

Passover Seder

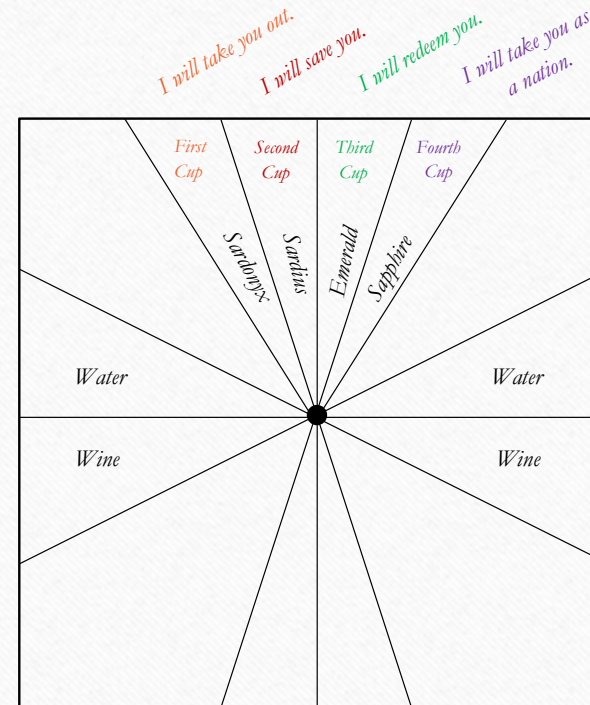
In the Diagram

Seder

- The word *seder* means “order of service.”
- During the Passover Seder, four cups are consumed.
- Each cup represents a different aspect of the Israelites’ journey out of Egypt (Exodus 6:6-7).
- Each of the four cups has a place on the northern side of the diagram. (This is the heavenly side of the diagram.)

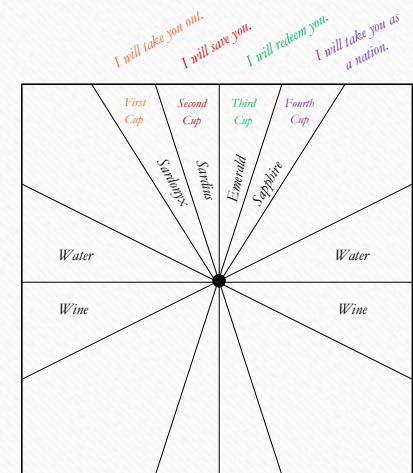
Sanctification

- The first cup is the *cup of sanctification*.
- This cup goes along with the phrase, “I will take you out.”



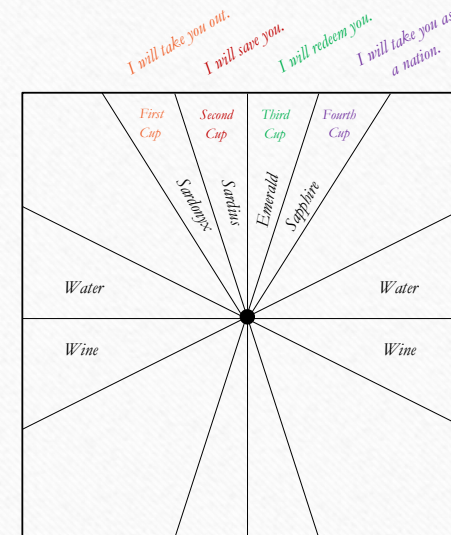
Deliverance

- The second cup is the *cup of deliverance*.
- This cup represents Jesus' experience on the cross.
- All four cups represent different aspects of His blood, but the sardius stone specifically represents blood.
- This is the bitter cup that Jesus took on our behalf.
- The second cup goes along with the phrase, "I will save you."



