

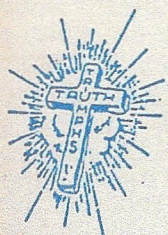
APOLOGETICS 26

A HAGGADAH of HOPE



JEREMIAH XXXI

[3] With everlasting love I have loved thee; [8] Behold I will bring them from the north and gather them from the extremity of the earth. At the festival of Phasek he shall have a multitude of children who shall return hither. LXX



a·pol·o·get·ics
the branch of theology having to do with the defense and proofs of Christianity

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

COVER

**State Medal and Adillion
original work of art by the
artist Moshe Castel.**

Searchers for the Messiah

In "Homages to the 'Ari' " the story is told of how, close to the commencement of the Sabbath, the 'Ari' went out of the town of Safed with his disciples and suggested they make their way to Jerusalem before the Sabbath and observe the sacred day there.

Jerusalem was a distance away. Some pupils readily agreed, whereas some wished first to inform their families. The Master greatly lamented, hitting his hands together saying:

"Woe be to us, for we do not merit the Redemption. Had the reply been harmonious, we would have been redeemed at once."

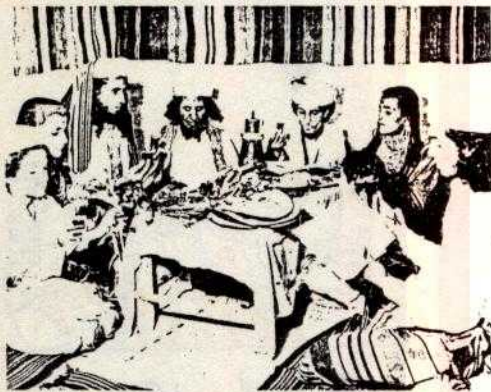
This metaphorical legend was the source of Moshe Castel's inspiration for his mystical painting "Searchers for the Messiah", which describes the 'Ari' and his followers reaching out as one in a gesture of adhesion and ecstasy towards the ever-outstretched arm of the *Messiah*. In another moment the hope will materialise and he will arrive... This yearning, this perfect faith in the Coming of the *Messiah*, has strengthened the People of Israel throughout the years in the Diaspora.

"Even though he may tarry, I will await him whenever he should come." Prayers like this have been borne by Jews throughout the world in every generation and have guarded them from despair and assimilation.

This Castel master-piece, with its bright colors of the Land of Israel, has been chosen to glorify the *First State Medal in Color in world history* and to be at the center of the *first colored Adillion of its kind*.

A HAGGADAH of HOPE

As we approach the 14th of Nisan (usually between Mar. 26 and Apr. 24) preparations are being made all over the world for celebrating a great miracle; second only to the miracle of the creation of the world. These two miracles are closely connected. For approximately 3500 years the Jews have gathered to celebrate the Passover. All of this began with a promise to Abraham. (1977)



Family from Yemen celebrating Passover in Israel.

★ 3 GENESIS 22 15 And the angel of Jehovah called unto Abraham a second time out of heaven, 16 and said, ^bBy myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, 17 that in blessing I will bless thee, and in multiplying I will multiply thy seed as the ^cstars of the heavens, and as ^dthe sand which is upon the sea-shore; and ^ethy seed shall possess the gate of his enemies; 18 and ^fin thy seed shall all the nations of the earth ^gbe blessed: because thou hast ^hobeyed my voice.

★ 5 JEREMIAH 31 35 ^aThus saith Jehovah, who ^bgiveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who ^cstirreth up the sea, so that the waves thereof roar; ^dJehovah of hosts is his name: 36 ^eIf these ordinances depart from before me, saith Jehovah, then the seed of Israel also shall ^fcease from being a nation before me for ever. 37 Thus saith Jehovah: ^gIf heaven above can be measured, and the foundations of the earth searched out beneath, then will I also ^hcast off all the seed of Israel for all that they have done, saith Jehovah.

★ 1 GENESIS 15

5 And he brought him forth abroad, and said, Look now toward heaven, and ^anumber the stars, if thou be able to number them: and he said unto him, ^bSo shall thy seed be. 6 ^cAnd he believed in Jehovah; and he reckoned it to him for righteousness.

★ 2 GENESIS 17 7

And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an ^aeverlasting covenant, ^bto be a God unto thee and ^cto thy seed after thee. 8 And ^dI will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.

Abraham begat Isaac, and Isaac begat Jacob, and God changed Jacob's name to Israel. →

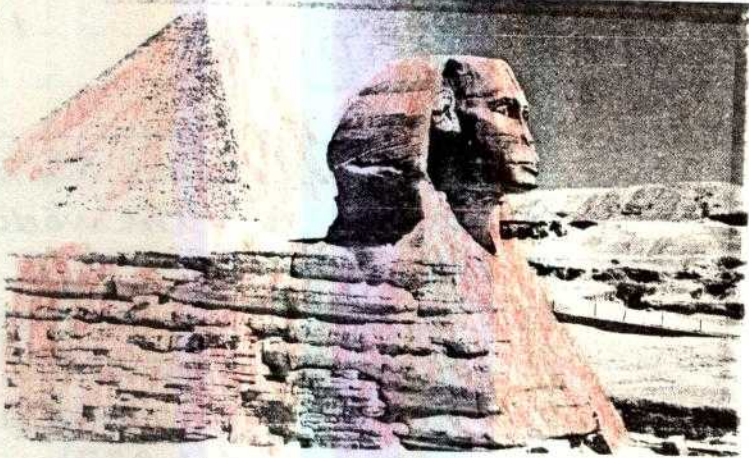
← God gave Israel a guarantee of their continuing for ever, by connecting Israel with the heavens.

★ 6 GENESIS 46

3 And he said, ^aI am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: 4 ^bI will go down with thee into Egypt; and ^cI will also surely bring thee up again:



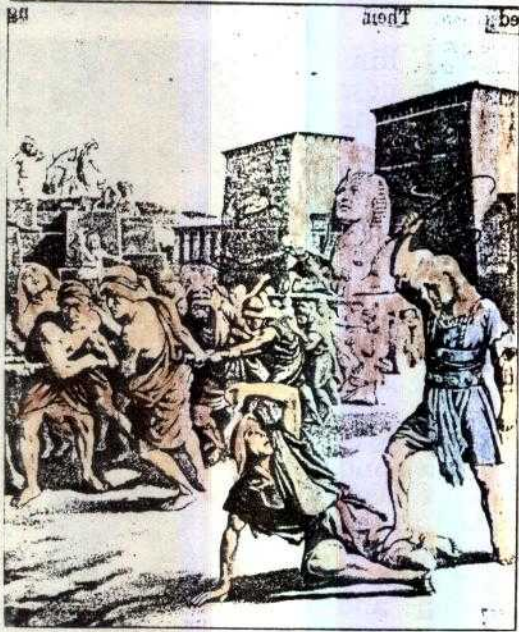
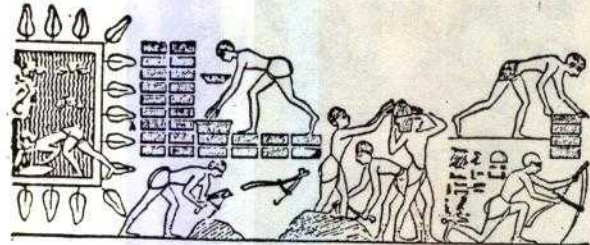
← God sent Jacob, now Israel, down into Egypt.



☆ 7 EXODUS 1

7 And the children of Israel ^d were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

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



The hatred and persecution of the children of Israel had begun.

For 3500 years the Jews have been hated. Why? The first answer is really quite simple. The world was worshipping

☆ 8 ROMANS 1

18 For ¹³ the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who ¹⁴ hinder the truth in unrighteousness;

21 because that, knowing God, they glorified him not as God, neither gave thanks; but became ^v vain in their reasonings, and their senseless heart was darkened. 22 ^v Professing themselves to be wise, they became fools, 23 and ^v changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things.

☆ 9 ROMANS

3 What advantage then hath the Jew? or what is the profit of circumcision? 2 Much every way: first of all, that ^v they were intrusted with the ^v oracles of God.

← idols; really demons.

PSALMS XCVI

[5] That all the gods of the nations are demons; LXX Since those worshipping idols could not reach God, they showed their hatred of God by persecuting God's chosen people, the Jews.

Then God intrusted the Jews with all Scripture. The willingness of Israel to suffer for God's name made the Jews a proof of the truth of the Bible. Men hate the Bible; they burned Bibles, and they burned the Jews to whom God gave the Bible.



Moses was shown this suffering of Israel; by a "thornbush," which burned, but did not burn up. →

The record of this event is confirmed by Mark 12:26, Luke 20:37 etc. Pentateuch, by Rashi. ↙

☆ 10 EXODUS

3 Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb. 2 And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

6 Moreover he said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face; for he was afraid to look upon God. 7 And Jehovah said, I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; 8 and I am come down to deliver them out of the hand of the Egyptians,

2) God selected the thornbush, the lowliest of all trees, to be the place of this revelation as a symbol that He was with the Israelites in their state of humiliation.

☆ 11 EXODUS 4 — 21 And Jehovah said unto Moses, When thou goest back into Egypt, see that thou do before Pharaoh all the wonders which I have put in thy hand: but I will harden his heart, and he will not let the people go. 22 And thou shalt say unto Pharaoh, Thus saith Jehovah, Israel is my son, my first-born: 23 and I have said unto thee, Let my son go, that he may serve me; and thou hast refused to let him go: behold, I will slay thy son, thy first-born.

← Israel (not the "church") is God's son.

Gesenius Hebrew Lexicon

PASSOVER

(Heb. פסח, Pesah).

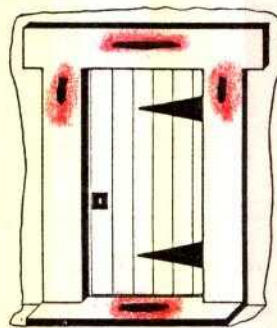
פסח m. pr. a sparing, immunity from penalty and calamity, hence —

(1) a sacrifice offered on account of the sparing of the people, the paschal lamb, of which it is said, Ex. 12:27, וְזָבַח פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל בְּנֵי יִשְׂרָאֵל בְּמִצְרַיִם "this is a sacrifice of sparing (prop. of passing over) unto Jehovah, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians," etc.

→ It is necessary that we read the record of the first Passover.

☆ 12 EXODUS 12 And Jehovah spake unto Moses and Aaron in the land of Egypt, saying, 2 This month shall be unto you the beginning of months: it shall be the first month of the year to you. 3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household: 4 and if the household be too little for a lamb, then shall he and his neighbor next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb. 5 Your lamb shall be without blemish, a male a year old: ye shall take it from the sheep, or from the goats:

← Note especially → verse 6, "...the whole assembly shall kill it." →



6 and ye shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at even. 7 And they shall take of the blood, and put it on the two side posts and on the lintel, upon the houses wherein they shall eat it. 8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. 9 Eat not of it raw, nor boiled at all with water, but roast with fire; its head with its legs and with the inwards thereof. 10 And ye shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire.

Continued on page 4.

11 And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is Jehovah's pass-over. 12 For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am Jehovah. 13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you 'to destroy you, when I smite the land of Egypt. 14 And 'this day shall be unto you for "a memorial, and ye shall keep it a feast to Jehovah: throughout your generations ye shall keep it a feast by "an ordinance for ever.

15 "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. 16 And in the first day there shall be to you a holy convocation, and in the seventh day a holy convocation; no manner of work shall be done in them, save that which every man must eat, that only may be done by you. 17 And ye shall observe the feast of unleavened bread; for in this "selfsame day have I brought your hosts out of the land of Egypt: therefore shall ye observe this day throughout your generations by "an ordinance for ever.

18 "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 "Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land. 20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

24 And "ye shall observe this thing for an ordinance to thee and to thy sons for ever.

Note * : It should be quite clear that Israel is to keep the feast of Passover "for ever." This shows clearly that in spite of all the evil done by the nations against Israel, Israel will always keep the Passover. Look back to page 1, Gen. 17:7,8, "an everlasting covenant," and the land an "everlasting possession." God's Great Miracle:

1. The creation of Israel.
2. The permanency of Israel, to:
3. Prove the truth of Scripture, to:
4. Bring Gentiles to Israel's Messiah,
5. To: Provoke the Jews to jealousy, to:
6. Turn the Jews to their Messiah,
7. So that: Jews and Gentiles may be one in the Messiah, to bring:
8. Both to subjection to Jehovah, the one true God, and to Jesus, also God, Jehovah and Savior.

And not the least part of the Miracle: to create in the people of Israel a willingness to patiently suffer and die for the Holy Name, of God the Father, which is "Jehovah."

Refer back to page 3, Ex. 12:6,

"...the whole assembly... shall kill it."

Talmud, Pesachim, 78b, p. 408

For it was taught, R. Nathan said: How do we know that all Israel can discharge [their obligation] with one Passover-offering? Because it is said, and the whole assembly of the congregation of Israel shall kill it at dusk: does then the whole assembly kill? Surely only one kills! But it teaches that all Israel can discharge [their duty] with one Passover-offering. 2

"For even our Passover was-sacrificed, Messiah." 1 Cor. 5:7 CT.

On page 5, I would call your attention to the willingness of the Jews to suffer and die to sanctify the name of Jehovah; a name so holy most Jews will not pronounce the name, but say instead, "Adonai."

