

PASSOVER SEDER REENACTMENT

MATTHEW 26:17-30

Now on the first day of the Feast of the Unleavened Bread the disciples came to Jesus, saying to Him, "Where do You want us to prepare for You to eat the Passover?" And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, "My time is at hand; I will keep the Passover at your house with My disciples.'" So the disciples did as Jesus had directed them; and they prepared the Passover.

When evening had come, He sat down with the twelve. Now as they were eating, He said, "Assuredly, I say to you, one of you will betray Me." And they were exceedingly sorrowful, and each of them began to say to Him, "Lord, is it I?" He answered and said, "He who dipped his hand with Me in the dish will betray Me. The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born." Then Judas, who was betraying Him, answered and said, "Rabbi, is it I?" He said to him, "You have said it."

And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body." Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins. 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." And when they had sung a hymn, they went out to the Mount of Olives.

Jesus told His twelve disciples to “take, eat... and drink...” We eat the bread, and drink the cup each time we celebrate the Christian ordinance of communion.

But what we call “*communion*” was only a small segment of a larger feast. Every Passover for the last 3500 years Jewish families have participated in what they call the “**Seder**” or “**Order**”. Around the table the family performs rituals, and practices traditions that provide *profound meaning* and *spiritual symbolism*.

And the Passover Seder Jewish families celebrate today hasn’t changed a whole lot from the Last Supper that our Lord Jesus celebrated with His disciples.

Not just the bread and cup, but every move Jesus made that night spoke of His work for you and me. We learn much from participating in a Passover Seder.

Paul even compares Passover to the Christian life. In 1 Corinthians 5:7-8 he writes, “Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” And if we’re going to live out the Passover in our daily lives, we need to know what it involves...

Preparations for the Passover began four days earlier - *on the Jewish calendar, Nisan 10th*. On that day the **PASSOVER LAMB WAS SELECTED**.

On the Sunday prior to Passover each family chose a lamb to be sacrificed. It was *an unblemished lamb - their very best - the pick of the litter*. This lamb was sacrificed to God; then eaten at the Passover meal.

The nation Israel also chose a lamb for Passover. And it was on "*selection Sunday*" 32 AD, that Jesus made His glorious march into Jerusalem - *His Triumphant entry*. Zechariah predicted Messiah would come riding into the city on the back of a donkey...

Daniel, 500 years in advance, predicted the day Messiah would present Himself to the nation. Jesus entered Jerusalem on that exact day. The crowd cheered. *They hailed Him Messiah*, but the Jews didn't realize they were also selecting a Passover Lamb.

Not only did the family select the lamb, but other preparations were made... Matthew 26:17-19 tells us, "**Now on the first day of the Feast of the Unleavened Bread the disciples came to Jesus, saying to Him, 'Where do You want us to prepare for You to eat the Passover?' And He said, 'Go into the city to a certain man, and say to him, 'The Teacher says, 'My time is at hand; I will keep the Passover at your house with My disciples.' So the disciples did as Jesus had directed them; and they prepared the Passover.'**" *But how?*

The top priority in the family's Passover preparation was to **PURGED THE HOUSE OF LEAVEN**.

The **leaven** or "*Chametz*" was any grain or flour interjected with a leavening agent for longer than 18 minutes (*the time it takes for fermentation to occur*). According to Jewish Law in making the matzah, or unleavened bread, the dough had to

bake in less than 18 minutes, or it was non-kosher and not permitted.

Removing the leaven was an important Passover symbol. Throughout the Bible leaven or yeast is a type of sin... Leaven is *“a souring agent.”* And likewise, sin sours our lives. It spoils the life that God intended...

Leaven also corrupts by puffing up... At the heart of the word *“sin”* is the letter *“l”*. Sin likewise corrupts us by inflaming our pride - through puffing ourselves up.

Before Passover can be celebrated it is necessary to rid the house of all leaven. That night the family canvassed every inch of the home looking for leaven.

And this is a fun time for the kids. They help with the purging. The father starts the search with a prayer, *“Blessed are Thou, Lord our God, King of the universe, who has sanctified us with Thy commandments and commanded us to remove all leaven from our house.”*

The disposal of the leaven was also a procedure full of purpose... The leaven is raked into a paper bag with a feather and wooden spoon; then the bag is burned. And this is a picture of what happens in our lives as a result of us embracing our Passover - Jesus Christ!