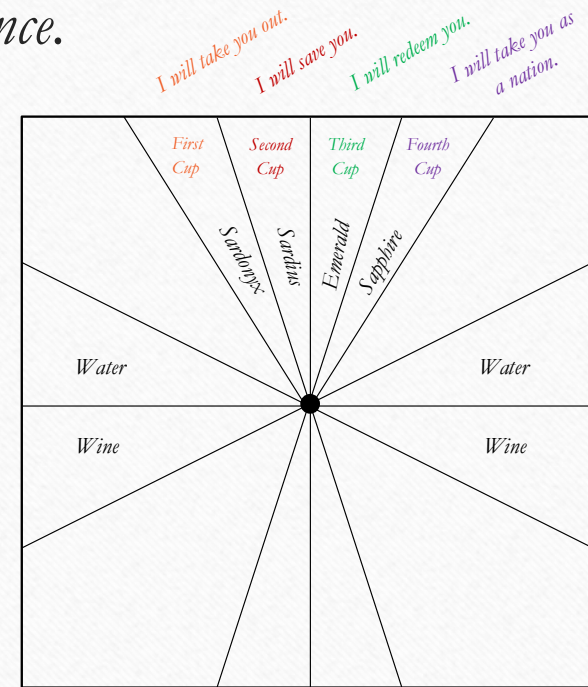
Redemption & Blessing

- The third cup is the *cup of redemption* or the *cup of blessing*.
- The emerald stone goes with the third cup. This is communion, where we have the bread and the third cup together.
- This cup goes along with the phrase, “I will redeem you.”



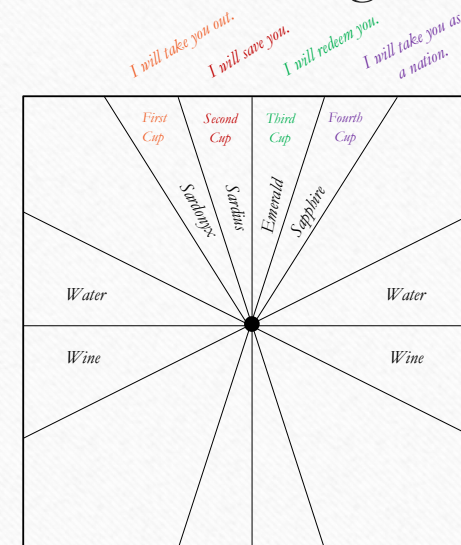
Hope & Acceptance

- The fourth cup is the *cup of hope* or the *cup of acceptance*.
- This cup goes along with the phrase, “I will take you as a nation.”



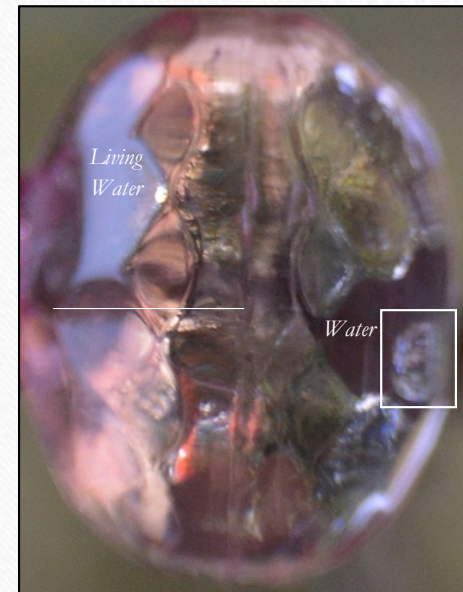
Four Times

- The Mishnah is an ancient Jewish writing.
- In the Mishnah, it mentions drinking from the cup four times during the Passover Seder.
- The four cups make up one large cup in the diagram.



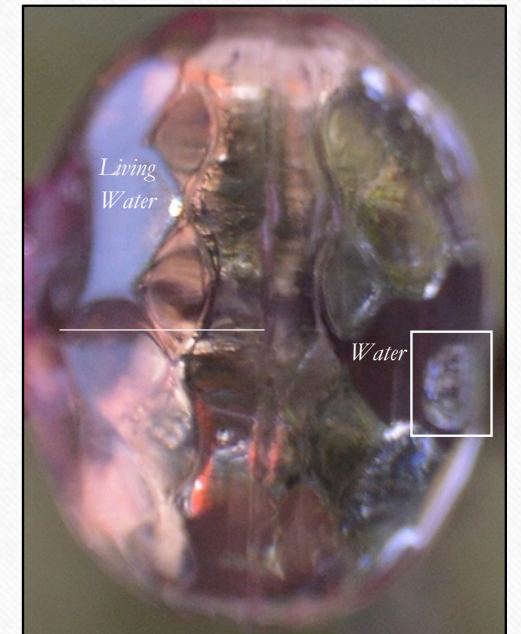
Jesus' Side

- When Jesus was on the cross, a soldier pierced His side. Then, blood and water came out (John 19:34).
- Earlier in Scripture, Jesus introduces communion during the Passover meal with His disciples.
- In Matthew 26:28, He says that “this is my blood of the new testament, which is shed for many for the remission of sins.”



Blood & Water

- When we look at the main miracle picture, we can see water flowing to one side of the Lord Jesus and blood to the other side.
- The blood resembles a whirlwind when the picture is rotated.
- I underlined the flow of blood with a white line.
- The jacinth stone represents living water.
- There is also a dark river on our right with a crystal bubble (outlined with a white box).