In Memory of the Millions of Jews

Who Suffered for Jehovah



The Inquisition

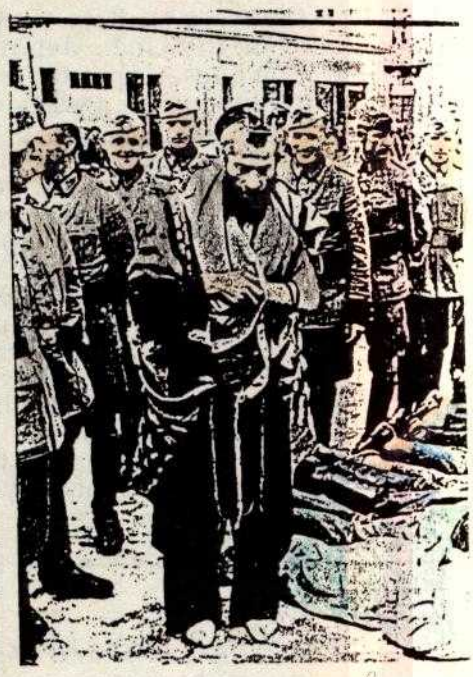


DANIEL 3

O Nebuchadnezzar, ¹we have no need to answer thee in this matter. ¹⁷ ²If it be so, our ^aGod whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king. ¹⁸ ^bBut if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

AUTO-DA-FÉ. AFTER A PAINTING OF ABOUT A.D. 1500 IN MADRID A contemporary picture showing the ceremony with which the sentences of the Inquisition were executed. *The Grand Inquisitor enthroned with members of the Holy Office, presides, and the sentences of condemnation are carried out in his presence. A stake with victims about to be burnt is shown at the right.

The Holocaust ↓ "whole burnt offering"



Die Großinquisition „Mein Gratzulter, Herr Kofler! Sie haben nun wirklich was überboten!“
Figure 15. The Grand Inquisitor: "Congratulations, dear colleague! You've really far outdone us!!" A cartoon from *Deutsche Zeitung Tageblatt*, a German-language daily published in Moscow, November 28, 1938. Courtesy Z. Efron, En-Harod.

KIDDUSH HA-SHEM

Hebrew term meaning "Sanctification of God's Name," and signifying the highest standards of Jewish ethics. One hallows the name of God by exemplary and virtuous conduct, by readiness to defend the good name of the Jew in the face of danger, and by readiness for martyrdom for the sake of the truth, such as the Jewish faith.

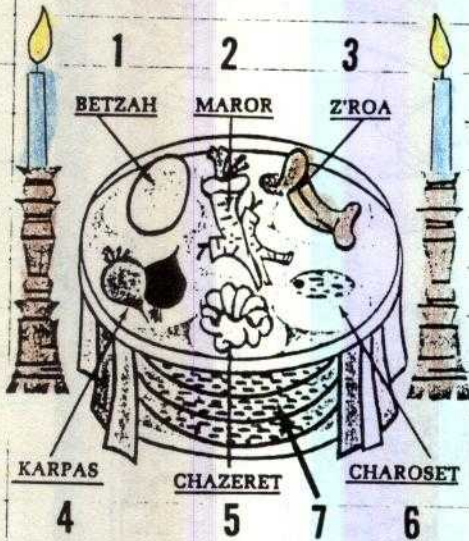
Awaiting his own execution, a Jew prays over the bodies of his brothers already murdered by Nazis watching in the background. Thus, on the brink of martyrdom do Jews proclaim "Kiddush Ha-Shem," or the Sanctification of the Name.

11 When Israel was a child, then I loved him, and called my son 'out of Egypt.

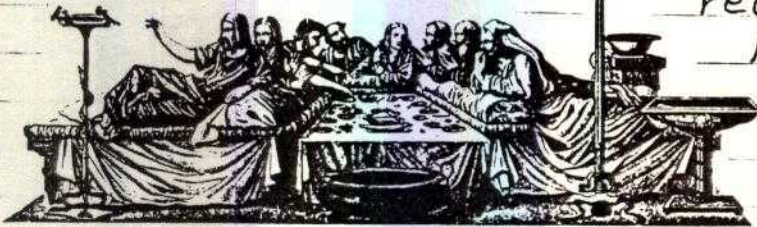
I have called this Haqqadah a "Haggadah of Hope". I'll explain this as we continue, but it is time to start our own feast of Passover.

➔ Passover Plate

1. Hard-boiled egg (?)
2. Horseradish
3. Roasted shank bone of a lamb
4. Celery
5. Lettuce
6. Mixture: apples, nuts, red wine, etc.
7. Three pieces of matzah



➔ When possible the Passover is at a table with the people reclining. We imitate this by leaning our right elbows on the table when we drink the wine. Pour the first cup at this time but do not drink yet.



1 KADDESH כַּדֵּשׁ

➔ "Sanctify" the day. Repeat the blessing together.

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

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

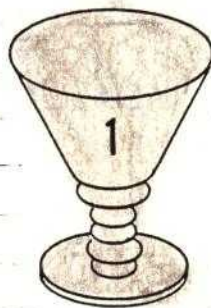
this Feast of Matzos, the season of our freedom

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

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

☆ 14 DEUTERONOMY 7

6 For thou art "a holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be ^a a people for his own possession, 'above all peoples that are upon the face of the earth. 7 "Jehovah did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all peoples: 8 but because Jehovah loveth you, and because he would keep the oath which he swore unto your fathers, hath Jehovah brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt.



* DRINK THE FIRST CUP

2 URECHATZ יְרַחֵץ

➔ "Washing" The first washing is usually only done by the head of the company. (See Edersheim, Life and Times of Jesus the Messiah, Vol. II p. 494 and Temple, p. 238)

Probably at this point Jesus washed the feet of the disciples. J13:2-20

3 KARPAS כרפס

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

gether and then eat the vegetable. From a small celery seed has grown the plant; - Israel. Salt is a preservative.

→ "Vegetable". We now all dip a vegetable (celery or parsley) into salt water, say the blessing together

4 YACHATZ יכאץ

broken into 2 pieces. The larger piece is wrapped in a napkin and hid between two pillows on a chair at the table. This piece is now called the "Afikoman." (Desert?) We will explain much more about this later.

→ "Break". We have 3 pieces of matzah in a "matzah cover." The middle piece is taken out and

5 MAGGID מגיד

There are hard-boiled eggs on the table; perhaps indicating Israel shut up to God, but now out of the shell of their Egyptian bondage. You may now eat these eggs.

→ "Narrate" - The story of the Exodus from Egypt. Pour the 2nd cup of wine. - DO NOT DRINK YET.

There are many ways to tell the story of the Exodus. In this Haqqadah I propose to show that in the various events that occurred God was dividing the Israelites into two groups. Let me call these two groups the "CALLED" and the "CHOSEN." I will explain this choice of names later. Both groups are chosen for a particular purpose. This is called a Haqqadah of Hope; and I wish to prove the phrase, "And thus all Israel will-be-saved." (Rom. 11:26)



God wrought a great miracle in bringing all Israel through the open waters of the Red Sea, and then closed those waters upon the more than 600 chariots of their pursuers.

☆ 15 EXODUS 14

26 And Jehovah said unto Moses, "Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. 27 And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and Jehovah overthrew the Egyptians in the midst of the sea. 28 And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. 30 Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. 31 And Israel saw the great work which Jehovah did upon the Egyptians, and the people feared Jehovah; and they believed in Jehovah, and in his servant Moses.

This was only the beginning.

15 ^{*}Then sang Moses and the children of Israel this song unto Jehovah, and spake, saying,

1 "I will sing unto Jehovah, for he hath triumphed gloriously:

^{*}The horse and his rider hath he thrown into the sea.

2 "Jehovah is my strength and song,

And he is become my salvation:

^{*}This is my God, and I will praise him;

^{*}My father's God, and I will exalt him.

Another miracle took place. How could 2,500,000 slaves from Egypt learn and sing this song together so quickly? This was the greatest outpouring of the Holy Spirit that has ever occurred.

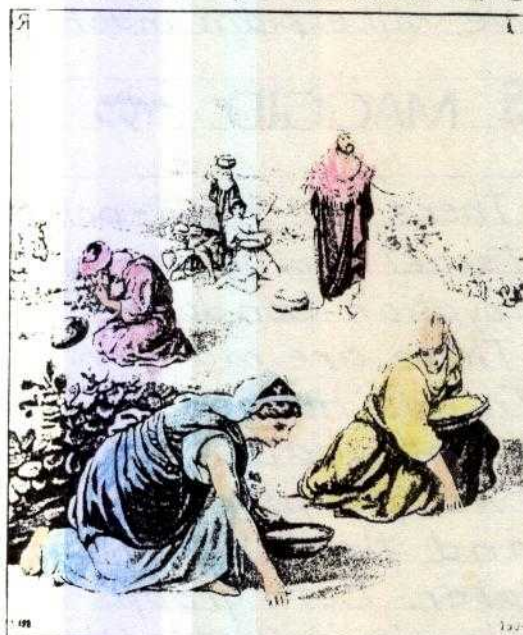
I could write many pages on any one of the many miracles, but we can only note a few of them briefly in this Passover Seder.

Zohar Vol. 3 p. 166

Said R. Simeon: 'When the

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

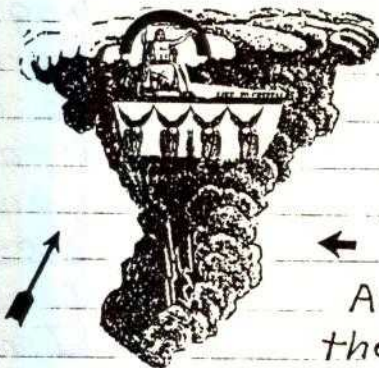
There is the miracle of God's feeding this multitude with manna for 40 years. (Ex. 16:35)



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

☆ 17 EXODUS 16

4 Then said Jehovah unto Moses, Behold, ^{*}I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or not. 5 And it shall come to pass ^{*}on the sixth day that they shall prepare that which they bring in, and it shall be twice as much as they gather daily.



(See Apologetics 9)

At this time God established the Sabbath. Note Ex. 16:27,

"...on the seventh day, that there went out some of the people to gather."

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, ^{*}the glory of Jehovah appeared in the cloud.

23 And he said unto them, This is that which Jehovah hath spoken, 'Tomorrow is a solemn rest, a holy sabbath unto Jehovah: bake that which ye will bake, and boil that which ye will boil; and ^{*}all that remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and ^{*}it did not become foul, neither was there any worm therein. 25 And Moses said, Eat that to-day; for to-day is a sabbath unto Jehovah: to-day ye shall not find it in the field. 26 Six days ye shall gather it; but on the seventh day is the sabbath, in it there shall be none.

27 And it came to pass on the seventh day, that there went out some of the people to gather, and they found none.

28 And Jehovah said unto Moses, ^{*}How long refuse ye to keep my commandments and my laws?

29 See, for that Jehovah hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. 30 So the people rested on the seventh day.

Israel is here divided into two parts: those who obeyed God and rested, and those who disobeyed and went out to gather. Let me call those obedient, "the chosen"; the disobedient, "the called."

The Pentateuch of Rashi makes an interesting comment, Exodus p.86. "Through the wicked the good are brought into disgrace."

★ 18 EXODUS 31

12 And Jehovah spake unto Moses, saying, 13 Speak thou also unto the children of Israel, saying, "Verily ye shall keep my sabbaths: for it is a sign between me and you throughout your generations; that (ye) may know that I am Jehovah who sanctifieth you. 14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. 15 Six days shall work be done; but on the seventh day is a sabbath of solemn rest, holy to Jehovah: whosoever doeth any work on the sabbath day, he shall surely be put to death. 16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. 17 It is a sign between me and the children of Israel for ever: for in six days Jehovah made heaven and earth, and on the seventh day he rested, and was refreshed.

1977



* In Ex.31:16 the word "perpetual", and in vs.17 the words "for ever" are the same as on pp.1,4

The Jews have a saying: "It is not that Jews keep the Sabbath but that the Sabbath keeps the Jews."

It is quite clear that God established the Sabbath between himself and Israel,

not Gentiles nor the "church." The miracle is that the Jews have kept the Sabbath for 3500 years.

The Pentateuch of Rashi, p.178

FOR IT IS A SIGN BETWEEN ME AND YOU — There is a mark of distinction²⁾ in the relation that exists between us, viz., the fact that I have chosen you by letting you inherit for rest that day on which "I" rested, לָרֵחָה TO KNOW — (not, "for you to know", but) for the nations of the world to know through it, כִּי אֲנִי ה' קָדְשׁוֹת THAT I AM THE LORD THAT DOTN SANCTIFY YOU. (14) מוֹת יוֹכֵחַ SHALL SURELY BE PUT TO DEATH by the judges if there are witnesses testifying to the desecration and if the warning required by law had been given to the culprit immediately before he committed the offence. וְנִכְרַתָּה SHALL BE CUT OFF [FROM AMONG HIS PEOPLE] by God, if no such warning had been given.

Ft. Note on vs.14 above. ★

²⁾ This is the meaning of the Piel of חָוַל, ordinary (the opposite of קָדוֹשׁ), according to Rashi; cf. his comment on חָלַלְתָּ הָיָה חָלָלָה Lev. XXI. 9. The Sabbath itself cannot be profaned; it remains a holy day even though one disregards its sanctity. For this reason Rashi does not translate the Piel form by "profaning".

← important correction on vs.13 above. The Jews keep the Sabbath not so they will know; but so the nations of the world will know that Jehovah sanctifies Israel.



Let us note another miracle, the giving of the 10 commandments.

There was a good amount of the law given at this time.

Moses was in the mount a long time; long enough for the people to turn to idolatry. (Ex.32)

★ 19 EXODUS 19

16 And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled. 17 And Moses brought forth the people out of the camp to meet God; and they stood at the nether part of the mount. 18 And mount Sinai, the whole of it, smoked, because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. 19 And when the voice of the trumpet waxed louder and louder, Moses spake, and God answered him by a voice.

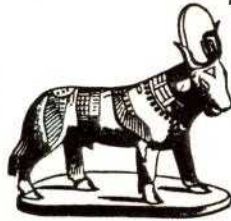
20 And God spake all these words, saying,

2 I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my commandments.

In the commandment against idolatry; note the two divisions. Those that "hate" God; still among the "called." Those that "love" God, perhaps the "chosen." This kind of division becomes a little more clear when Moses finds the people worshiping the golden calf, patterned after the Egyptian idol.



BULL-GOD, APIS

← Moses broke the first tables of stone.