The **feather** represents the Holy Spirit... *(who came on Jesus at His baptism in the image of a dove)*... The **wooden spoon** represents our repentance... *(it's not gold - the spoon isn't flashy - rather it's humble, and simple, and unpretentious... just like Jesus)*... The **bag** speaks of the body of Jesus... *(all the leaven was gathered in one location*

and disposed of at one time). Jesus paid for all our sin, once and for all... Lastly, the **fire** speaks of Jesus' death on the cross... *(the fires of God's judgment consumed our sin at the crucifixion)*.

Through the work of Christ on the cross, and the power of His Spirit, sin is swept from our lives when we become humble, and repentant, and trust in Jesus.

After the leaven is burned up the Father utters the following words, "Any leaven that is in my possession, which I have not seen, have not removed and do not know about should be annulled and become ownerless, like the dust of the earth."

The day of Passover occurred each year on the Jewish calendar - *Nisan 14th*. One historian writes of this wonderful feast, "Three thousand, five hundred years of slavery, tyranny, dispersion, and the Holocaust have never stopped the miracle of Passover."

For Passover everything is decorated **white** - *the linen, candles, and dishes that adorn the tabletop*.

Revelation 19 tells us the color "*white*" represents the righteousness of the saints. It reads, "To her it was granted to be arrayed in fine linen, clean and white, for the fine linen is the righteous acts of the saints."

The **robe** or *kittel* was worn by the father. He acted in the role of the priest - who also wore a white robe. *One year I washed the old robe with an ink pen, and the rabbis deemed it non-kosher. This is a new robe.*

The father also wore another priestly item - a special **mitre** or crown. I don't have a crown, but I do have a **yarmulke**,

which everyone else at the table wears... I actually have two kippahs. I bought these from a shop in Jerusalem. Believe it or not, they had both a Georgia Bulldog and an Atlanta Braves. And since not everyone here is a Bulldog fan, I'll wear the Braves yarmulke.

The yarmulke is worn by Jews to remind them that mankind is not alone in the universe. God created us. He dwells above us, and He watches over us. We live our lives under God's authority and protection...

And finally, each person at the Passover table has a **pillow**. In ancient times people ate in a reclining position, and propped themselves up on a pillow.

The Passover begins with **THE LIGHTING OF THE CANDLES**. The **mother** of the family is given the honor (**volunteer**) of lighting the Passover candles.

For the story of redemption begins with a woman. Genesis 3:15 predicted Messiah would come through the '**seed of the woman**.' In fulfillment of that promise Jesus was born of a virgin named Mary. The light of God came into the world through a woman.

She **lights a candle** and recites a blessing: "**Blessed art Thou, O Lord our God, Ruler of the Universe, Who has sanctified us by Thy commandments and commanded us to kindle the light of the holy day.**"

Next, the Father, who leads the Seder, **lifts high the Seder plate** and issues **THE CALL TO WORSHIP**. "**This is the bread of poverty which our fathers ate in Egypt. Whoever is hungry, come and eat! Whoever is distressed, come and celebrate**

Passover with us! This year we are here - next year in the land of Israel! This year we celebrate as slaves - next year as free.'

Next, comes **THE CUP OF SANCTIFICATION**. And this is **the first of four cups of wine** served during the Seder. Dad holds up the cup and leads in a lengthy prayer of dedication called the *Kadaysh* - which is recited by all: "Blessed art Thou, O Lord our God, King of the Universe who creates the fruit of the vine. Blessed are Thou, O Lord our God, who chose us from among all peoples to make us a nation of priests before you. In love hast Thou given us, O Lord our God, Sabbaths for rest and holidays and festivals for rejoicing. We thank you for the Feast of Unleavened Bread in remembrance of your gift of freedom and deliverance from Egypt. Blessed art Thou, O Lord our God, King of the universe, who has kept us alive, who has sustained us and brought us to this season."

At this point, everyone **WASHES THEIR HANDS**, an important preparation. Water is poured from the wrists to the fingertips - and as it rolls slowly and deliberately down the hands you are to use the time to examine your life, and spiritually turn loose of any impurity or impediment that's hindering your walk with God.

In John 13, at this point in the Seder, Jesus not only led the disciples in the washing of their hands, but He also washed their feet - a symbolic act of a servant.