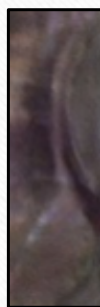


Karpas

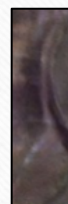
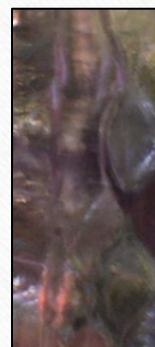
- *Karpas* is the name of the first course.
- It is a raw vegetable like parsley, lettuce, or even celery.
- The Talmud states: “Just as lettuce at first tastes sweet and then bitter, so did the Egyptians treat our ancestors. At first they settled them in the best part of the land...but later they embittered their lives” (Yerushalmi Pesachim 29).
- During Bible times, Jewish people considered *karpas* to be a bitter herb.
- The head of the house (the head of the feast) would dip the vegetable in salt water or vinegar.
- Then, he would pass it around to everyone at the table.
- The greens represent life immersed in tears (salt water in the diagram).

Three Bitter Herbs

- In addition to *karpas*, there are two other bitter herbs: *chazereth* and *maror*.
- The *chazereth* is a whole root, usually a radish root. In the main miracle picture, a large radish root appears to be next to the Lord.
- The *maror* is ground horseradish, and the word actually means “bitter.”