☆ 21 EXODUS 32

18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear. 19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

25 And when Moses saw that the people were broken loose, (for Aaron had let them loose for a derision among their enemies,) 26 then Moses stood in the gate of the camp, and said, Whoso is on Jehovah's side, let him come unto me. And all the sons of Levi gathered themselves together unto him. 27 And he said unto them, Thus saith Jehovah, the God of Israel, Put ye every man his sword upon his thigh, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. 28 And the sons of Levi did according to the word of Moses; and there fell of the people that day about three thousand men. 29 And Moses said, Consecrate yourselves today to Jehovah, yea, every man against his son, and against his brother; that he may bestow upon you a blessing this day.

← Singing and dancing in idolatrous worship.

Three groups.

1. All the sons of Levi. ("chosen")
2. Most of the Israeli's ("called")
3. The 3000 that died. (?)

God replaced the broken tables.

We again see two groups.

During these days God gave Israel the



Tabernacle

God answered the prayer of Moses.

← God went with Israel



☆ 22 EXODUS 34

4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as Jehovah had commanded him, and took in his hand two tables of stone. 5 And Jehovah descended in the cloud, and stood with him there, and proclaimed the name of Jehovah. 6 And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth; 7 keeping lovingkindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation. 8 And Moses made haste, and bowed his head toward the earth, and worshipped. 9 And he said, If now I have found favor in thy sight, O Lord, let the Lord, I pray thee, go in the midst of us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thine inheritance.

end side 7

☆ 23 EXODUS 40

34 Then the cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle.

38 For the cloud of Jehovah was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys.

God gave Israel still another miracle, the day of atonement.

★ 24 LEVITICUS 16

2 and Jehovah said unto Moses, Speak unto Aaron thy brother, that he come not 'at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not: for 'I will appear in the cloud upon the mercy-seat.

8 And Aaron shall cast lots upon the two goats; one lot for Jehovah, and the other lot for 'Azazel. 9 And Aaron shall present the goat upon which the lot fell for Jehovah, and offer him for a sin-offering. 10 But the goat, on which the lot fell for Azazel, shall be set alive before Jehovah, to make atonement ' for him, to send him away for Azazel into the wilderness.

29 And it shall be a statute for ever unto you: 'in the seventh month, on the tenth day of the month, ye shall afflict your souls, and 'shall do no manner of work, the home-born, or the stranger that sojourneth among you: 30 for on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before Jehovah. 31 It is a sabbath of solemn rest unto you, and ye shall 'afflict your souls; it is a statute for ever.

For Azazel



For Jehovah



Lev. 16:2 "I will appear in the cloud."
Lev. 16:30 "From all your sins shall ye be clean."

Pentateuch and Haftorahs p. 523

Lev. 23:27 Comment

27. day of atonement. Heb. yom kippurim. lit. 'Day of Atonements'. The name of this most sacred of Festivals is in the plural, 'because it represents two streams of love. As soon as the desire for reconciliation has awakened in the sinner's soul, and wings its way Heavenward, God's grace comes down to meet it, calming his breast with the assurance of Divine pardon and forgiveness' (Zohar).

The Hebrew word for atonement, means a "cover." Israel's sins were covered because of God's love for his son, - "Israel." I place the "second stream of love" as the love of the Messiah to die for Israel and thus afford an "atonement" (cover) for Israel's sins continuing from the crucifixion to the present time, Hence the plural "atonements."

★ 25 Matt. 22:14 CT

vs. 14 For many are called but few chosen.

Both the "called" and the "chosen" will be saved but under different times and conditions. I believe

★ 26 John 11 CT.

vs. 49 But (a) certain one out of them, Caiaphas, being chief-priest of that year, said to them, YOU yourselves are not knowing absolutely anything, vs. 50 Neither are YOU deliberating that it is being advantageous to us in order that one MAN might die off in behalf of the people, and not the total nation might perish. vs. 51 But this he said not from himself, BUT being chief-priest of that year, he prophesied that the Jesus was being about to be dying off in behalf of the nation; vs. 52 And not in behalf of the nation only, BUT in order that the children of the God, namely the (one)s: having been and still scattered abroad, he might gather together into one.

this accounts for the "day of atonements" being separated 6 months from the Passover.

Note John the apostle's Holy Spirit explanation of the prophecy of Caiaphas.

12 May we look at one more miracle before we partake of the Passover meal. Note the two groups: those who

★ 27 NUMBERS 21

5 And the people spake against God, and against Moses, 'Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, and there is no water; and our soul loatheth this light bread. 6 'And Jehovah sent fiery serpents among the people, and they bit the people; and much people of Israel died. 7 'And the people came to Moses, and said, We have sinned, because we have spoken against Jehovah, and against thee; pray unto Jehovah, that he take away the serpents from us. And Moses prayed for the people. 8 And Jehovah said unto Moses, Make thee a fiery serpent, and set it upon a standard: and it shall come to pass, that every one that is bitten, when he seeth it, shall live. 9 And Moses made a serpent of brass, and set it upon the standard: and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.



Pentateuch and Haftorahs

9. when he looked. 'Did then the brazen serpent possess the power of slaying or of bringing to life? No, but so long as the Israelites looked upwards and subjected their hearts to their Father in Heaven, were they healed. But when they refused, then were they destroyed' (Mishnah). The brazen serpent was 'a token of salvation to put them in remembrance of the commandments of Thy Law, for he that turned toward it was not saved because of that which was beheld but because of Thee, the Saviour of all' (Wisdom of Solomon).

looked and lived; and those who did not look and died.

★ Consider John 3:14,15. The Pentateuch and Haftorahs is a Jewish publication.

It all depends how you "see" the Passover.

★ 29 MATTHEW 13

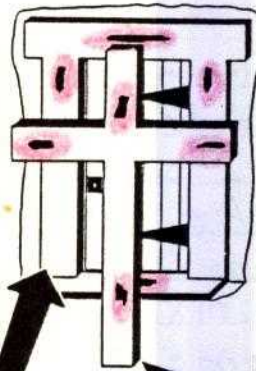
10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 And he answered and said unto them, 'Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. 12 'For whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that which he hath. 13 Therefore speak I to them in parables: because 'seeing they see not, and hearing they hear not, neither do they understand.

★ 28 JOHN 3

14 And as 'Moses lifted up the serpent in the wilderness, even so must 'the Son of man be lifted up; 15 that whosoever believeth may 'in him have eternal life.

★ 30 2 Cor. 3 CT

vs.13 And not even as Moses was putting (a) covering on his face, toward the sons of Israel not to stare with reference to the finish of the (thing) being-rendered-inactive.
 vs.14 BUT their thoughts were petrified. For until the today day the same covering is remaining on the reading of the old covenant, (it) not being-discovered that in Messiah it-is-being-rendered-inactive.
 vs.15 BUT till today at-which-time Moses is-being-read (a) covering is-lying on their heart;
 vs.16 But at-which-time if it-might-turn-around to Jehovah the covering is-being-lifted-from-around (it).



Those that know



Jews at Passover

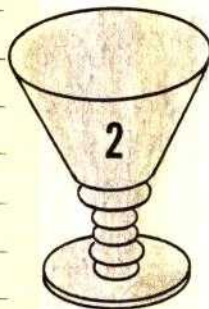


Jews at Passover

This family is pictured under a veil.

While we have been narrating some events in Israel's deliverance from Egypt, the 2nd cup of wine has been before us on the table. I believe this cup points back to the blood on the door posts of the houses in Egypt.

Let us repeat the blessing together and then drink the 2nd cup of wine while "reclining" (leaning on the right elbow)



Note especially the part of the blessing underlined in reference to the future. (see Ezk. 45:21) The words

us and our are important and apply strictly to Jews, not Gentiles. We will understand this better a little later.

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

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

6 RACHTZAH רַחֲצָה

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

➡ "Wash" the hands prior to the meal and repeat the blessing together. Remember, HASHEM means "the-name", that is "Jehovah." Also keep in mind the expression; "Who has sanctified (made-holy) us (Jews) with His commandments."

7 MOTZI מוֹצֵי

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

➡ "Who brings forth." Raise all matzah on the seder plates as we repeat the blessing together.

8 MATZAH מַצֵּה

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

➡ We have 3 pieces of Matzah in the Matzah-cover. Back on page 7 you saw the middle

matzah broken, and the larger half wrapped in a napkin and placed between two pillows. Now the other piece, together with the top piece is raised while we say the blessing together. The bottom piece is laid aside.

What do the three pieces of matzah mean?

Let their table become into a snare and into a hunting and into an entrapment and into a repayment for them. CT Romans 11:9

➡ We have 3 pieces of Matzah in the Matzah-cover. Back on page 7 you saw the middle matzah broken, and the larger half wrapped in a napkin and placed between two pillows. Now the other piece, together with the top piece is raised while we say the blessing together. The bottom piece is laid aside.

Those that do not see
Abraham
Isaac
Jacob

Those that do see. ➡
Father
Son
Holy Spirit

14 Each person should have a small piece of the top two, and then eat all the matzah you wish from the plates on the table.

9 MAROR מרור

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

➡ "Bitter herbs" (horseradish)
The Family Haggadah, p 51: "The maror symbolizes the bitterness inflicted by the Egyptians."

Recite together the blessing for the eating of the "bitter herbs."

10 KORECH כורעך

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

➡ "Sandwich"

The Family Haggadah, p 51

The bottom (thus far unbroken) matzah is now taken. From it, with the addition of other matzos, each participant receives a half-egg volume of matzah along with an equal volume portion of maror (dipped into charoses which is shaken off).

"Charoses" (see p. 6) Literally, "potter's clay," resembles the mortar used to build Egypt's cities.

11 SHULCHAN ORECH שולחן אורעך

➡ "The table prepared"

Let the meal now be served. As they quietly serve the meal let me explain the reason I have called this A Haggadah of Hope. It is usually taught that Jews who do not accept Jesus as their Messiah and Savior, are lost.

☆ 31 EXODUS 31

12 And Jehovah spake unto Moses, saying, 13 Speak thou also unto the children of Israel, saying, "Verily ye shall keep my sabbaths: for it is a sign between me and you throughout your generations: that ye may know that I am Jehovah who sanctifieth you."

(A) The blessings we have been repeating state: "Who has sanctified us with His commandments."

➡ (B) Scripture states that the Sabbath "is a sign -- throughout your generations: that ye may know that I am Jehovah who sanctifieth you."

The LXX says: "The one making YOU holy." (pres. act. part.)

☆ 32 Heb. 13:12 CT

vs. 12 On this account Jesus also, in order that he might make holy the people through his own blood, he suffered without the gate.

vs. 13 Furthermore -- now let us be going out to him without the encampment, bringing his reproach.

vs. 14 For we are not having here (a) remaining city, BUT we are seeking after the (one) future.

➡ (C) Jesus suffered without the gate, "in order that he might make holy (ἀγιάσῃ aor. act. subj.) the people. (Israel - this book is to Hebrews.)"

☆ 33 John 11:50-52

vs. 50 Neither are YOU deliberating that it is being advantageous to us in order that one MAN might die off in behalf of the people, and not the total nation might perish.

vs. 51 But this he said not from himself, BUT being chief priest of that year, he prophesied that the Jesus was being about to be dying off in behalf of the nation.

vs. 52 And not in behalf of the nation only, BUT in order that the children of the God, namely the (ones) having been and still scattered abroad, he might gather together into one.

➡ (D) Review especially John's explanation of this prophecy. Jesus died in behalf of "the people", "the nation" (Israel) and "children of the God" in the past time. Retroactive Continue after the meal.

"For also the Passover of-us, in-behalf-of us, Messiah was-sacrificed." (C.T. from KJ Greek 1Cor. 5:7)

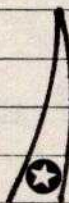
★ 34 Luke 1 CT

vs. 67 And Zacharias his father was-filled-full of (the) Holy Spirit, and he-prophesied, saying,
 vs. 68 Blessed Jehovah the God of-the-Israeli, because he-visited and he-made redemption for his people,
 vs. 69 And he-raised (a) horn of-salvation for us in the household of-David his male-servant;
 vs. 70 According-as he-spoke through (a) mouth of-his holy-(ones), namely-the prophets from (an) age;
 vs. 71 Salvation out-of our enemies and out-of (the) hand of-all of-the-(ones) hating us;
 vs. 72 To-do mercy with our fathers, and to-be-made-mindful of-his holy covenant,
 vs. 73 Which oath he-swore to Abraham our father,
 vs. 74 To-give to-us having-been-delivered fearlessly out-of (the) hand of-enemies to-be-serving for-him
 vs. 75 In hallowedness and justice in-sight of-him all the days of our life.



★ 35 MATTHEW

2 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying, 2 Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.



➔ A horn represents a king. This king is to deliver the Jews from the ones hating them. The Wise-men confirmed this prophecy. ➔

This prophecy points to the Millennium.



THE FLIGHT INTO EGYPT.

★ 36 MATTHEW 2

13 Now when they were departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. 14 And he arose and took the young child and his mother by night, and departed into Egypt; 15 and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.

★ 37 EXODUS 13

8 And thou shalt tell thy son in that day, saying, It is because of that which Jehovah did for me when I came forth out of Egypt.

➔ Now God, the Father, did a very "strange" thing; he sent this small child across 200 miles of desert into Egypt. Why? First: because Herod would seek to destroy the child. (vs. 13) Second: To fulfill the prophecy of Hosea 11:1 (p.5); exactly the same prophecy God applied to Israel. Third: Because Jesus as the head of the "family" at the Passover had to fulfill Ex. 13:8. The Jews came out of Egypt in the loins of their fathers; but Jesus had no earthly Father. Proof that he was God.



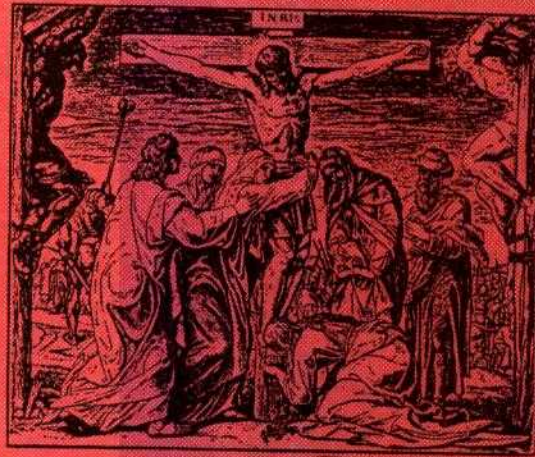
Talmud, Pesachim Mishnah, 116b, p. 595

A MAN IS BOUND TO REGARD HIMSELF AS THOUGH HE PERSONALLY HAD GONE FORTH FROM EGYPT, BECAUSE IT IS SAID, AND THOU SHALT TELL THY SON IN THAT DAY, SAYING: IT IS BECAUSE OF THAT WHICH THE LORD DID FOR ME WHEN I CAME FORTH OUT OF EGYPT.