Two types of cleansing occurs in the Passover... The washing of **blood** affects the inner man, or our spiritual

nature. And the washing of **water** symbolizes the cleansing of our thoughts, and attitudes, and conduct.

Next the father hides the **AFIKOMEN** or the *dessert, the hidden matzah*... Beside the father's place at the table is a **linen envelope with three compartments**. Each sleeve contains a sheet of matzah bread.

He takes the center sheet - breaks it - wraps it in a napkin - then hides it. This is a vital part of the feast. Its spiritual significance is revealed later in the Seder.

The father then presents **THE MATZAH OF HOPE**. While the nation of Israel was enslaved in Egypt, and throughout most of their long history, antisemitism has been a problem. Even today, in pockets around the world, Jews are still oppressed and persecuted.

At every Passover Seder a special sheet of Matzah is set aside in memory of the enslaved Jews around the world. The Jews were not to forget their brothers.

Let's also set aside a sheet to remind us of the Jews today who are still enslaved *not just physically, but enslaved in unbelief* - Jews who have been blinded to the truth of their Messiah Jesus of Nazareth.

Next, the **youngest child** at the Seder meal asks the father **FOUR QUESTIONS... (four volunteers)** Among the disciples, the youngest man, the Apostle John probably asked Jesus these four questions...

1) Why is this night distinguished from all other nights? On this night we eat only unleavened bread. 2) On all other

nights we eat any kind of herbs, but on this night only bitter herbs. Why? 3) On all other nights we do not dip, but tonight we dip twice. Why? 4) On this night we all recline in our chairs at the table. Why?

The Jewish people understand the importance of communicating to their children the foundations of their faith. *So much of the Passover involves the children.*

And we should *take a cue from the Jews* – let's instill in our kids the foundations of our faith. This Easter weekend try to think of a few new and creative ways to bring our kids into the reality of Jesus' resurrection.

Next, the father plays off the questions that were asked, to retell **THE STORY OF THE EXODUS**. He recounts how God heard the prayers of His people and raised up a Deliverer to set His people free. After forty years on the backside of the wilderness, God sent Moses to demand of Pharaoh, "Let my people go!"

At times pharaoh hardened his heart... At times God hardened the pharaoh's heart... The father recounts the ten plagues God sent on Egypt - and the final plague He used to break the pharaoh's stubbornness and prove His superiority over the idols of Egypt.

The final plague was the angel who brought death to the firstborn of all Egypt. The only families spared that night were those who trusted in God's promise, and spread the blood of a lamb on their doorpost and threshold. The death plague "*passed over*" believing homes, thus the name "*Passover*." It was God's way of providing a means of salvation for His people.

The father of the family also recounts how God parted the Red Sea, fed His people in the wilderness, and brought them into the land He had promised them.

After re-telling the story of the Exodus the father takes the second cup of the Passover, **THE CUP OF WRATH**, and **pours ten drops** of wine into his plate. The ten drops represent the ten plagues. And with each drop the family names the plagues in unison...

"1) water to blood, 2) frogs, 3) lice, 4) flies, 5) diseased livestock, 6) boils, 7) hail, 8) locust, 9) darkness, 10) death of the firstborn."

Now comes the **SYMBOLS OF THE PASSOVER**...These are the items on the Seder plate - eaten by the family. *They're symbols, but they're more than symbolic.* The Jewish Midrash, or teaching of the rabbis, taught the Jews to put themselves in the shoes of their forefathers. In the Seder they're to relive emotionally the strain of bondage and the joy of liberty.

You weren't supposed to celebrate Passover as much *with your head* as *with your heart!* You were to approach it as if you'd been there with Moses.

There were six symbols of the Exodus on the Passover plate - the **Matzah** or unleavened bread, the **Zeroah** or a lamb's shankbone, the **Karpas** or parsley you dipped it in the salt water (*remember how Jesus identified his betrayer, "he who dipped his hand with Me"*), the **Maror** or horseradish, this was **"the bitter herbs"** spoken of by Moses, the **Haroset** or

charoses (the sweet stuff), and the **Baytzah** or the roasted egg.