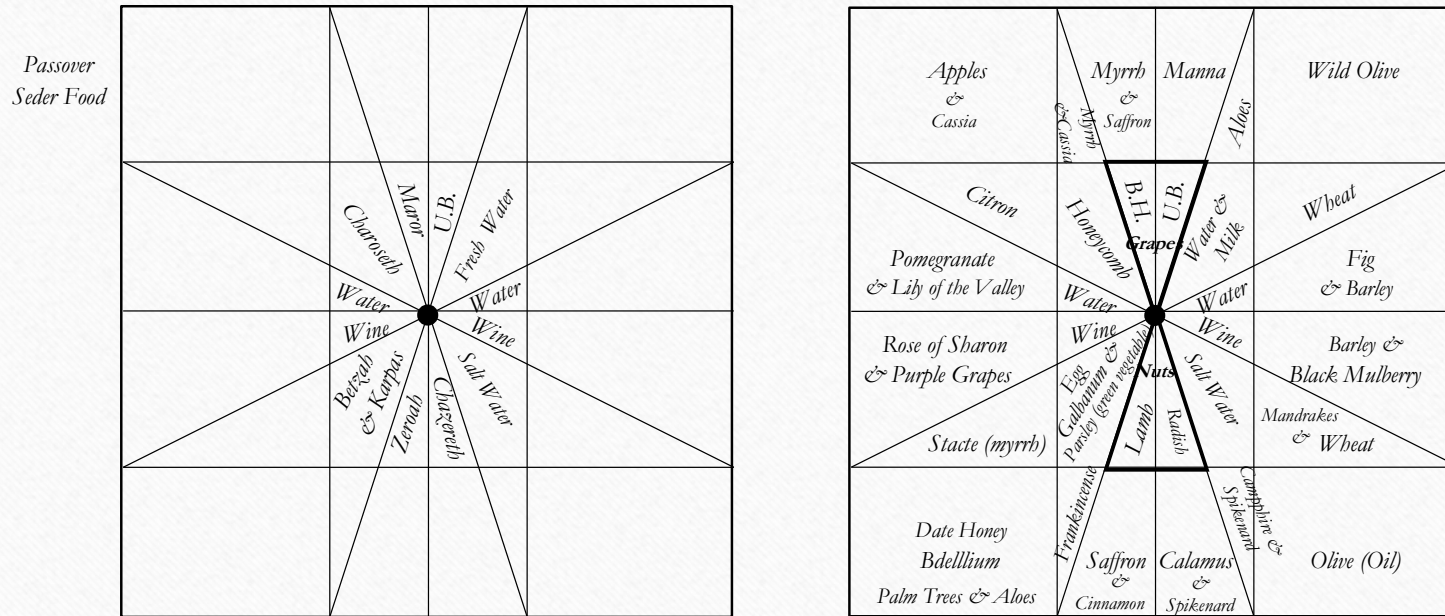
*Chazereth:
radish root*



*Chazereth:
radish root*

Three Bitter Herbs in the Diagram

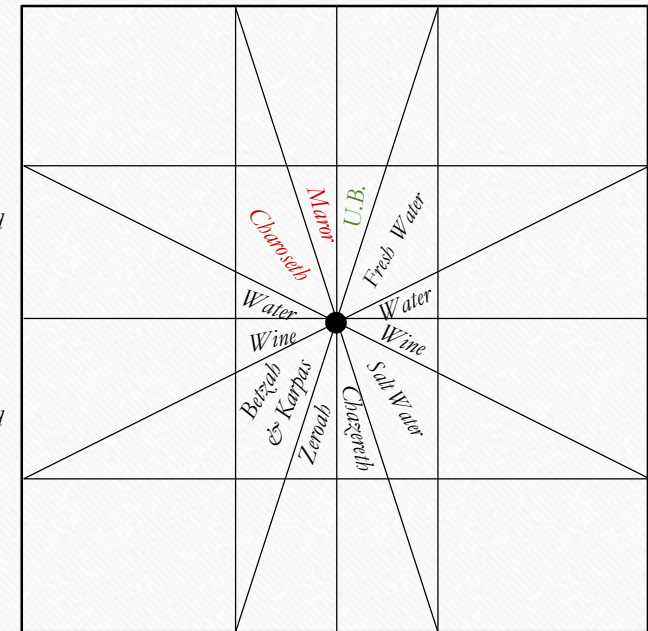
- Please note where the *karpas*, *chazereth*, and *maror* are in the diagram.



Dip the Bread

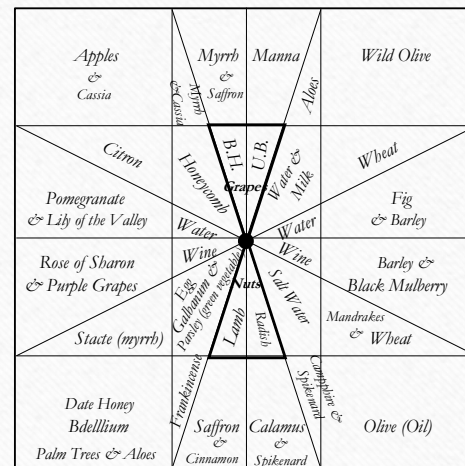
- Broken pieces of unleavened bread are dipped in bitter herbs (*maror*) and sweet *charoseth*.
- “U.B.” stands for “unleavened bread.”
- The bread represents the body of the Lord Jesus.
- The *maror* is bitter and the *charoseth* is sweet.
- When bitterness and sweetness are mixed together in life, it helps us keep perspective.

The unleavened bread (U.B.) is broken, and then dipped in *maror* and *charoseth*.

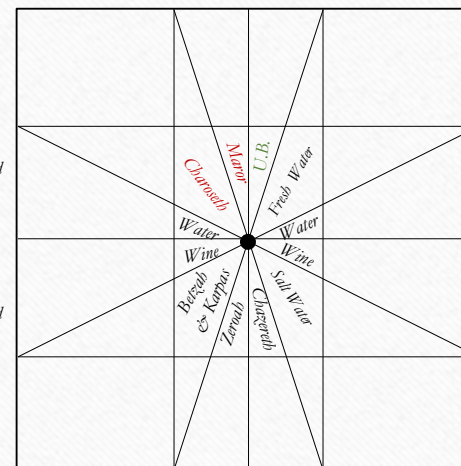


Sweet Charoseth

- *Charoseth* is a dish made up of fruit (apples), nuts, cinnamon, wine, and sometimes other ingredients.
- It resembles the mortar that the children of Israel used to make bricks in Egypt.



The unleavened bread (U.B.) is broken, and then dipped in maror and charoseth.

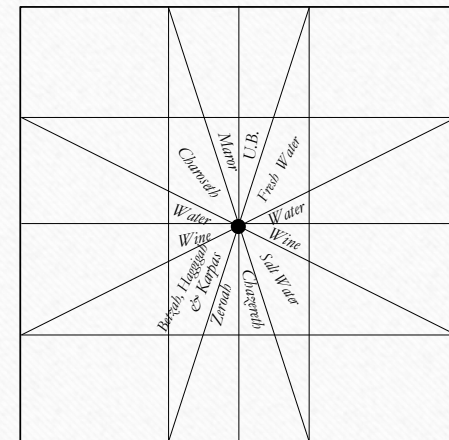


Betzah

- In some contemporary Seder meals, they begin with a hard-boiled egg that has been roasted.
- Its name is *betzah*, which translates to “egg.”
- The symbolic name for the egg is *haggigah*. This was the holiday sacrifice that was made during temple times.
- The egg is a symbol of new life, hope, and triumph over death (resurrection).