WHEN I SEE THE BLOOD I WILL PASS OVER YOU.

16 Jesus, God's son, came out of Egypt exactly as Israel, God's son. Jesus kept the Passover, fulfilling the law. Jesus died in behalf of the nation. (John 11:51 p.14)

Jesus suffered without the gate, in order that he might make holy the people. (Israel p.14)



God has not pushed away his people, the Israeli.

vs. 5 There is a believing remnant; that I called "the chosen". (vs. 7)

vs. 7 "the others were petrified"; hardened, which I called "the called."

God purposely kept them from believing. (vs. 8-10)

vs. 11 They have not fallen. vs. 12 Their "fulness" will be great. vs. 16 The lump is holy, because Jesus the firstfruit is holy.

Why has God hardened the great majority of the Israelis to the gospel?

This is a mystery. (vs. 25)

This is the way God chose to reach the

gentiles. (vs. 25) "All Israel will be saved," when Jesus comes. (vs. 26)

God does not regret his calling of Israel.

All Israel is under the blood and will be "stood-again", believe, and be saved.

☆ 38 Rom. 10 CT

vs. 21 But to the Israeli he is saying: I-out-stretched my hands the total day to (a) people disobeying and contradicting.

Romans Chapter 11

vs. 1 I-am-saying therefore, (has) the God pushed-away-from-himself his people? (No!) May-it-not-come-to-pass; for I myself also am (an) Israelite, out-of seed of Abraham, of (the) tribe of Benjamin.

vs. 2 The God (has) not pushed-away-from-himself his people whom he came-to-know-before.

vs. 5 Thus therefore also in the now season (a) remnant has-come-to-pass-and-still-is of-favor according-to choice;

vs. 6 But if by-favor, no-more out-of works, since the favor no-more is-becoming favor.

vs. 7 What then? What Israel is-seeking-after, this it-attained not, but the choice attained; but the others were-petrified,

vs. 8 Even-as it-has-been-and-is-still-written: the God gave to-them (a) spirit-of-compunction, eyes not-to-be-looking and ears not-to-be-hearing, till of-the today day.

vs. 9 And David is-saying: let their table become into (a) snare and into (a) hunting and into (an) entrapment and into (a) repayment for-them,

vs. 10 Let their eyes be-made-dark (so as) not-to-be-looking, and you-bend-completely their back through every-(thing).

vs. 11 I-am-saying therefore (have) they-slipped in-order-that they-might-fall? (No!) May-it-not-come-to-pass; BUT by-their offence the salvation to-the gentiles, with-reference-to to-provocate them to-jealousy.

vs. 12 But if their offence (is) riches of-(a)-world and their inferiority (is) riches of-nations, in-how-much more their fulness.

vs. 16 But if the firstfruit (is) holy, also the lump; and if the root (is) holy, also the branches.

vs. 25 For I-am not willing (for) YOU to-be-being-ignorant brothers, (of) this mystery, in-order-that YOU-might not be prudent in yourselves, that petrification has-come-to-pass-and-still-is from part-to-the Israeli until of-which (time) the fulness of-the gentiles might-come-in.

vs. 26 And thus all Israel will-be-saved, according-as it-has-been-and-still-is-written: the (one) delivering will-be-present out-of Sion, he-will-turn-back impiety from Jacob.

vs. 27 And this (is) the covenant from me to-them, at-the-time that I-might-remove-for-myself their sins.

vs. 28 On-the-one-hand enemies according-to-the good-news because of YOU, on-the-other-hand cherished (ones) according-to the choice because-of the fathers;

vs. 29 For the bestowed-favors and the calling of-the God (are) unregrettable.

12 TZAFUN מַצָּה "Hidden" We come now to the eating of the Afikoman (desert) which has been hidden all during the seder. On page 13 under "Matzah" we already ate part of the broken middle matzah.

☆ 39 1 Cor. 11 CT
vs. 23 For I myself-took-along from the Lord, what also I-gave-over to YOU, that the Lord Jesus in the night in-which he-was-being-given-over he-took bread
vs. 24 And having-given-thanks he-broke-(it)-in-pieces and said: This is my body the (one) in-behalf-of YOU; this YOU-be-doing with-reference-to my remembrance.

← We are not left in much doubt as to the meaning of the broken matzah; another miracle, that Israel demonstrates every Passover seder.

13 BARECH בָּרָכָה "Blessings" after the meal.

☆ 40 1 Cor. 11 CT
vs. 25 In-the-same-way also the cup after tak(ing)-supper, saying: This cup is the new-quality covenant in my blood: this YOU-be-doing as-often-as YOU-might-be-drinking, with-reference-to my remembrance.
vs. 26 For as-often-as YOU-might-be-eating this bread and YOU-might-be-drinking this cup, YOU-are-proclaiming the death of-the Lord, until of-which he-might-come.

Pour the 3rd cup - DO NOT DRINK IT YET.

← We have further NT explanation. How often does Israel celebrate the Passover? How often does Israel use "this bread" (matzah) in this way? Once a year.

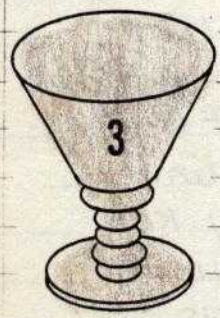
☆ 41 Warning 1 Cor. 11 CT
vs. 27 So-that (one)-who might-be-eating this bread or might-be-drinking the cup of-the Lord unworthily, will-be liable of-the body and of-the blood of-the Lord.
vs. 28 But let (a) MAN be-approving himself, and thus let-him-be-eating out-of the bread and let-him-be-drinking out-of the cup;
vs. 29 For the (one) eating and drinking unworthily is-eating and is-drinking (a) sentence to-himself not-discriminating the body of-the Lord.
vs. 30 Because of this many among YOU (are) weak and sickly and considerable (number) are-being-fallen-asleep.
vs. 31 But if we-were-discriminating ourselves, we-were-not-being-judged;
vs. 32 But being-judged we-are-being-disciplined by-the Lord, in-order-that we-might not be-condemned with the world.

(See Apologetics 1 and 7)

← Note carefully this warning. This is the "so-called" Lord's supper. We are keeping only part of the Passover feast; there has been no sacrifice of a lamb, Jesus the true lamb has been sacrificed.

☆ 42 Col. 2 CT
vs. 16 Let not therefore anyone be-judging YOU in eating and in drinking or in part of (a)-feast or of (a)-new-moon or of sabbaths,
vs. 17 Which-things are (a) shadow of-the-things future, but the body (is) of-the Messiah.

→ Should gentile Christians keep the Passover? Now let us recline and drink "the cup after supper"; the 3rd cup.



Exactly, at the precise time, that Jesus died; the veil of the temple was split from top to bottom. The veil separated the Holy Place from the Holy of Holies. Up to this time only the High Priest could enter the Holy of Holies; and then, only one day a year, the day of atonement. (See page 11) Now however, things were changed.

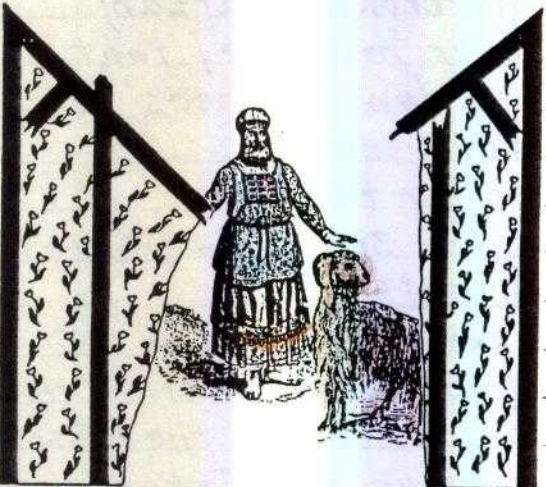
18 Jesus, during his ministry, was dividing the Jews into two major groups. First; those who could "see" and "hear";

★ 43 MATTHEW 13

16 "But blessed are your eyes, for they see; and your ears, for they hear. 17 For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not."

← the 12 apostles. Also the 70 sent out as witnesses. (Luke 10) Note these instructions. ★ 44 Matt. 10 c.T.

vs.5 The Jesus dispatched these twelve, having delivered a message to them, saying, might-You not go-away into (a) way of-nations, and might-You not go-in into (a) city of-Samaritans;
 vs.6 But YOU-be-proceeding rather to the sheep, namely-the (ones) having-been-and-still-being-de-stroyed of-(the) household of-Israel.
 vs.7 But proceeding YOU-be-preaching, saying, that the Kingdom of-the heavens has-drawn-near-and-is-still-near.



After Pentecost we read: "You-are-observing, brother, how many myriads (tens of thousands) there-are among the Jews of-the (ones) having-trusted-and-still-trusting, and they-are all existing zealots of-the law." Acts 21:20 c.T.

★ 45 HEBREWS 6

17 Wherein God, being minded to show more abundantly unto "the heirs of the promise" the immutability of his counsel, "interposed with an oath; 18 that by two immutable things, in which "it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of "the hope set before us: 19 which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil; 20 "whither as a forerunner Jesus entered for us, having become a "high priest for ever after the order of Melchizedek.

← When the veil of the temple was split, these Jews could all "see" Jesus as "high priest" within the holy of holies and the goat as a type of "sin bearer." Knowing these things, these Jews proceeded to bring the Gentiles to the Lord Jesus.

★ 46 1 John 2

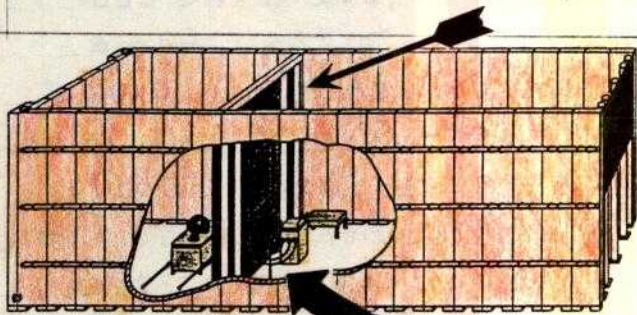
vs.2 And he himself is (a) propitiation concerning our sins, but not concerning ours only BUT also concerning the total world.

The Holy Spirit used Jews from this group to write the New Testament. The Gentiles brought to Jesus by the witness of this group of Jews were to provoke the 2nd group of Jews, by far the majority, "to jealousy." (Rom. 11:11, p. 16)

The majority of Jews listen to legends such as that the veil was torn due to the earthquake, or the breaking of the lintel, rather than by the direct hand of God. The veil was repaired and sacrifices were continued for 40 more years. Why is this great majority kept from "seeing"? Why do they still keep God's commandments? God's purpose or plan for these Jews is to prove the Bible is the Word of God.

What did the rending of the veil actually demonstrate?

★ 47 Eph. 2 CT



vs. 11 On-this-account YOU-be-having-in-memory that at-one-time YOU the Gentiles in flesh, the (ones) being-said (to be) uncircumcision by the (one) being-said (to be) circumcision in flesh...made-by-hand,
vs. 12 That YOU-were in that season separate-from Messiah, having-been-and-still-alienated-of-the citizenship-of-the Israeli and strangers-of-the covenants-of-the promise, not having hope and (ones) without God in the world.

vs. 13 But at-this-instant in Messiah Jesus YOU, the (ones) at-one-time being far (away), YOU-became near in the blood of-the Messiah.

vs. 14 For he himself is our peace, the (one) having-made the both (places) one even having-broken-down the midst-wall-of-the fencing-in, the enmity, in his flesh

vs. 15 Having-rendered-inactive the law of-the commandments in decrees, in-order-that he-might-create the two in himself with-reference-to one new (quality) MAN making peace,

vs. 16 And he-might-reconcile-in-full the both (Jews and Gentiles) in one body to-the God through the cross, having-killed the enmity in it;

vs. 17 And having-come he-himself-brought-good-news, peace to-YOU to-the (ones) far and peace to-the (ones) near;

vs. 18 Because through him we-are-having the leading-near, the both in one Spirit to the Father.

vs. 19 So therefore YOU-are no-more strangers and dwellers-abroad, BUT YOU-are fellow-citizens-of-the holy-places and of-(the)-household-of-the God,

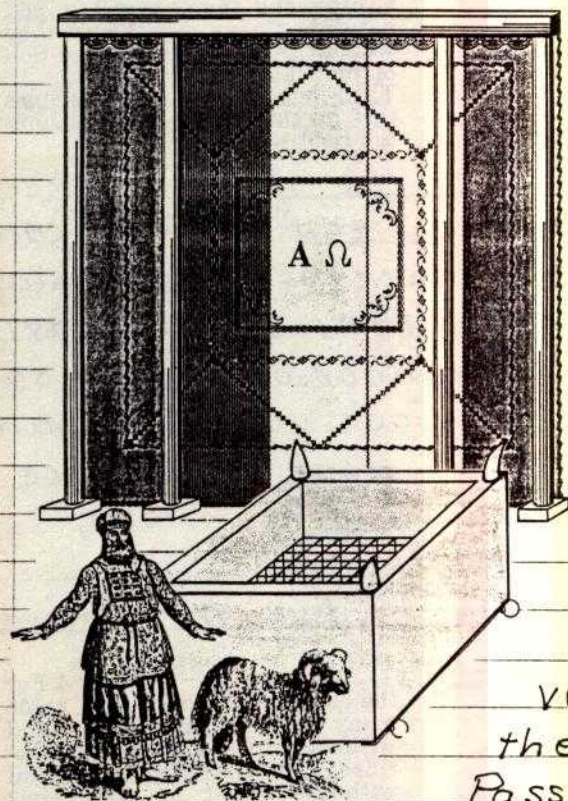
★ 48 II. CHRONICLES 29

23 And they brought near the he-goats for the sin-offering before the king and the assembly; and they laid their hands upon them: 24 and the priests killed them, and they made a sin-offering with their blood upon the altar, to make atonement for all Israel; for the king commanded that the burnt-offering and the sin-offering should be made for all Israel.