So much of the instruction Christians receive today comes through preaching and teaching, and because it involves only our minds, it is somewhat limited. The Passover celebration is so powerful because it involves **all five senses**. God wants us not only to *hear* of our salvation, but to *taste it*, and *touch it*, and *smell it*, and *see it*! By using all the senses we discover and appreciate the wonders of God's grace in new ways. *And we're going to give you that opportunity tonight!*

First on the plate is **Matzah**, or "*bread of affliction*." Unleavened bread spoke of both *haste and holiness*.

"*Without sin*" is the familiar symbolism of the unleavened bread, but it also spoke of **faith**. The night before they departed Egypt, the Hebrews left the leaven out of their bread since they believed God's deliverance would occur before the bread could rise.

Second, is the **Zeroah**, or the shank bone of a lamb. Alli got this unbroken bone from a friend at Publix...

Exodus 12:46 specified the bones of the Passover lamb were not to be broken... Likewise, Psalm 34:20 predicted not one of Messiah's bones would be broken.

This was fulfilled on the cross. Roman policy was to break the victim's legs and hasten his death. But when the soldier saw Jesus was already dead he withheld the breaking blow, thus satisfying the OT prophecy.

The third item on the Seder plate is the **Karpas**, or *parsley*. It was dipped twice in the salt water. For at the crossing of the Red Sea there were two dippings...

The Jews dipped into the waters and came up on the other side on dry land... But when the Egyptians dipped into the sea they drowned. Moses lifted his rod and the waters returned, devouring their army. Thus, after the second dip the parsley is devoured or eaten.

Why don't we have a few of you try the parsley...

Fourth is the **Maror**, or *horseradish*. This represents the bitter herbs Moses told Jews to eat at Passover.

Kosher horseradish is so hot it brings tears to your eyes. And the tears remind us of the bitterness of bondage - the pain the Hebrews experienced in Egypt.

Sometimes we as Christians forget the bitterness and bondage of our sin. We toy with sin, and pretend it's no big deal. We forget the tears that it caused us. We need to be reminded of the pain and bitter-taste of our sin, and never lose appreciation for God's grace...

Let's bring up a few brave souls to try the Maror...

Fifth is the **Haroset**, or *charoses* - it's a combination of cinnamon, and nuts, and honey, and apples. It's sweet to the taste. (I call it, "*Hebrew nut'n honey*").

The cinnamon is added to make the mixture look like mud - a reminder of the bricks made in Egypt.

The apples are the sweetness of their redemption... **It reminds us of the joy that's ours in Jesus!**

We've got some Haroset for a few volunteers...

The sixth item is the **Baytzah**, or *roasted egg*. In the NT Temple an egg was offered as a peace offering.

But when the Roman legion destroyed the Temple in 70 AD the roasted egg became a reminder of the end of the Temple worship. It was dipped in salt to emphasize the bitterness of that devastating event.

Any volunteers to try the egg dipped in salt water...

The egg was also an ancient symbol for new birth, and through the exodus Israel was born again. Literally, the Hebrew people became a new nation.

And we as Christians also have received a spiritual birth through the work of Jesus. 1 Peter 2:9 refers to us as a “**holy nation, (God’s) own special people.**”

After the symbols of Passover the father **sings a song** called **DAYAYNOO**, which means “*It is enough.*” We won't try to sing it, but we'll read it responsively.

Tonight we have a special guest. His nickname is Lazarus. You know him as my son, Pastor Zach, and I’m going to have Zach read the stanzas, and we’ll read the two word chorus. “**Da-da-yay-noo, Da-da-yay-noo**” *You can read along with me in your Seder book...*

Here’s the point of the song, think of all that God has done for us! Yet if all He’d done was send His Son to die on the cross, it would've been enough to cause us to praise Him for all eternity. Yet He’s done more, He gave Zach his life back, and He’s given us new life.

FATHER: Yes, it would have been enough, it would have been more than enough, had He simply rescued us from slavery. Yes, it would have been enough but He did far more than this. He brought us through the sea to stand upon dry land.

FAMILY: Da-da-yay-noo, Da-da-yay-noo

FATHER: Yes, it would have been enough, it would have been more than enough, but then He met our every need in desert life. For forty years He did provide. He sent us food, He gave us water, made our clothes to last throughout the length of years.

FAMILY: Dadayaynoo, Dadayaynoo

FATHER: Yes, it would have been enough, but more than this did He provide. He gave us Sabbath for our rest and gave the Law. He gave the Law that we might know the fullness of His will and promise. All these things He did provide for Israel.