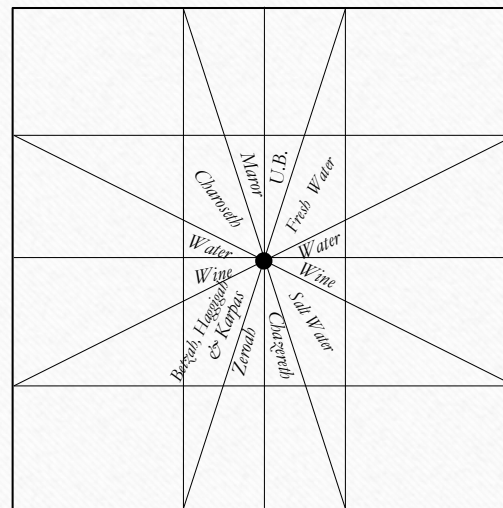
Betzah (continued)

- During the modern Seder, they begin with sliced hard-boiled eggs, which they dip in salt water.
- Sadly, the salt water represents tears, since the people are mourning over the destruction of the temple.
- The *betzah*, therefore, is eaten before the *karpas*.
- In the ancient Seder, however, the *karpas* is eaten first.

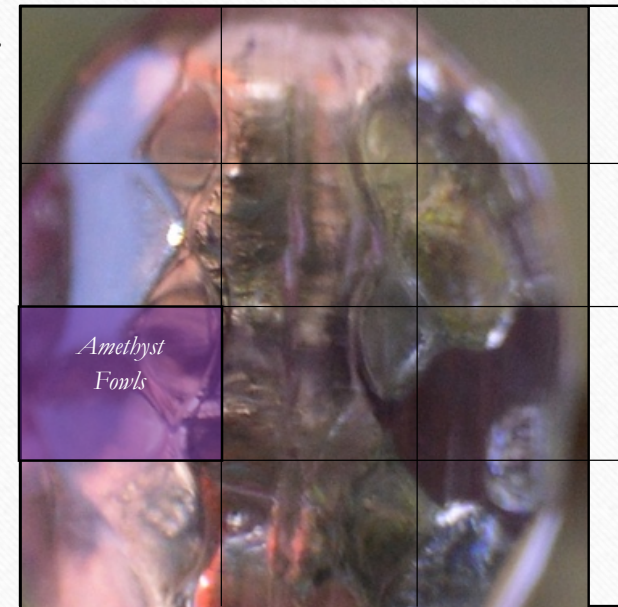


Betzah in the Diagram

- On the fifth day God created fowls (Genesis 1:21-22).
 - Since birds lay eggs, I placed the egg (*betzah*) near the fowl section.
- near the fowl section.

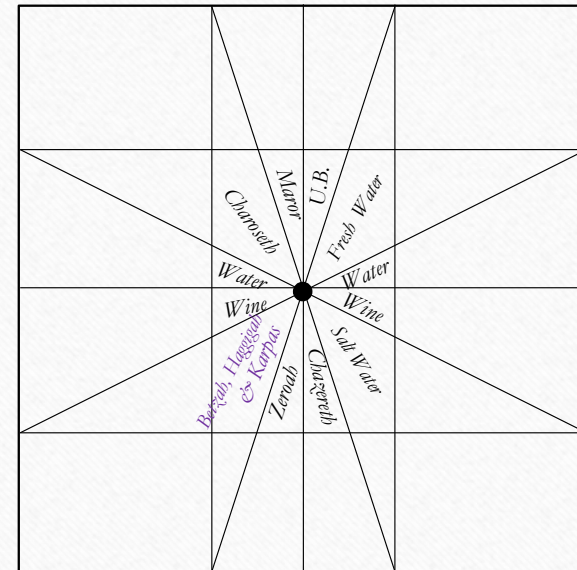


Breastplate
Diagram



Haggigah

- During an ancient Seder, the *haggigah* is eaten after the broken bread, bitter herbs, and *charoseth*.
- The *haggigah* is the holiday peace offering.
- If the lamb was too small for everyone to share, the *haggigah* was added to the meal. This was a roasted egg, like the *betzah* in a modern Seder.