← 7
he-goats

"All
Israel"
(vs. 24)

Jews and Gentiles are being created one new (quality) MAN in Jesus the Messiah. The great majority of the Jews are under the blood but not yet "saved" only "safe."



→ The veil sewed back together; but for only 40 years. Both groups of Jews went into worldwide dispersion; "the chosen" preaching the good news to Gentiles.

★ 49 Rev. 22 CT

vs. 17 And the Spirit and the bride are-saying: you-be-coming. And the (one) hearing let-him-say: you-be-coming. And the (one) thirsting let-him-be-coming, the (one) willing let-him-take the water of-life gratuitously.

The Holy Spirit and the bride (Israel), the penmen of scripture, are-saying (constantly), through the scriptures, "You-be-coming."

"The others" (Rom. 11:7 p. 16) by their very existence; keeping circumcision the 8th day, keeping Sabbath, keeping Passover are proof of the truth of God's word.

★ 50 Luke 21:24 CT

vs. 24 And they-will-fall by-mouth-of-dagger, and they-will-be-led-captive into all the Gentiles; and Jerusalem will-be being-trodden by nations until seasons-of-nations might-be-fulfilled.

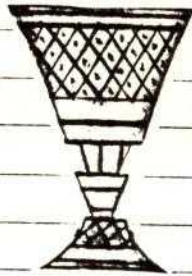
Nothing could be more clear than this prophecy by Jesus. Fulfilled June 7, 1967 →

20 We now fill the 4th cup. DO NOT DRINK.

In every Jewish home someone now goes to the door and opens it, to see if Elijah has come to their home. Another "miracle"; why does every Jewish home expect



Elijah?



Elijah's cup is on every Passover table. The head of the "family" spills some of the wine from this cup onto the place mat.

What does scripture say?

1. Elijah was taken to heaven. (2K. 2)
2. Elijah will return before the day of Jehovah. (Mal. 4:5)

★ 51 II. KINGS 2

11 And it came to pass, as they still went on, and talked, that, behold, there appeared ¹¹a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven. 12 And Elisha saw it, and he cried, "My father, my father, the 'chariots of Israel and the horsemen thereof!

★ 52 MALACHI 4

5 Behold, I will send you ⁵Elijah the prophet before the great and terrible day of Jehovah come. 6 And he shall ⁶turn the heart of the fathers ⁶to the children, and the heart of the children ⁶to their fathers; lest I come and ⁶smite the ⁶earth with a ⁶curse.

★ 53 MATTHEW 17

9 *And as they were coming down from the mountain, Jesus commanded them, saying, 'Tell the vision to no man, until ⁹the Son of man be ⁹risen from the dead. 10 And his disciples asked him, saying, Why then say the scribes that ¹⁰Elijah must first come? 11 And he answered and said, Elijah indeed cometh, and shall restore all things: 12 but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall ¹²the Son of man also suffer of them. 13 Then understood the disciples that he spake unto them of John the Baptist.

3. Jesus confirmed the coming of Elijah, of whom John the Baptist was a type. The fact of John the Baptist having come, as a type of Elijah, is recognized by the spilling of the wine. Further, the children are told that they were "asleep" when he came. By the opening of the door they still show they are looking for Elijah; and rightly so, Elijah will witness 3½ years. (Rev. 11:3)

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

With the door open they say this plea for God's vengeance, and then close the door. Vengeance will come from God. (Rom. 12:19, 2 Thes. 1:8, Heb. 10:30, 31)

This Song of Ascents is now being fulfilled.

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

★ 54 HOSEA 3

4 For the children of Israel shall abide many days ⁴without king, and without prince, and ⁴without sacrifice, and without ⁴pillar, and without ⁴ephod or ⁴teraphim; 5 afterward shall the children of Israel ⁵return, and seek Jehovah their God, and ⁵David their king, and shall ⁵come with fear unto Jehovah and to his goodness in the latter days.

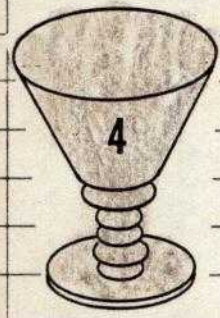
What about the multitude of Jews who have suffered

and died for the name of Jehovah?

14 HALLEL "Praise" Often Ps. 115-118 is read.

We will "praise" the Lord for being allowed to see and understand some of the events toward the restitution of all things. The 1st Zionist Congress, 1897; The Balfour Declaration, Nov. 2, 1917; The State of Israel proclaimed, May 16, 1948; The Hebrew language restored; The currency returned to the shekel; Jerusalem restored to Israel, June 7, 1967; Israel rapidly becoming the leading nation. (See Haqqadah, Apologetics #7)

15 NIRTZAH "Accept" our observance until



Jesus comes. Drink the 4th cup and say, This is the day HASHEM has made; we will rejoice and be glad in Him! Ps. 118:24

THIS YEAR JERUSALEM

This is as far as we can go now; but we wait for the "presence" of the Lord. The Bible is filled with promises to all Israel. "The chosen, as I have called them, fell-asleep-and-are-still-

★ 55

1 Thes. 4

~~vs. 13 We are not willing (for) you to be ignorant, brethren, concerning the (ones) having-fallen-asleep-and-still-falling-asleep, in-order-that-you-might-not-be-being-grieved according-as even the others namely-the (ones) not having hope.~~

~~vs. 14 For if we are trusting that Jesus died-off and he-stand-up-again thus also the God will-lead with him the (ones) having-fallen-asleep through the Jesus.~~

~~vs. 15 For we are saying this to you with word of Jehovah, that we the (ones) living namely-the (ones) being-left-around with-reference-to-the-presence-of-the-lord might not come-first before the (ones) having-fallen-asleep;~~

~~vs. 16 Because the Lord himself with stimulating-cry, with voice of an-archangel and with trumpet of God, will-descend from heaven and the dead (ones) in Messiah will-stand-up-again-for-themselves firstly,~~

~~vs. 17 Thereafter we the (ones) living namely-the (ones) being-left-around shall-be-seized at-the-same-time with them in clouds with-reference-to-meeting-of-the-lord into air; and thus we shall-be-always with Jehovah.~~

~~vs. 18 So that you-be-comforting one-another with these words.~~

falling-asleep" through Jesus, as have many Gentiles as well. These will be led with Jesus when he comes,

"The called", as I have called them, the great multitude of Jews trusting in Jehovah and looking for the Messiah will-stand-up-again first.

"They-will-see" with-reference-to-whom they-pierced." John 19:37 CT

★ 56

MARK 13

26 And then shall they see the Son of man coming in clouds with great power and glory. 27 And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Also: "Oh that thou wouldst rend the heavens, that thou wouldst come down..." (Is. 64:1)

"The fulness of-the-Gentiles" would have come in. (Rom. 11:25) "And thus all Israel will-be-saved --- the (one) delivering will-be-present out-of-Zion, he-will-turn-back

impiety from Jacob." (Rom 11:26 p. 16)

COVER

**State Medal and Adillion
original work of art by the
artist Moshe Castel.**

Searchers for the Messiah

In "Homages to the 'Ari' " the story is told of how, close to the commencement of the Sabbath, the 'Ari' went out of the town of Safed with his disciples and suggested they make their way to Jerusalem before the Sabbath and observe the sacred day there.

Jerusalem was a distance away. Some pupils readily agreed, whereas some wished first to inform their families. The Master greatly lamented, hitting his hands together saying:

"Woe be to us, for we do not merit the Redemption. Had the reply been harmonious, we would have been redeemed at once."

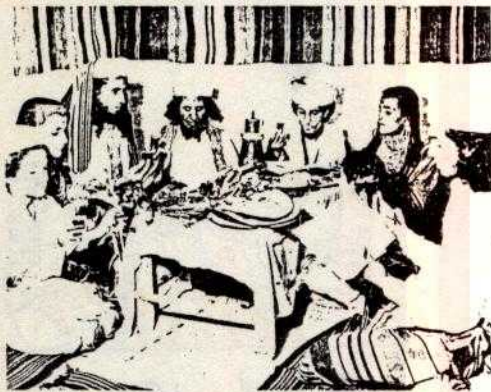
This metaphorical legend was the source of Moshe Castel's inspiration for his mystical painting "Searchers for the Messiah", which describes the 'Ari' and his followers reaching out as one in a gesture of adhesion and ecstasy towards the ever-outstretched arm of the *Messiah*. In another moment the hope will materialise and he will arrive... This yearning, this perfect faith in the Coming of the *Messiah*, has strengthened the People of Israel throughout the years in the Diaspora.

"Even though he may tarry, I will await him whenever he should come." Prayers like this have been borne by Jews throughout the world in every generation and have guarded them from despair and assimilation.

This Castel master-piece, with its bright colors of the Land of Israel, has been chosen to glorify the *First State Medal in Color in world history* and to be at the center of the *first colored Adillion of its kind*.

A HAGGADAH of HOPE

As we approach the 14th of Nisan (usually between Mar. 26 and Apr. 24) preparations are being made all over the world for celebrating a great miracle; second only to the miracle of the creation of the world. These two miracles are closely connected. For approximately 3500 years the Jews have gathered to celebrate the Passover. All of this began with a promise to Abraham. (1977)



Family from Yemen celebrating Passover in Israel.

★ 3 GENESIS 22 15 And the angel of Jehovah called unto Abraham a second time out of heaven, 16 and said, ^bBy myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, 17 that in blessing I will bless thee, and in multiplying I will multiply thy seed as the ^cstars of the heavens, and as ^dthe sand which is upon the sea-shore; and ^ethy seed shall possess the gate of his enemies; 18 and ^fin thy seed shall all the nations of the earth ^gbe blessed: because thou hast ^hobeyed my voice.

★ 5 JEREMIAH 31 35 ^aThus saith Jehovah, who ^bgiveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who ^cstirreth up the sea, so that the waves thereof roar; ^dJehovah of hosts is his name: 36 ^eIf these ordinances depart from before me, saith Jehovah, then the seed of Israel also shall ^fcease from being a nation before me for ever. 37 Thus saith Jehovah: ^gIf heaven above can be measured, and the foundations of the earth searched out beneath, then will I also ^hcast off all the seed of Israel for all that they have done, saith Jehovah.

★ 1 GENESIS 15

5 And he brought him forth abroad, and said, Look now toward heaven, and ^anumber the stars, if thou be able to number them: and he said unto him, ^bSo shall thy seed be. 6 ^cAnd he believed in Jehovah; and he reckoned it to him for righteousness.

★ 2 GENESIS 17 7

And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an "everlasting covenant", ^ato be a God unto thee and ^bto thy seed after thee. 8 And ^cI will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.

Abraham begat Isaac, and Isaac begat Jacob, and God changed Jacob's name to Israel. →

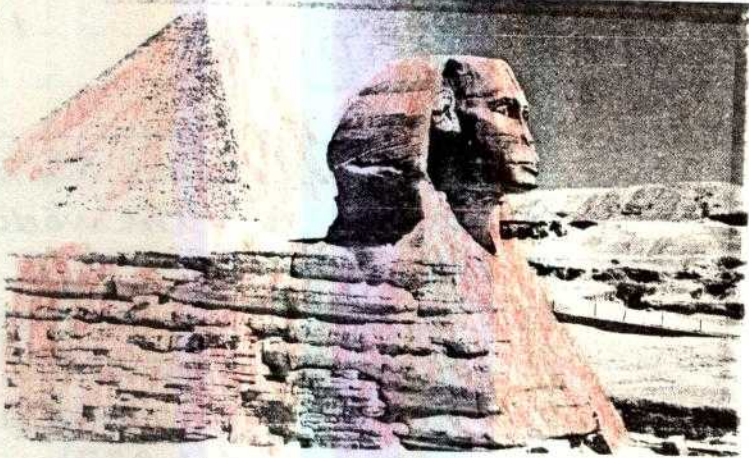
← God gave Israel a guarantee of their continuing for ever, by connecting Israel with the heavens.

★ 6 GENESIS 46

3 And he said, ^aI am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: 4 ^bI will go down with thee into Egypt; and ^cI will also surely bring thee up again:



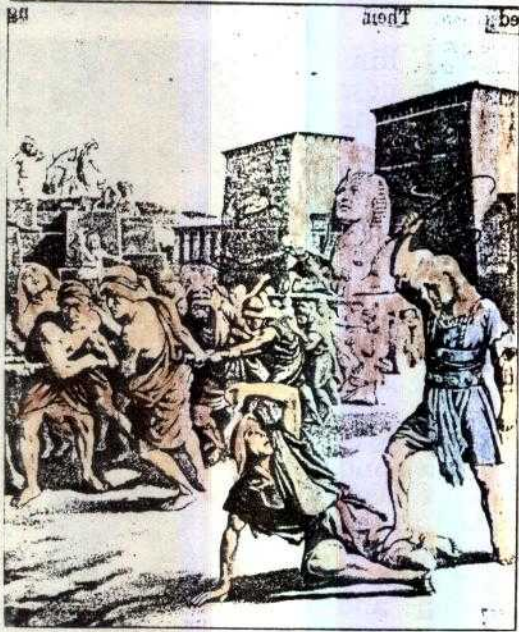
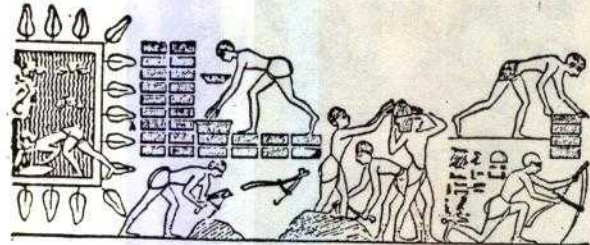
← God sent Jacob, now Israel, down into Egypt.



