come to me!” And all the sons of Levi gathered together to him. He said to them, “Thus says the LORD, the God of Israel, ‘Every man of you put his sword upon his thigh, and go back and forth from gate to gate in the camp, and kill every man his brother, and every man his friend, and every man his neighbor.’” So the sons of Levi did as Moses instructed, and about three thousand men of the people fell that day.

Prophecies Concerning the Giving of the Spirit—***God will empower believers to follow Torah (His Instructions)***

Jeremiah 31:31-34 “Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the LORD. “But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the Lord,’ for they will all know Me, from the least of them to the greatest of them,” declares the Lord, “for I will forgive their iniquity, and their sin I will remember no more.”

Joel 2:28-29 It will come about after this that I will pour out My Spirit on all mankind; and your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on the male and female servants I will pour out My Spirit in those days.

The Giving of the Spirit Occurred on Shavuot—***God empowers His people to walk rightly***

Acts 2:1-41 When the day of Pentecost had come, they were all together in one place. And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.

Now there were Jews living in Jerusalem, devout men from every nation under heaven. And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own language. They were amazed and astonished, saying, “Why, are not all these who are speaking Galileans? And how is it that we each hear them in our own language to which we were born? ... We hear them in our own tongues speaking of the mighty deeds of God.” And they all continued in amazement and great perplexity, saying to one another, “What does this mean?” But others were mocking and saying, “They are full of sweet wine.”

But Peter, taking his stand with the eleven, raised his voice and declared ...

“Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know—this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power.... Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified.”

Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, “Brethren, what shall we do?” Peter said to them, “Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the

Holy Spirit. For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself." And with many other words he solemnly testified and kept on exhorting them, saying, "Be saved from this perverse generation!" So then, those who had received his word were baptized; and that day there were added about three thousand souls.

The Book of Ruth

A Story Set at The Time of the Harvest in the Days Leading up to Shavuot—

A Gentile follows the God of Israel and is honored in the line Messiah

Ruth 1 Now it came about in the days when the judges governed, that there was a famine in the land. And a certain man of Bethlehem in Judah went to sojourn in the land of Moab with his wife and his two sons. The name of the man was Elimelech, and the name of his wife, Naomi; and the names of his two sons were Mahlon and Chilion, Ephrathites of Bethlehem in Judah. Now they entered the land of Moab and remained there. Then Elimelech, Naomi's husband, died; and she was left with her two sons. They took for themselves Moabite women as wives; the name of the one was Orpah and the name of the other Ruth. And they lived there about ten years. Then both Mahlon and Chilion also died, and the woman was bereft of her two children and her husband.

Then she arose with her daughters-in-law that she might return from the land of Moab, for she had heard in the land of Moab that the LORD had visited His people in giving them food. So she departed from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah. And Naomi said to her two daughters-in-law, "Go, return each of you to her mother's house. May the LORD deal kindly with you as you have dealt with the dead and with me. May the LORD grant that you may find rest, each in the house of her husband." Then she kissed them, and they lifted up their voices and wept. And they said to her, "No, but we will surely return with you to your people." But Naomi said, "Return, my daughters. Why should you go with me? Have I yet sons in my womb, that they may be your husbands? Return, my daughters! Go, for I am too old to have a husband. If I said I have hope, if I should even have a husband tonight and also bear sons, would you therefore wait until they were grown? Would you therefore refrain from marrying? No, my daughters; for it is harder for me than for you, for the hand of the LORD has gone forth against me."

And they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her.

Then she said, "Behold, your sister-in-law has gone back to her people and her gods; return after your sister-in-law." But Ruth said, "Do not urge me to leave you or turn back from following you; for where you go, I will go, and where you lodge, I will lodge. Your people shall be my people, and your God, my God. Where you die, I will die, and there I will be buried. Thus may the LORD do to me, and worse, if anything but death parts you and me." When she saw that she was determined to go with her, she said no more to her.

So they both went until they came to Bethlehem. And when they had come to Bethlehem, all the city was stirred because of them, and the women said, "Is this Naomi?" She said to them, "Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me. I went out full, but the LORD has brought me back empty. Why do you call me Naomi, since the LORD has witnessed against me and the Almighty has afflicted me?"