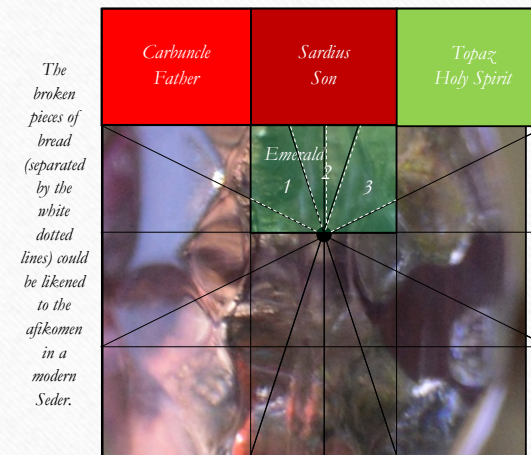


Aphikomen

- During a Passover Seder, the lamb is the last food that is eaten.
- In the contemporary Seder, however, they eat the *aphikomen*, which is unleavened bread.
- Since there is no temple to sacrifice a lamb, they eat the bread in place of the lamb.
- The Hebrew translation of *aphikomen* (also spelled *afikomen*) is “that which comes last.” It is from the Greek word *epikomios*.

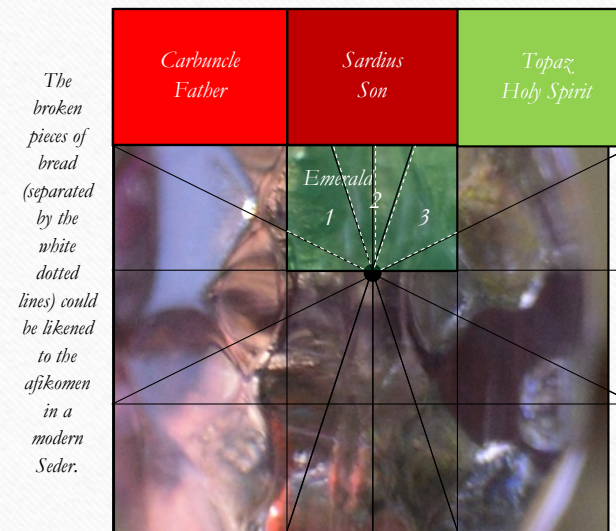
Emerald (Bread)

- The emerald stone represents the sun in the breastplate diagram.
- In the New Jerusalem diagram, the emerald represents unleavened bread (the True Bread from Heaven).
- The white dotted lines in the diagram represent broken pieces of bread.



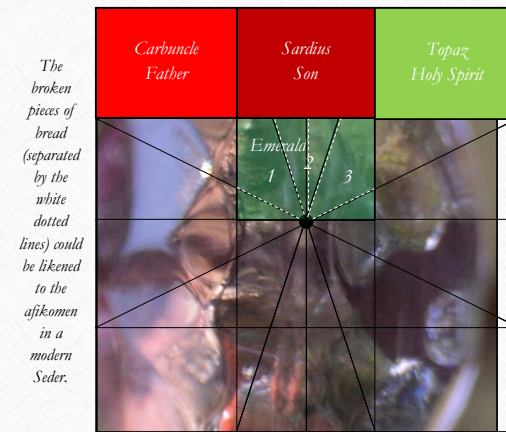
The Lord's Body

- In Luke 22:19, it says that “he [Jesus] took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.”
- The emerald stone is in the same section as Jesus' face.
- The emerald also represents “the bread of the face.”



Three Wafers

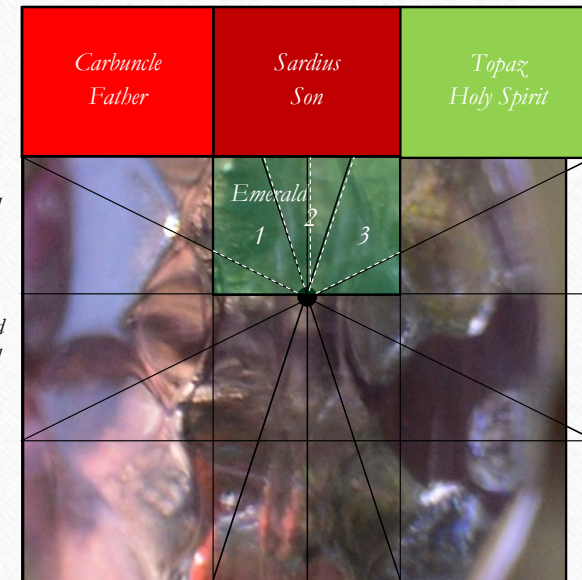
- During a contemporary Seder, the unleavened bread is kept in a square silk bag that has three compartments for three wafers.
- Some families stack three pieces of unleavened bread on a plate, each one separated by a napkin.
- Please take note of the white dotted lines in the emerald section. These could represent the three wafers.