☆ 7 EXODUS 1

7 And the children of Israel ^d were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

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



The hatred and persecution of the children of Israel had begun.

For 3500 years the Jews have been hated. Why? The first answer is really quite simple. The world was worshipping

☆ 8 ROMANS 1

18 For ¹³ the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who ¹⁴ hinder the truth in unrighteousness;

21 because that, knowing God, they glorified him not as God, neither gave thanks; but became ^v vain in their reasonings, and their senseless heart was darkened. 22 ^v Professing themselves to be wise, they became fools, 23 and ^v changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things.

☆ 9 ROMANS

3 What advantage then hath the Jew? or what is the profit of circumcision? 2 Much every way: first of all, that ^v they were intrusted with the ^v oracles of God.

← idols; really demons.

PSALMS XCVI

[5] That all the gods of the nations are demons; LXX
Since those worshipping idols could not reach God, they showed their hatred of God by persecuting God's chosen people, the Jews.

Then God intrusted the Jews with all Scripture. The willingness of Israel to suffer for God's name made the Jews a proof of the truth of the Bible. Men hate the Bible; they burned Bibles, and they burned the Jews to whom God gave the Bible.



Moses was shown this suffering of Israel; by a "thornbush," which burned, but did not burn up. →

The record of this event is confirmed by Mark 12:26, Luke 20:37 etc. Pentateuch, by Rashi. ↙

☆ 10 EXODUS

3 Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb. 2 And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

6 Moreover he said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face; for he was afraid to look upon God. 7 And Jehovah said, I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; 8 and I am come down to deliver them out of the hand of the Egyptians,

2) God selected the thornbush, the lowliest of all trees, to be the place of this revelation as a symbol that He was with the Israelites in their state of humiliation.

☆ 11 EXODUS 4 - 21

And Jehovah said unto Moses, When thou goest back into Egypt, see that thou do before Pharaoh all the wonders which I have put in thy hand: but I will harden his heart, and he will not let the people go. 22 And thou shalt say unto Pharaoh, Thus saith Jehovah, Israel is my son, my first-born: 23 and I have said unto thee, Let my son go, that he may serve me; and thou hast refused to let him go: behold, I will slay thy son, thy first-born.

← Israel (not the "church") is God's son.

Gesenius Hebrew Lexicon

PASSOVER

(Heb. פֶּסַח, Pesah).

פֶּסַח m. pr. a sparing, immunity from penalty and calamity, hence —

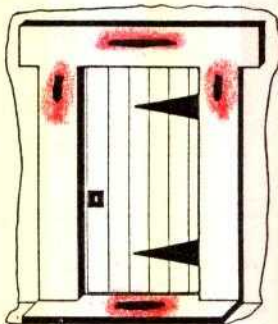
(1) a sacrifice offered on account of the sparing of the people, the paschal lamb, of which it is said, Ex. 12:27, וְזָבַח פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל בְּנֵי יִשְׂרָאֵל בְּמִצְרַיִם "this is a sacrifice of sparing (prop. of passing over) unto Jehovah, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians," etc.

→ It is necessary that we read the record of the first Passover.

☆ 12 EXODUS

12 And Jehovah spake unto Moses and Aaron in the land of Egypt, saying, 2 This month shall be unto you the beginning of months: it shall be the first month of the year to you. 3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household: 4 and if the household be too little for a lamb, then shall he and his neighbor next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb. 5 Your lamb shall be without blemish, a male a year old: ye shall take it from the sheep, or from the goats:

← Note especially verse 6, "...the whole assembly shall kill it." →



6 and ye shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at even. 7 And they shall take of the blood, and put it on the two side posts and on the lintel, upon the houses wherein they shall eat it. 8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. 9 Eat not of it raw, nor boiled at all with water, but roast with fire; its head with its legs and with the inwards thereof. 10 And ye shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire.

Continued on page 4.

11 And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is Jehovah's pass-over. 12 For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am Jehovah. 13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you 'to destroy you, when I smite the land of Egypt. 14 And 'this day shall be unto you for "a memorial, and ye shall keep it a feast to Jehovah: throughout your generations ye shall keep it a feast by "an ordinance for ever.

15 "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. 16 And in the first day there shall be to you a holy convocation, and in the seventh day a holy convocation; no manner of work shall be done in them, save that which every man must eat, that only may be done by you. 17 And ye shall observe the feast of unleavened bread; for in this "selfsame day have I brought your hosts out of the land of Egypt: therefore shall ye observe this day throughout your generations by "an ordinance for ever.

18 "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 "Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land. 20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

24 And "ye shall observe this thing for an ordinance to thee and to thy sons for ever.

Note * : It should be quite clear that Israel is to keep the feast of Passover "for ever." This shows clearly that in spite of all the evil done by the nations against Israel, Israel will always keep the Passover. Look back to page 1, Gen. 17:7,8, "an everlasting covenant," and the land an "everlasting possession." God's Great Miracle:

1. The creation of Israel.
2. The permanency of Israel, to:
3. Prove the truth of Scripture, to:
4. Bring Gentiles to Israel's Messiah,
5. To: Provoke the Jews to jealousy, to:
6. Turn the Jews to their Messiah,
7. So that: Jews and Gentiles may be one in the Messiah, to bring:
8. Both to subjection to Jehovah, the one true God, and to Jesus, also God, Jehovah and Savior.

And not the least part of the Miracle: to create in the people of Israel a willingness to patiently suffer and die for the Holy Name, of God the Father, which is "Jehovah."

Refer back to page 3, Ex. 12:6,

"...the whole assembly... shall kill it."

Talmud, Pesachim, 78b, p. 408

For it was taught, R. Nathan said: How do we know that all Israel can discharge [their obligation] with one Passover-offering? Because it is said, and the whole assembly of the congregation of Israel shall kill it at dusk: does then the whole assembly kill? Surely only one kills! But it teaches that all Israel can discharge [their duty] with one Passover-offering. 2

"For even our Passover was-sacrificed, Messiah." 1 Cor. 5:7 CT.

On page 5, I would call your attention to the willingness of the Jews to suffer and die to sanctify the name of Jehovah; a name so holy most Jews will not pronounce the name, but say instead, "Adonai."

In Memory of the Millions of Jews

Who Suffered for Jehovah



The Inquisition

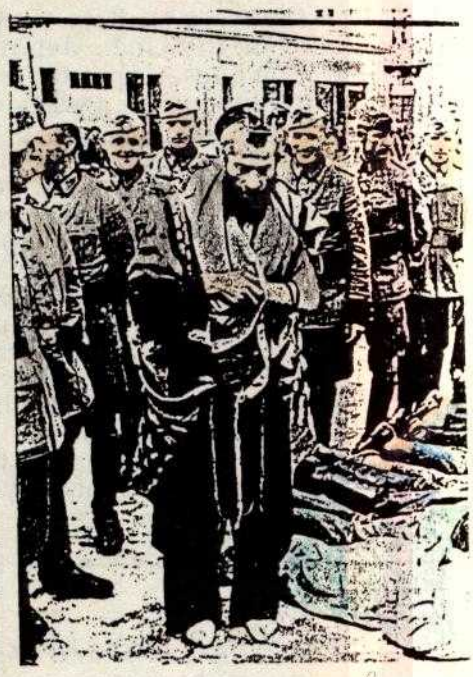


DANIEL 3

O Nebuchadnezzar, we have no need to answer thee in this matter. 17 If it be so, our God whom we serve is able to deliver us out of thy hand, O king. 18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

AUTO-DA-FÉ. AFTER A PAINTING OF ABOUT A.D. 1500 IN MADRID A contemporary picture showing the ceremony with which the sentences of the Inquisition were executed. The Grand Inquisitor enthroned with members of the Holy Office, presides, and the sentences of condemnation are carried out in his presence. A stake with victims about to be burnt is shown at the right.

The Holocaust ↓ "whole burnt offering"



Der Großinquisitor: „Mein Gratulatio, Herr Kollege! Sie haben uns wirklich weit überholt!“ A cartoon from *Deutsche Zeitung Tageblatt*, a German-language daily published in Moscow, November 28, 1938. Courtesy Z. Efron, En-Harod.

KIDDUSH HA-SHEM

Hebrew term meaning "Sanctification of God's Name," and signifying the highest standards of Jewish ethics. One hallows the name of God by exemplary and virtuous conduct, by readiness to defend the good name of the Jew in the face of danger, and by readiness for martyrdom for the sake of the truth, such as the Jewish faith.

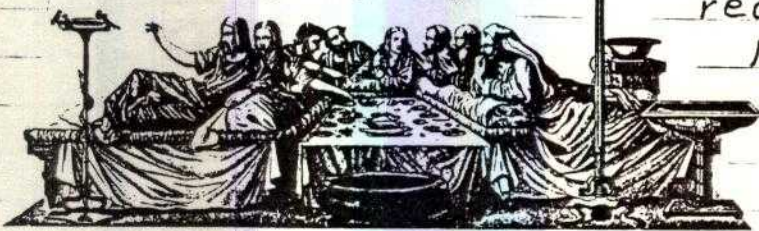
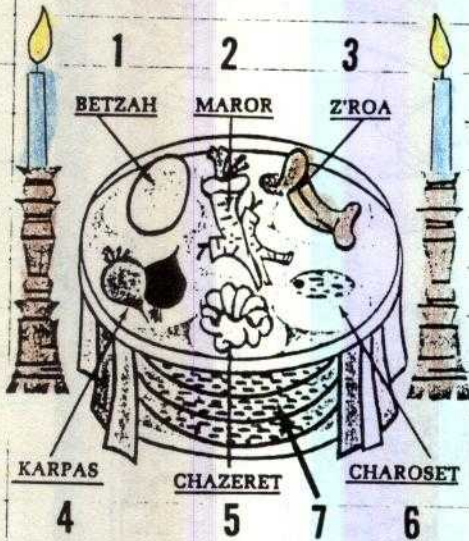
Awaiting his own execution, a Jew prays over the bodies of his brothers already murdered by Nazis watching in the background. Thus, on the brink of martyrdom do Jews proclaim "Kiddush Ha-Shem," or the Sanctification of the Name.

11 When Israel was a child, then I loved him, and called my son 'out of Egypt.

I have called this Haqqadah a "Haggadah of Hope". I'll explain this as we continue, but it is time to start our own feast of Passover.

➔ Passover Plate

1. Hard-boiled egg (?)
2. Horseradish
3. Roasted shank bone of a lamb
4. Celery
5. Lettuce
6. Mixture: apples, nuts, red wine, etc.
7. Three pieces of matzah



➔ When possible the Passover is at a table with the people reclining. We imitate this by leaning our right elbows on the table when we drink the wine. Pour the first cup at this time but do not drink yet.

1 KADDESH כַּדֵּשׁ

➔ "Sanctify" the day. Repeat the blessing together.

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

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

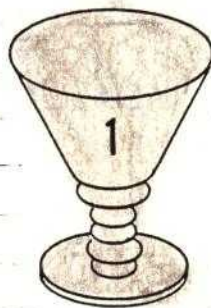
this Feast of Matzos, the season of our freedom

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

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

☆ 14 DEUTERONOMY 7

6 For thou art "a holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be ^a a people for his own possession, 'above all peoples that are upon the face of the earth. 7 "Jehovah did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all peoples: 8 but because Jehovah loveth you, and because he would keep the oath which he swore unto your fathers, hath Jehovah brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt.



* DRINK THE FIRST CUP

2 URECHATZ יְרַחֵץ

➔ "Washing" The first washing is usually only done by the head of the company. (See Edersheim, Life and Times of Jesus the Messiah, Vol. II p. 494 and Temple, p. 238)

Probably at this point Jesus washed the feet of the disciples. J 13: 2-20

3 KARPAS כרפס

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

gether and then eat the vegetable. From a small celery seed has grown the plant; - Israel. Salt is a preservative.

→ "Vegetable." We now all dip a vegetable (celery or parsley) into salt water, say the blessing together

4 YACHATZ יכאץ

broken into 2 pieces. The larger piece is wrapped in a napkin and hid between two pillows on a chair at the table. This piece is now called the "Afikoman." (Desert?) We will explain much more about this later.

→ "Break." We have 3 pieces of matzah in a "matzah cover." The middle piece is taken out and

5 MAGGID מגיד

There are hard-boiled eggs on the table; perhaps indicating Israel shut up to God, but now out of the shell of their Egyptian bondage. You may now eat these eggs.

→ "Narrate" - The story of the Exodus from Egypt. Pour the 2nd cup of wine. - DO NOT DRINK YET.

There are many ways to tell the story of the Exodus. In this Haqqadah I propose to show that in the various events that occurred God was dividing the Israelites into two groups. Let me call these two groups the "CALLED" and the "CHOSEN." I will explain this choice of names later. Both groups are chosen for a particular purpose. This is called a Haqqadah of Hope; and I wish to prove the phrase, "And thus all Israel will-be-saved." (Rom. 11:26)



God wrought a great miracle in bringing all Israel through the open waters of the Red Sea, and then closed those waters upon the more than 600 chariots of their pursuers.

☆ 15 EXODUS 14

26 And Jehovah said unto Moses, "Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. 27 And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and Jehovah overthrew the Egyptians in the midst of the sea. 28 And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. 30 Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. 31 And Israel saw the great work which Jehovah did upon the Egyptians, and the people feared Jehovah; and they believed in Jehovah, and in his servant Moses.

This was only the beginning.

15 ^{*}Then sang Moses and the children of Israel this song unto Jehovah, and spake, saying,

1 "I will sing unto Jehovah, for he hath triumphed gloriously:

^{*}The horse and his rider hath he thrown into the sea.

2 "Jehovah is my strength and song,

And he is become my salvation:

^{*}This is my God, and I will praise him;

^{*}My father's God, and I will exalt him.

Another miracle took place. How could 2,500,000 slaves from Egypt learn and sing this song together so quickly? This was the greatest outpouring of the Holy Spirit that has ever occurred.

I could write many pages on any one of the many miracles, but we can only note a few of them briefly in this Passover Seder.