So Naomi returned, and with her Ruth the Moabitess, her daughter-in-law, who returned from the land of Moab. And they came to Bethlehem at the beginning of barley harvest.

Ruth 2 Now Naomi had a kinsman of her husband, a man of great wealth, of the family of Elimelech, whose name was Boaz. And Ruth the Moabitess said to Naomi, "Please let me go to the field and glean among the ears of grain after one in whose sight I may find favor." And she said to her, "Go, my daughter." So she departed and went and gleaned in the field after the reapers; and she happened to come to the portion of the field belonging to Boaz, who was of the family of Elimelech. Now behold, Boaz came from Bethlehem and said to the reapers, "May the LORD be with you." And they said to him, "May the LORD bless you." Then Boaz said to his servant who was in charge of the reapers, "Whose young woman is this?" The servant in charge of the reapers replied, "She is the young Moabite woman who returned with Naomi from the land of Moab. And she said, 'Please let me glean and gather after the reapers among the sheaves.' Thus she came and has remained from the morning until now; she has been sitting in the house for a little while."

Then Boaz said to Ruth, "Listen carefully, my daughter. Do not go to glean in another field; furthermore, do not go on from this one, but stay here with my maids. Let your eyes be on the field which they reap, and go after them. Indeed, I have commanded the servants not to touch you. When you are thirsty, go to the water jars and drink from what the servants draw." Then she fell on her face, bowing to the ground and said to him, "Why have I found favor in your sight that you should take notice of me, since I am a foreigner?" Boaz replied to her, "All that you have done for your mother-in-law after the death of your husband has been fully reported to me, and how you left your father and your mother and the land of your birth, and came to a people that you did not previously know. May the LORD reward your work, and your wages be full from the LORD, the God of Israel, under whose wings you have come to seek refuge." Then she said, "I have found favor in your sight, my lord, for you have comforted me and indeed have spoken kindly to your maidservant, though I am not like one of your maidservants."

At mealtime Boaz said to her, "Come here, that you may eat of the bread and dip your piece of bread in the vinegar." So she sat beside the reapers; and he served her roasted grain, and she ate and was satisfied and had some left. When she rose to glean, Boaz commanded his servants, saying, "Let her glean even among the sheaves, and do not insult her. Also you shall purposely pull out for her some grain from the bundles and leave it that she may glean, and do not rebuke her."

So she gleaned in the field until evening. Then she beat out what she had gleaned, and it was about an ephah of barley. She took it up and went into the city, and her mother-in-law saw what she had gleaned. She also took it out and gave Naomi what she had left after she was satisfied. Her mother-in-law then said to her, "Where did you glean today and where did you work? May he who took notice of you be blessed." So she told her mother-in-law with whom she had worked and said, "The name of the man with whom I worked today is Boaz." Naomi said to her daughter-in-law, "May he be blessed of the LORD who has not withdrawn his kindness to the living and to the dead." Again Naomi said to her, "The man is our relative, he is one of our closest relatives." Then Ruth the Moabitess said, "Furthermore, he said to me, 'You should stay close to my servants until they have finished all my harvest.'" Naomi said to Ruth her daughter-in-law, "It is good, my daughter, that you go out with his maids, so that others do not fall upon you in

another field." So she stayed close by the maids of Boaz in order to glean until the end of the barley harvest and the wheat harvest. And she lived with her mother-in-law.

Ruth 3 Then Naomi her mother-in-law said to her, "My daughter, shall I not seek security for you, that it may be well with you? Now is not Boaz our kinsman, with whose maids you were? Behold, he winnows barley at the threshing floor tonight. Wash yourself therefore, and anoint yourself and put on your best clothes, and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking. It shall be when he lies down, that you shall notice the place where he lies, and you shall go and uncover his feet and lie down; then he will tell you what you shall do." She said to her, "All that you say I will do."