Father, Son & Holy Spirit

- There are a variety of Jewish interpretations for the unleavened bread (*afikomen*).
- A Christian interpretation could be that the three pieces represent the Father, Son, and Holy Spirit.

The broken pieces of bread (separated by the white dotted lines) could be likened to the afikomen in a modern Seder.

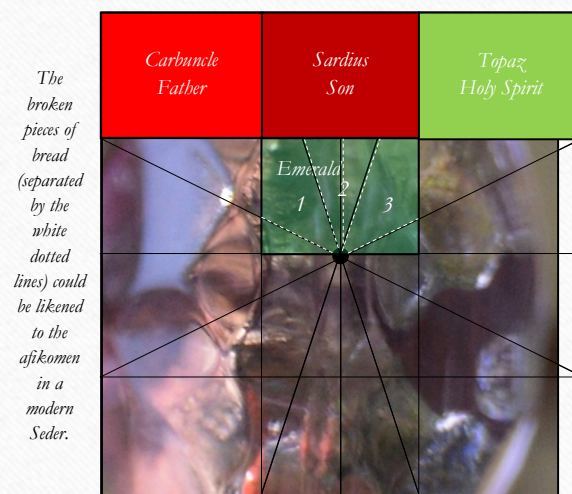


Hidden Manna

- It is interesting to note that the middle wafer is broken in half.
- One half is placed back with the other two.
- Then, the other half is either wrapped in a napkin or placed in a special silk bag.
- The children cover their eyes while the half piece is hidden.
- Then, the children search for the missing *aphikomen* (the hidden manna).

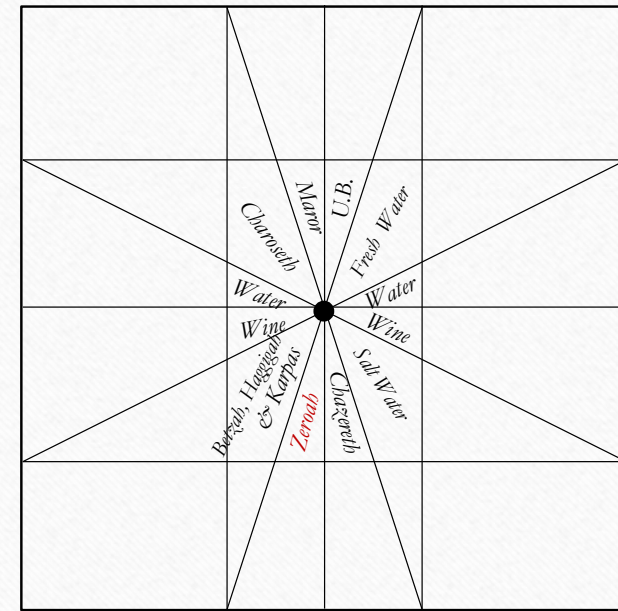
Middle Wafer

- Jesus' face is in the section of the middle wafer (emerald).
- The white dotted line (running north to south) could represent the breaking of the middle wafer in half.



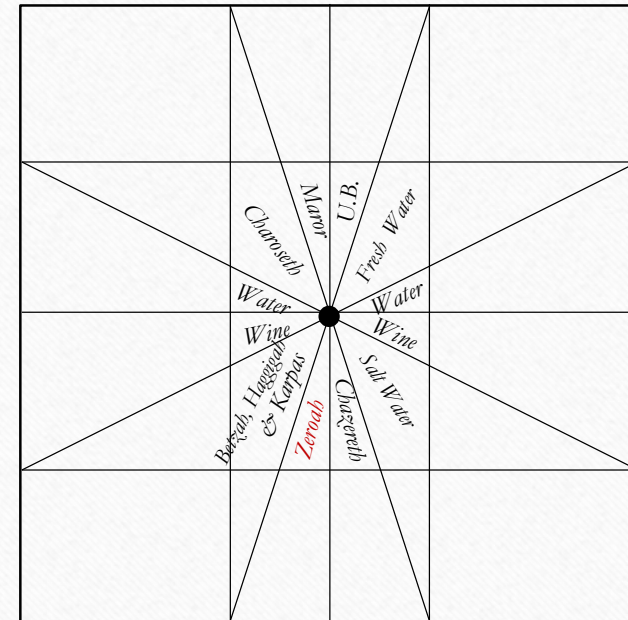
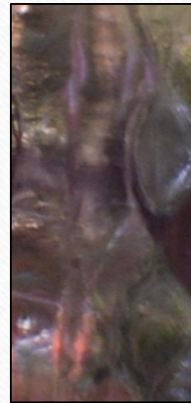
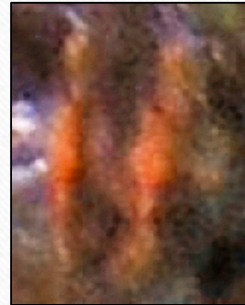
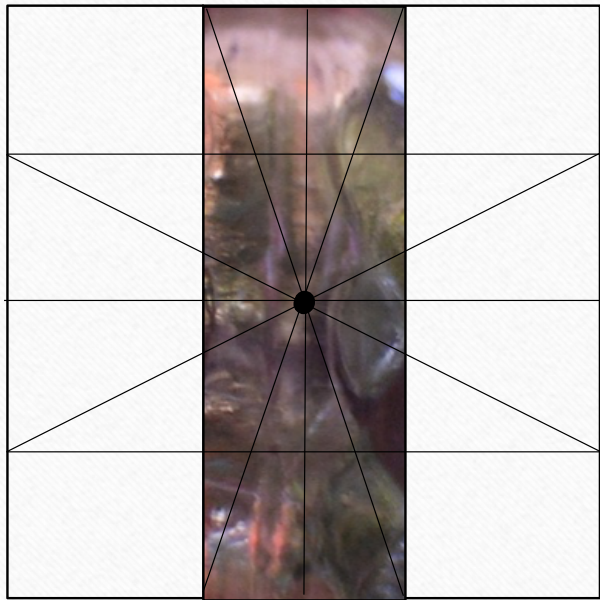
Zeroah