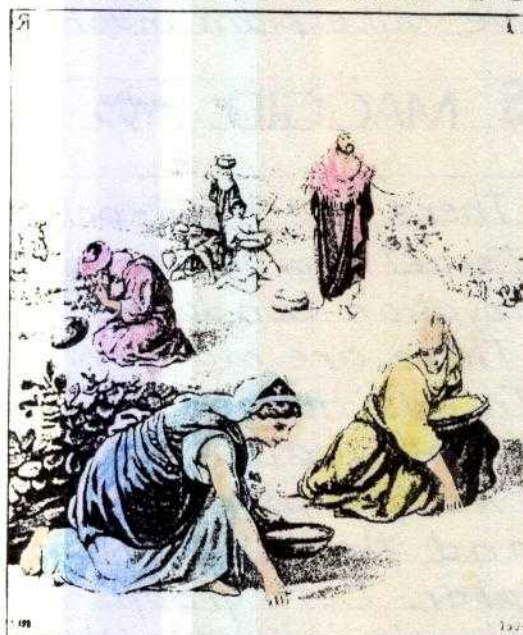
Zohar Vol. 3 p. 166

Said R. Simeon: 'When the

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

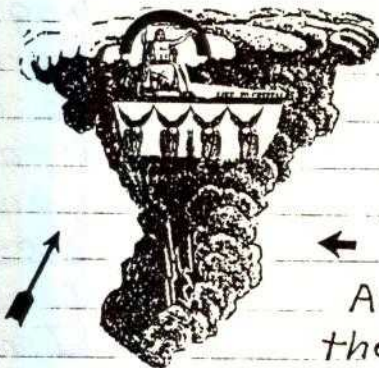
There is the miracle of God's feeding this multitude with manna for 40 years. (Ex. 16:35)

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



☆ 17 EXODUS 16

4 Then said Jehovah unto Moses, Behold, ^{*}I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or not. 5 And it shall come to pass ^{*}on the sixth day that they shall prepare that which they bring in, and it shall be twice as much as they gather daily.



(See Apologetics 9)

At this time God established the Sabbath. Note Ex. 16:27,

"...on the seventh day, that there went out some of the people to gather."

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, ^{*}the glory of Jehovah appeared in the cloud.

23 And he said unto them, This is that which Jehovah hath spoken, 'Tomorrow is a solemn rest, a holy sabbath unto Jehovah: bake that which ye will bake, and boil that which ye will boil; and ^{*}all that remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and ^{*}it did not become foul, neither was there any worm therein. 25 And Moses said, Eat that to-day; for to-day is a sabbath unto Jehovah: to-day ye shall not find it in the field. 26 Six days ye shall gather it; but on the seventh day is the sabbath, in it there shall be none.

27 And it came to pass on the seventh day, that there went out some of the people to gather, and they found none.

28 And Jehovah said unto Moses, ^{*}How long refuse ye to keep my commandments and my laws?

29 See, for that Jehovah hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. 30 So the people rested on the seventh day.

Israel is here divided into two parts: those who obeyed God and rested, and those who disobeyed and went out to gather. Let me call those obedient, "the chosen"; the disobedient, "the called."

The Pentateuch of Rashi makes an interesting comment, Exodus p.86. "Through the wicked the good are brought into disgrace."

1977

★ 18 EXODUS 31

12 And Jehovah spake unto Moses, saying, 13 Speak thou also unto the children of Israel, saying, "Verily ye shall keep my sabbaths: for it is a sign between me and you throughout your generations; that (ye) may know that I am Jehovah who sanctifieth you. 14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. 15 Six days shall work be done; but on the seventh day is a sabbath of solemn rest, holy to Jehovah: whosoever doeth any work on the sabbath day, he shall surely be put to death. 16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. 17 It is a sign between me and the children of Israel for ever: for in six days Jehovah made heaven and earth, and on the seventh day he rested, and was refreshed.



* In Ex.31:16 the word "perpetual", and in vs.17 the words "for ever" are the same as on pp.1,4

The Jews have a saying: "It is not that Jews keep the Sabbath but that the Sabbath keeps the Jews."

It is quite clear that God established the Sabbath between himself and Israel,

not Gentiles nor the "church." The miracle is that the Jews have kept the Sabbath for 3500 years. Note the very

The Pentateuch of Rashi, p.178

FOR IT IS A SIGN BETWEEN ME AND YOU — There is a mark of distinction²⁾ in the relation that exists between us, viz., the fact that I have chosen you by letting you inherit for rest that day on which "I" rested, לָרַחַק TO KNOW — (not, "for you to know", but) for the nations of the world to know through it, כִּי אֲנִי ה' קָרַשְׁתָּם THAT I AM THE LORD THAT DOTN SANCTIFY YOU. (14) מוֹת יוֹכֵחַ SHALL SURELY BE PUT TO DEATH by the judges if there are witnesses testifying to the desecration and if the warning required by law had been given to the culprit immediately before he committed the offence. וְנִכְרַתָּה SHALL BE CUT OFF [FROM AMONG HIS PEOPLE] by God, if no such warning had been given.

Ft. Note on vs.14 above. ★

²⁾ This is the meaning of the Piel of חָוַל, ordinary (the opposite of קָרוֹשׁ), according to Rashi; cf. his comment on סָחַלְתָּ הָיָא מְכַלְתָּ לֵךְ Lev. XXI. 9. The Sabbath itself cannot be profaned; it remains a holy day even though one disregards its sanctity. For this reason Rashi does not translate the Piel form by "profaning".

important correction on vs.13 above. The Jews keep the Sabbath not so they will know; but so the nations of the world will know that Jehovah sanctifies Israel.



Let us note another miracle, the giving of the 10 commandments.

There was a good amount of the law given at this time.

Moses was in the mount a long time; long enough for the people to turn to idolatry. (Ex.32)

★ 19 EXODUS 19

16 And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled. 17 And Moses brought forth the people out of the camp to meet God; and they stood at the nether part of the mount. 18 And mount Sinai, the whole of it, smoked, because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. 19 And when the voice of the trumpet waxed louder and louder, Moses spake, and God answered him by a voice.

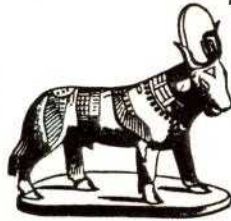
20 And God spake all these words, saying,

2 I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my commandments.

In the commandment against idolatry; note the two divisions. Those that "hate" God; still among the "called." Those that "love" God, perhaps the "chosen." This kind of division becomes a little more clear when Moses finds the people worshiping the golden calf, patterned after the Egyptian idol.



BULL-GOD, APIS

← Moses broke the first tables of stone.

☆ 21 EXODUS 32

18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear. 19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

25 And when Moses saw that the people were broken loose, (for Aaron had let them loose for a derision among their enemies,) 26 then Moses stood in the gate of the camp, and said, Whoso is on Jehovah's side, let him come unto me. And all the sons of Levi gathered themselves together unto him. 27 And he said unto them, Thus saith Jehovah, the God of Israel, Put ye every man his sword upon his thigh, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. 28 And the sons of Levi did according to the word of Moses; and there fell of the people that day about three thousand men. 29 And Moses said, Consecrate yourselves today to Jehovah, yea, every man against his son, and against his brother; that he may bestow upon you a blessing this day.

← Singing and dancing in idolatrous worship.

Three groups.

1. All the sons of Levi. ("chosen")
2. Most of the Israeli's ("called")
3. The 3000 that died. (?)

God replaced the broken tables.

We again see two groups.

During these days God gave Israel the



Tabernacle

God answered the prayer of Moses.

← God went with Israel



☆ 22 EXODUS 34

4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as Jehovah had commanded him, and took in his hand two tables of stone. 5 And Jehovah descended in the cloud, and stood with him there, and proclaimed the name of Jehovah. 6 And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth; 7 keeping lovingkindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation. 8 And Moses made haste, and bowed his head toward the earth, and worshipped. 9 And he said, If now I have found favor in thy sight, O Lord, let the Lord, I pray thee, go in the midst of us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thine inheritance.

end side 7

☆ 23 EXODUS 40

34 Then the cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle.

38 For the cloud of Jehovah was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys.

God gave Israel still another miracle, the day of atonement.

★ 24 LEVITICUS 16

2 and Jehovah said unto Moses, Speak unto Aaron thy brother, that he come not 'at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not: for 'I will appear in the cloud upon the mercy-seat.

8 And Aaron shall cast lots upon the two goats; one lot for Jehovah, and the other lot for 'Azazel. 9 And Aaron shall present the goat upon which the lot fell for Jehovah, and offer him for a sin-offering. 10 But the goat, on which the lot fell for Azazel, shall be set alive before Jehovah, to make atonement ' for him, to send him away for Azazel into the wilderness.

29 And it shall be a statute for ever unto you: 'in the seventh month, on the tenth day of the month, ye shall afflict your souls, and 'shall do no manner of work, the home-born, or the stranger that sojourneth among you: 30 for on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before Jehovah. 31 It is a sabbath of solemn rest unto you, and ye shall 'afflict your souls; it is a statute for ever.

For Azazel



For Jehovah



Lev. 16:2 "I will appear in the cloud."
Lev. 16:30 "From all your sins shall ye be clean."

Pentateuch and Haftorahs p. 523

Lev. 23:27 Comment

27. day of atonement. Heb. yom kippurim. lit. 'Day of Atonements'. The name of this most sacred of Festivals is in the plural, 'because it represents two streams of love. As soon as the desire for reconciliation has awakened in the sinner's soul, and wings its way Heavenward, God's grace comes down to meet it, calming his breast with the assurance of Divine pardon and forgiveness' (Zohar).

The Hebrew word for atonement, means a "cover." Israel's sins were covered because of God's love for his son, - "Israel." I place the "second stream of love" as the love of the Messiah to die for Israel and thus afford an "atonement" (cover) for Israel's sins continuing from the crucifixion to the present time, Hence the plural "atonements."

★ 25 Matt. 22:14 CT

vs. 14 For many are called but few chosen.

Both the "called" and the "chosen" will be saved but under different times and conditions. I believe

★ 26 John 11 CT.

vs. 49 But (a) certain one out of them, Caiaphas, being chief-priest of that year, said to them, YOU yourselves are not knowing absolutely anything, vs. 50 Neither are YOU deliberating that it is being advantageous to us in order that one MAN might die off in behalf of the people, and not the total nation might perish. vs. 51 But this he said not from himself, BUT being chief-priest of that year, he prophesied that the Jesus was being about to be dying off in behalf of the nation; vs. 52 And not in behalf of the nation only, BUT in order that the children of the God, namely the (one)s: having been and still scattered abroad, he might gather together into one.

this accounts for the "day of atonements" being separated 6 months from the Passover.

Note John the apostle's Holy Spirit explanation of the prophecy of Caiaphas.

12 May we look at one more miracle before we partake of the Passover meal. Note the two groups: those who

★ 27 NUMBERS 21

5 And the people spake against God, and against Moses, 'Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, and there is no water; and our soul loatheth this light bread. 6 'And Jehovah sent fiery serpents among the people, and they bit the people; and much people of Israel died. 7 'And the people came to Moses, and said, We have sinned, because we have spoken against Jehovah, and against thee; pray unto Jehovah, that he take away the serpents from us. And Moses prayed for the people. 8 And Jehovah said unto Moses, Make thee a fiery serpent, and set it upon a standard: and it shall come to pass, that every one that is bitten, when he seeth it, shall live. 9 And Moses made a serpent of brass, and set it upon the standard: and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.



Pentateuch and Haftorahs

9. when he looked. 'Did then the brazen serpent possess the power of slaying or of bringing to life? No, but so long as the Israelites looked upwards and subjected their hearts to their Father in Heaven, were they healed. But when they refused, then were they destroyed' (Mishnah). The brazen serpent was 'a token of salvation to put them in remembrance of the commandments of Thy Law, for he that turned toward it was not saved because of that which was beheld but because of Thee, the Saviour of all' (Wisdom of Solomon).

looked and lived; and those who did not look and died.

★ Consider John 3:14,15. The Pentateuch and Haftorahs is a Jewish publication.

It all depends how you "see" the Passover.

★ 29 MATTHEW 13

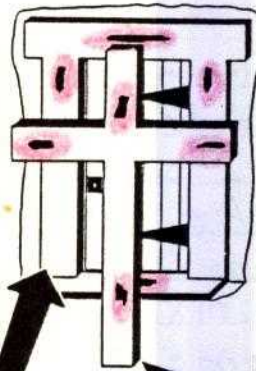
10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 And he answered and said unto them, 'Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. 12 'For whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that which he hath. 13 Therefore speak I to them in parables: because 'seeing they see not, and hearing they hear not, neither do they understand.

★ 28 JOHN 3

14 And as 'Moses lifted up the serpent in the wilderness, even so must 'the Son of man be lifted up; 15 that whosoever believeth may 'in him have eternal life.

★ 30 2 Cor. 3 CT

vs.13 And not even as Moses was putting (a) covering on his face, toward the sons of Israel not to stare with reference to the finish of the (thing) being-rendered-inactive.
 vs.14 BUT their thoughts were petrified. For until the today day the same covering is remaining on the reading of the old covenant, (it) not being-discovered that in Messiah it-is-being-rendered-inactive.
 vs.15 BUT till today at-which-time Moses is-being-read (a) covering is-lying on their heart;
 vs.16 But at-which-time if it-might-turn-around to Jehovah the covering is-being-lifted-from-around (it).



Those that know



Jews at Passover

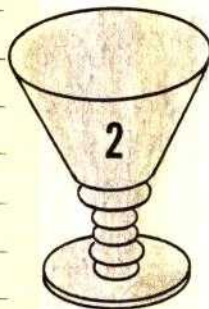


Jews at Passover

This family is pictured under a veil.

While we have been narrating some events in Israel's deliverance from Egypt, the 2nd cup of wine has been before us on the table. I believe this cup points back to the blood on the door posts of the houses in Egypt.

Let us repeat the blessing together and then drink the 2nd cup of wine while "reclining" (leaning on the right elbow)



Note especially the part of the blessing underlined in reference to the future. (see Ezk. 45:21) The words

us and our are important and apply strictly to Jews, not Gentiles. We will understand this better a little later.