So she went down to the threshing floor and did according to all that her mother-in-law had commanded her. When Boaz had eaten and drunk and his heart was merry, he went to lie down at the end of the heap of grain; and she came secretly, and uncovered his feet and lay down. It happened in the middle of the night that the man was startled and bent forward; and behold, a woman was lying at his feet. He said, "Who are you?" And she answered, "I am Ruth your maid. So spread your covering over your maid, for you are a close relative." Then he said, "May you be blessed of the LORD, my daughter. You have shown your last kindness to be better than the first by not going after young men, whether poor or rich. Now, my daughter, do not fear. I will do for you whatever you ask, for all my people in the city know that you are a woman of excellence. Now it is true I am a close relative; however, there is a relative closer than I. Remain this night, and when morning comes, if he will redeem you, good; let him redeem you. But if he does not wish to redeem you, then I will redeem you, as the LORD lives. Lie down until morning."

So she lay at his feet until morning and rose before one could recognize another; and he said, "Let it not be known that the woman came to the threshing floor." Again he said, "Give me the cloak that is on you and hold it." So she held it, and he measured six measures of barley and laid it on her. Then she went into the city. When she came to her mother-in-law, she said, "How did it go, my daughter?" And she told her all that the man had done for her. She said, "These six measures of barley he gave to me, for he said, 'Do not go to your mother-in-law empty-handed.'" Then she said, "Wait, my daughter, until you know how the matter turns out; for the man will not rest until he has settled it today."

Ruth 4 Now Boaz went up to the gate and sat down there, and behold, the close relative of whom Boaz spoke was passing by, so he said, "Turn aside, friend, sit down here." And he turned aside and sat down. He took ten men of the elders of the city and said, "Sit down here." So they sat down. Then he said to the closest relative, "Naomi, who has come back from the land of Moab, has to sell the piece of land which belonged to our brother Elimelech. So I thought to inform you, saying, 'Buy it before those who are sitting here, and before the elders of my people. If you will redeem it, redeem it; but if not, tell me that I may know; for there is no one but you to redeem it, and I am after you.'" And he said, "I will redeem it." Then Boaz said, "On the day you buy the field from the hand of Naomi, you must also acquire Ruth the Moabitess, the widow of the deceased, in order to raise up the name of the deceased on his inheritance." The closest relative said, "I cannot redeem it for myself, because I would jeopardize my own inheritance. Redeem it for yourself; you may have my right of redemption, for I cannot redeem it."

Now this was the custom in former times in Israel concerning the redemption and the exchange of land to confirm any matter: a man removed his sandal and gave it to another; and this was the

manner of attestation in Israel. So the closest relative said to Boaz, "Buy it for yourself." And he removed his sandal. Then Boaz said to the elders and all the people, "You are witnesses today that I have bought from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and Mahlon. Moreover, I have acquired Ruth the Moabitess, the widow of Mahlon, to be my wife in order to raise up the name of the deceased on his inheritance, so that the name of the deceased will not be cut off from his brothers or from the court of his birth place; you are witnesses today." All the people who were in the court, and the elders, said, "We are witnesses. May the LORD make the woman who is coming into your home like Rachel and Leah, both of whom built the house of Israel; and may you achieve wealth in Ephrathah and become famous in Bethlehem. Moreover, may your house be like the house of Perez whom Tamar bore to Judah, through the offspring which the LORD will give you by this young woman."

So Boaz took Ruth, and she became his wife, and he went in to her. And the LORD enabled her to conceive, and she gave birth to a son. Then the women said to Naomi, "Blessed is the LORD who has not left you without a redeemer today, and may his name become famous in Israel. May he also be to you a restorer of life and a sustainer of your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has given birth to him."

Then Naomi took the child and laid him in her lap, and became his nurse. The neighbor women gave him a name, saying, "A son has been born to Naomi!" So they named him Obed. He is the father of Jesse, the father of David.

Now these are the generations of Perez: to Perez was born Hezron, and to Hezron was born Ram, and to Ram, Amminadab, and to Amminadab was born Nahshon, and to Nahshon, Salmon, and to Salmon was born Boaz, and to Boaz, Obed, and to Obed was born Jesse, and to Jesse, David.