- We have finally arrived at the last food of the Passover meal!
- It is the lamb.
- On a modern Seder plate, there is a shank bone from the lamb. This is called the *zeroah*.



Jesus' Legs

- The *zeroah* is in the same section as Jesus' legs.



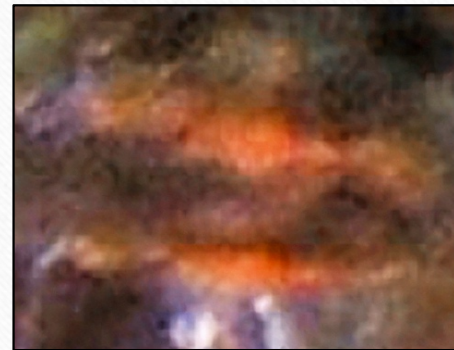
Worthy is the Lamb

- When John the Baptist sees Jesus, he says, “Behold the Lamb of God, which taketh away the sin of the world” (John 1:29).
- The lamb has a dark face in the picture.
- The lamb is in the same place as the Lord red legs in the picture (rotated).
- Around the throne in Heaven, angels say in a loud voice, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Revelation 5:12).



Lamb of God

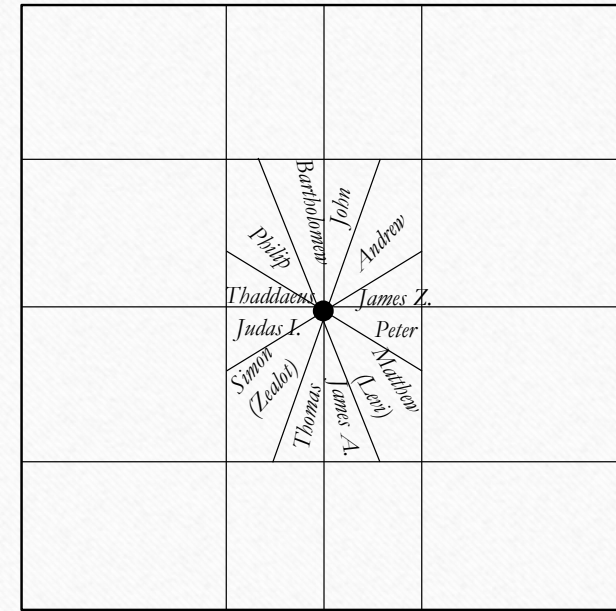
- If you look carefully, the lamb is lying down on the altar of sacrifice (highlighted by the red jasper stone).
- The lamb represents the perfect Lamb of God—Jesus.
- The reddish color should remind us of His blood that was shed.



Disciples at the Table

- On the inside of the diagram, we find the disciples sitting around the Passover table.
- The picture of the Lord is in the middle (see the next page).
- The disciples surround the Lord Jesus.

*In Acts
1:26,
Matthias
takes the
place of Judas
Iscaiot.
Therefore,
Matthias
may replace
him in the
diagram as
well.*



Passover Table with Jesus