FAMILY: Dadayaynoo, Dadayaynoo

The singing is followed by **THE PASSOVER MEAL**

On the day of Passover the family eats the lamb it chose earlier in the week... The meal was a festive time, like our Thanksgiving. *In the place of the festive meal we'll sing a festive song, and serve communion.*

Hold on to the bread and cup, we'll take them later.

After dinner it is time for **dessert** - **THE AFIKOMEN**. Remember the matzah that was hidden. It's now time for it to be retrieved, and again the kids get involved. A child searches and finds the hidden matzah (**child**).

When the kids retrieve the afikomen, and presents it to the father, he rewards them with a piece of **candy**.

And it was at this point in the Feast that **Jesus revolutionized the Passover Seder**. He took a 1500 year-old tradition, and gave it totally new meaning...

Jesus took the bread, *the Afikomen* - *it represented Israel's faith in God's deliverance*. He blessed it, broke it, then as He gave it to His disciples, Jesus made a remarkable statement, **"take, eat; this is My body"**.

Remember the Afikomen was the middle loaf of the three - wrapped in a single cloth, or napkin.

Think of **the doctrine of the trinity**. God is one God, yet He exists in 3 distinct persons, *Father, Son, and Holy Spirit*. The Afikomen is the middle sheet in the napkin and Jesus is the middle person of the Godhead.

That middle sheet is first **taken out**, Christ came to earth, *the Incarnation...* It's then **broken**, *the Crucifixion...* Then it's **wrapped** in linen, or grave clothes, and hidden, *the burial of Jesus...* Later the bread is **discovered** by the father's children, *the Resurrection...* And **given** to people, *the Gospel...* To be eaten as **dessert**, for *Jesus is sweeter than candy!*

Jesus is **"the bread of life."** He's our strength - our sustenance. He quenches our spiritual hunger. And He is *sweeter than candy!* He satisfies our spiritual sweet tooth! He's delicious enough to be our portion forever!

Look closely at the matzah you hold in your hand. Here's a snapshot of Jesus. *Have you ever wondered what Jesus looked liked?* Here's His portrait...

He's **unleavened** or sinless. The **bumpiness** highlights how His face was beaten and bruise. The **stripes** teach us how His back was lashed. And the **holes** - or pierced marks – are a reminder of the wounds in His brow, hands, feet, and side. Isaiah 53 tells us, *“He was wounded for our transgressions...”*

Notice in verse 26 we're told Jesus took the bread and blessed it... *Ever wondered what Jesus said?*

Throughout the long centuries of Hebrew history this blessing has remained unaltered. The father states: *“Blessed art Thou, O Lord our God, King of the universe, who bringest forth bread from the earth.”*

It's interesting that Jesus was born in the town called *“Bethlehem”* - which means *“house of Bread...”* Jesus called Himself *“the bread of life...”* When He rose from the dead, God brought *bread from the earth!...* Paul refers to Jesus as *“the first fruits of the resurrection.”* The hidden matzah spoke of our Savior.

Let's eat the bread in remembrance of Jesus...

Next came the third cup of the evening, **THE CUP OF REDEMPTION**. Everyone took this cup; then **Jesus revolutionized Jewish tradition even further.**

For centuries this cup of wine had represented the blood of the Passover lamb. But in verse 28 Jesus holds up the cup, and tells His disciples, *“Drink from it, all of you. For this is My*

blood of the new covenant, which is shed for many for the remission of sins.”

This cup now spoke of the ultimate sacrifice, *which Passover foreshadowed*, the blood of God’s only Son.

Recall on the last night in Egypt the salvation of the Hebrews had nothing to do with *the conduct, or behavior, or virtue of the persons* living in the house.

Their deliverance was based solely on whether or not the promise had been trusted, and the blood had been applied to the doorposts and header of the home.

And this speaks to us today! Eternal life and our right standing with God depend not on our own merit or good works. It’s totally dependent on our faith in the blood of Jesus - whether we believe God's promise, and apply Jesus’ blood to the doorposts of our heart.

In verse 27 Jesus **"gave thanks."** Here’s the liturgy that was used: **"Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine."**

In John 15 Jesus is depicted as the true vine, and we are the branches. A vine is a symbol of fruitfulness and joy - fitting analogies of our experience with Jesus.

So, let’s drink the cup in remembrance of Jesus...

Then Jesus says to His disciples, verse 29, **"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."**

Here’s a promise we can’t appreciate without some insight into Jewish culture. Today in America, a couple moves from

engagement straight into marriage. But in Jesus' day there was an intermittent step, "**betrothal**."

During the betrothal period the couple was considered legally married. If they split, it required a bill of divorcement. They were married in terms of commitment, but they were not yet allowed to live together, or enjoy the sexual pleasures of marriage.

When a couple entered the betrothal, papers were signed, and a dowry paid. The groom then toasted His bride before leaving to work on their future home. When it was completed, He returned for His bride.

And this is Jesus' strategy. With the third **cup of redemption**, Jesus toasted His bride! He was leaving to prepare her a place in heaven. He even promised not to celebrate, and drink of the vine again, until our quarters are ready, and we're reunited with Him.

The last cup of the Passover Seder was the **CUP OF ELIJAH**. At the table on the night of Passover there's always an extra place setting, complete with it's chair.

Malachi 4 teaches that Elijah will come before the appearance of the Messiah. Thus, each family needs to expect him, and prepare a place at the table just in case he visits them. *The youngest child is sent to the door to see if Elijah is in sight!* **(I need two volunteers to check the doors to see if they can spot Elijah.)**

Jesus and His disciples didn't drink this cup at their Seder, since in Jesus' mind Elijah had already come. The Bible says,

John the Baptist came in the spirit and power of Elijah. He paved the way for the Messiah.

It's appropriate today, that we include this fourth cup in our celebration, since we expect Elijah to return.

Revelation 11 implies that before Jesus' Second Coming - after the church has been raptured - Elijah will be one of the two witnesses that will appear and perform mighty signs as a testimony to the Gospel.

The Seder closes with a **BENEDICTION**. It's the desire of Jews all around the world to celebrate the Passover in Jerusalem!... *And that has also become the desire of the Israeli tourist industry!* "Next Year in Jerusalem" is the familiar Hebrew saying!

The father closes the Seder by saying, **Next year in Jerusalem!** The family joins in, **Next year in Jerusalem!**

We as Christians desire to eat Passover next year in the New Jerusalem - in Heaven itself! We're waiting on Jesus to come, and snatch us up to Him forever!

Notice we're told in verse 30, **"And when they had sung a hymn, they went out to the Mount of Olives."** *How much fun would it have been to hear Jesus sing? Was He a tenor, or a baritone, or maybe even a bass?*

The question that follows verse 30 is always **"what hymns did they sing?"** The Passover psalms were the **HALLEL PSALMS**, which include Psalms 113-118.

Many of these psalms were prophetic of Jesus. They spoke of the Messiah's suffering and rejection. What an eerie,

somber experience to hear Jesus, on the threshold of the cross, sing about the next day's pain.

We'll read two of these psalms. Look on the back of your Seder book. I'll do the "Father" - you do the "All"...

"FATHER: Praise the Lord! Praise, O servants of the Lord. Praise the name of the Lord... **ALL:** Blessed be the name of the Lord From this time forth and forever.

FATHER: From the rising of the sun to its setting the name of the Lord is to be praised. **ALL:** The Lord is high above all nations; His glory is above the heavens.

FATHER: Who is like the Lord our God. Who is enthroned on high. **ALL:** Who humbles Himself to behold the things that are in heaven and in the earth?

FATHER: He raises the poor from the dust, and lifts the needy from the ash heap. **ALL:** To make them sit with princes of His people.

FATHER: He makes the barren woman abide in the house as a joyful mother of children. **ALL:** Praise the Lord! And again everyone: **ALL:** The stone which the builders rejected has become the chief cornerstone. This is the Lord's doing; it is marvelous in our eyes."

It's sad that the Lord who is so prominent in the Passover is still rejected by most Jews today. But the stone who was rejected by the Jewish nation has become the chief cornerstone of the Church - *and hopefully the cornerstone of your life.* He is worthy!

The father closes the Seder with **A FINAL PRAYER:** "Our Seder is now complete. May our service be acceptable to

You, O Lord our God, and may we be granted the blessing of celebrating Passover for many years to come. Pure and Holy One, dwelling on high, raise up Your people with love and lead us to Zion in joyful song. Amen." *which concludes our Passover!*