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

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

6 RACHTZAH רַחֲצָה

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

➡ "Wash" the hands prior to the meal and repeat the blessing together. Remember, HASHEM means "the-name", that is "Jehovah." Also keep in mind the expression; "Who has sanctified (made-holy) us (Jews) with His commandments."

7 MOTZI מוֹצֵי

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

➡ "Who brings forth." Raise all matzah on the seder plates as we repeat the blessing together.

8 MATZAH מַצֵּה

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

➡ We have 3 pieces of Matzah in the Matzah-cover. Back on page 7 you saw the middle

matzah broken, and the larger half wrapped in a napkin and placed between two pillows. Now the other piece, together with the top piece is raised while we say the blessing together. The bottom piece is laid aside.

What do the three pieces of matzah mean?

Let their table become into a snare and into a hunting and into an entrapment and into a repayment for them. CT Romans 11:9

➡ We have 3 pieces of Matzah in the Matzah-cover. Back on page 7 you saw the middle matzah broken, and the larger half wrapped in a napkin and placed between two pillows. Now the other piece, together with the top piece is raised while we say the blessing together. The bottom piece is laid aside.

Those that do not see
Abraham
Isaac
Jacob

Those that do see. ➡
Father
Son
Holy Spirit

14 Each person should have a small piece of the top two, and then eat all the matzah you wish from the plates on the table.

9 MAROR מרור

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

➡ "Bitter herbs" (horseradish)
The Family Haggadah, p 51: "The maror symbolizes the bitterness inflicted by the Egyptians."

Recite together the blessing for the eating of the "bitter herbs."

10 KORECH כורעך

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

➡ "Sandwich"

The Family Haggadah, p 51

The bottom (thus far unbroken) matzah is now taken. From it, with the addition of other matzos, each participant receives a half-egg volume of matzah along with an equal volume portion of maror (dipped into charoses which is shaken off).

"Charoses" (see p. 6) Literally, "potter's clay," resembles the mortar used to build Egypt's cities.

11 SHULCHAN ORECH שולחן אורעך

➡ "The table prepared"

Let the meal now be served. As they quietly serve the meal let me explain the reason I have called this A Haggadah of Hope. It is usually taught that Jews who do not accept Jesus as their Messiah and Savior, are lost.

☆ 31 EXODUS 31

12 And Jehovah spake unto Moses, saying, 13 Speak thou also unto the children of Israel, saying, "Verily ye shall keep my sabbaths: for it is a sign between me and you throughout your generations: that ye may know that I am Jehovah who sanctifieth you."

(A) The blessings we have been repeating state: "Who has sanctified us with His commandments."

➡ (B) Scripture states that the Sabbath "is a sign -- throughout your generations: that ye may know that I am Jehovah who sanctifieth you."

The LXX says: "The one making YOU holy." (pres. act. part.)

☆ 32 Heb. 13:12 CT

vs. 12 On this account Jesus also, in order that he might make holy the people through his own blood, he suffered without the gate.

vs. 13 Furthermore -- now let us be going out to him without the encampment, bringing his reproach.

vs. 14 For we are not having here (a) remaining city, BUT we are seeking after the (one) future.

➡ (C) Jesus suffered without the gate, "in order that he might make holy (ἀγιάσῃ aor. act. subj.) the people. (Israel - this book is to Hebrews.)"

☆ 33 John 11:50-52

vs. 50 Neither are YOU deliberating that it is being advantageous to us in order that one MAN might die off in behalf of the people, and not the total nation might perish.

vs. 51 But this he said not from himself, BUT being chief priest of that year, he prophesied that the Jesus was being about to be dying off in behalf of the nation.

vs. 52 And not in behalf of the nation only, BUT in order that the children of the God, namely the (ones) having been and still scattered abroad, he might gather together into one.

➡ (D) Review especially John's explanation of this prophecy. Jesus died in behalf of "the people", "the nation" (Israel) and "children of the God" in the past time. Retroactive Continue after the meal.

"For also the Passover of-us, in-behalf-of us, Messiah was-sacrificed." (C.T. from KJ Greek 1Cor. 5:7)

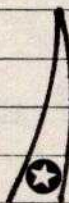
★ 34 Luke 1 CT

vs. 67 And Zacharias his father was-filled-full of (the) Holy Spirit, and he-prophesied, saying,
 vs. 68 Blessed Jehovah the God of-the-Israeli, because he-visited and he-made redemption for his people,
 vs. 69 And he-raised (a) horn of-salvation for us in the household of-David his male-servant;
 vs. 70 According-as he-spoke through (a) mouth of-his holy-(ones), namely-the prophets from (an) age;
 vs. 71 Salvation out-of our enemies and out-of (the) hand of-all of-the-(ones) hating us;
 vs. 72 To-do mercy with our fathers, and to-be-made-mindful of-his holy covenant,
 vs. 73 Which oath he-swore to Abraham our father,
 vs. 74 To-give to-us having-been-delivered fearlessly out-of (the) hand of-enemies to-be-serving for-him
 vs. 75 In hallowedness and justice in-sight of-him all the days of our life.



★ 35 MATTHEW

2 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying, 2 Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.



➔ A horn represents a King. This King is to deliver the Jews from the ones hating them. The Wise-men confirmed this prophecy. ➔

This prophecy points to the Millennium.



THE FLIGHT INTO EGYPT.

★ 36 MATTHEW 2

13 Now when they were departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. 14 And he arose and took the young child and his mother by night, and departed into Egypt; 15 and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.

★ 37 EXODUS 13

8 And thou shalt tell thy son in that day, saying, It is because of that which Jehovah did for me when I came forth out of Egypt.

➔ Now God, the Father, did a very "strange" thing; he sent this small child across 200 miles of desert into Egypt. Why? First: because Herod would seek to destroy the child. (vs. 13) Second: To fulfill the prophecy of Hosea 11:1 (p.5); exactly the same prophecy God applied to Israel. Third: Because Jesus as the head of the "family" at the Passover had to fulfill Ex. 13:8. The Jews came out of Egypt in the loins of their fathers; but Jesus had no earthly Father. Proof that he was God.



Talmud, Pesachim Mishnah, 116b, p. 595

A MAN IS BOUND TO REGARD HIMSELF AS THOUGH HE PERSONALLY HAD GONE FORTH FROM EGYPT, BECAUSE IT IS SAID, AND THOU SHALT TELL THY SON IN THAT DAY, SAYING: IT IS BECAUSE OF THAT WHICH THE LORD DID FOR ME WHEN I CAME FORTH OUT OF EGYPT.

WHEN I SEE THE BLOOD I WILL PASS OVER YOU.

16 Jesus, God's son, came out of Egypt exactly as Israel, God's son. Jesus kept the Passover, fulfilling the law. Jesus died in behalf of the nation. (John 11:51 p.14)

Jesus suffered without the gate, in order that he might make holy the people. (Israel p.14)

☆ 38 Rom. 10 CT

vs. 21 But to the Israeli he is saying: I-out-stretched my hands the total day to (a) people disobeying and contradicting.

Romans Chapter 11

vs. 1 I-am-saying therefore, (has) the God pushed-away-from-himself his people? (No!) May-it-not-come-to-pass; for I myself also am (an) Israelite, out-of seed of Abraham, of (the) tribe of Benjamin.

vs. 2 The God (has) not pushed-away-from-himself his people whom he came-to-know-before.

vs. 3 Thus therefore also in the now season (a) remnant has-come-to-pass-and-still-is of-favor according-to choice;

vs. 4 But if by-favor, no-more out-of works, since the favor no-more is becoming favor.

vs. 5 What then? What Israel is-seeking-after, this it-attained not, but the choice attained; but the others were-petrified,

vs. 6 Even-as it-has-been-and-is-still-written: the God gave to-them (a) spirit-of-compunction, eyes not to-be-seeing and ears not to-be-hearing, till of-the today day.

vs. 7 And David is-saying: let their table become into (a) snare and into (a) hunting and into (an) entrapment and into (a) repayment for-them,

vs. 8 Let their eyes be-made-dark (so as) not to-be-seeing, and you-bend-completely their back through every-(thing).

vs. 9 I-am-saying therefore (have) they-slipped-in-order-that they-might-fall? (No!) May-it-not-come-to-pass; BUT by-their offence the salvation to-the Gentiles, with-reference-to to-provoke them to-jealousy.

vs. 10 But if their offence (is) riches of-(a)-world and their inferiority (is) riches of-nations, in-how-much more their fulness.

vs. 11 But if the firstfruit (is) holy, also the lump; and if the root (is) holy, also the branches.

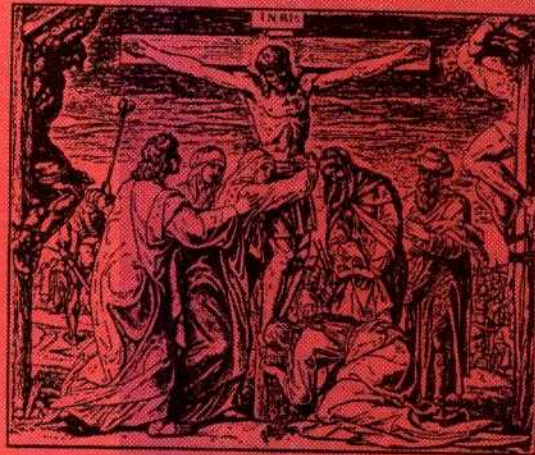
vs. 12 For I-am not willing (for) YOU to-be-being-ignorant brothers, (of) this mystery, in-order-that YOU-might not be prudent in yourselves, that petrification has-come-to-pass-and-still-is from part to-the Israeli until of-which (time) the fulness of-the Gentiles might-come-in.

vs. 13 And thus all Israel will-be-saved, according-as it-has-been-and-still-is-written: the (one) delivering will-be-present out-of Sion, he-will-turn-back impiety from Jacob.

vs. 14 And this (is) the covenant from me to-them, at-the-time that I-might-remove-for-myself their sins.

vs. 15 On-the-one-hand enemies according-to the good-news because of YOU, on-the-other-hand cherished (ones) according-to the choice because-of the fathers;

vs. 16 For the bestowed-favors and the calling of-the God (are) unregrettable.



God has not pushed away his people, the Israeli.

vs. 5 There is a believing remnant; that I called "the chosen". (vs. 7)

vs. 7 "the others were petrified"; hardened, which I called "the called."

God purposely kept them from believing. (vs. 8-10)

vs. 11 They have not fallen. vs. 12 Their "fulness" will be great. vs. 16 The lump is holy, because Jesus the firstfruit is holy.

Why has God hardened the great majority of the Israelis to the gospel?

This is a mystery. (vs. 25)

This is the way God chose to reach the

gentiles. (vs. 25) "All Israel will be saved," when Jesus comes. (vs. 26)

God does not regret his calling of Israel.

All Israel is under the blood and will be "stood-again", believe, and be saved.

12 TZAFUN מַצֹּת "Hidden" We come now to the eating of the Afikoman (desert) which has been hidden all during the seder. On page 13 under "Matzah" we already ate part of the broken middle matzah.

☆ 39 1 Cor. 11 CT
vs. 23 For I myself-took-along from the Lord, what also I-gave-over to YOU, that the Lord Jesus in the night in-which he-was-being-given-over he-took bread
vs. 24 And having-given-thanks he-broke-(it)-in-pieces and said: This is my body the (one) in-behalf-of YOU; this YOU-be-doing with-reference-to my remembrance.

← We are not left in much doubt as to the meaning of the broken matzah; another miracle, that Israel demonstrates every Passover seder.

13 BARECH בָּרָכָה "Blessings" after the meal.

☆ 40 1 Cor. 11 CT
vs. 25 In-the-same-way also the cup after tak(ing)-supper, saying: This cup is the new-quality covenant in my blood: this YOU-be-doing as-often-as YOU-might-be-drinking, with-reference-to my remembrance.
vs. 26 For as-often-as YOU-might-be-eating this bread and YOU-might-be-drinking this cup, YOU-are-proclaiming the death of-the Lord, until of-which he-might-come.

Pour the 3rd cup - DO NOT DRINK IT YET.

← We have further NT explanation. How often does Israel celebrate the Passover? How often does Israel use "this bread" (matzah) in this way? Once a year.

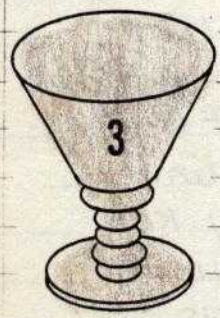
☆ 41 Warning 1 Cor. 11 CT
vs. 27 So-that (one)-who might-be-eating this bread or might-be-drinking the cup of-the Lord unworthily, will-be liable of-the body and of-the blood of-the Lord.
vs. 28 But let (a) MAN be-approving himself, and thus let-him-be-eating out-of the bread and let-him-be-drinking out-of the cup;
vs. 29 For the (one) eating and drinking unworthily is-eating and is-drinking (a) sentence to-himself not-discriminating the body of-the Lord.
vs. 30 Because-of this many among YOU (are) weak and sickly and considerable (number) are-being-fallen-asleep.
vs. 31 But if we-were-discriminating ourselves, we-were-not-being-judged;
vs. 32 But being-judged we-are-being-disciplined by-the Lord, in-order-that we-might not be-condemned with the world.

(See Apologetics 1 and 7)

← Note carefully this warning. This is the "so-called" Lord's supper. We are keeping only part of the Passover feast; there has been no sacrifice of a lamb, Jesus the true lamb has been sacrificed.

☆ 42 Col. 2 CT
vs. 16 Let not therefore anyone be-judging YOU in eating and in drinking or in part of (a)-feast or of (a)-new-moon or of sabbaths,
vs. 17 Which-things are (a) shadow of-the-things future, but the body (is) of-the Messiah.

→ Should gentile Christians keep the Passover? Now let us recline and drink "the cup after supper"; the 3rd cup.



Exactly, at the precise time, that Jesus died; the veil of the temple was split from top to bottom. The veil separated the Holy Place from the Holy of Holies. Up to this time only the High Priest could enter the Holy of Holies; and then, only one day a year, the day of atonement. (See page 11) Now however, things were changed.

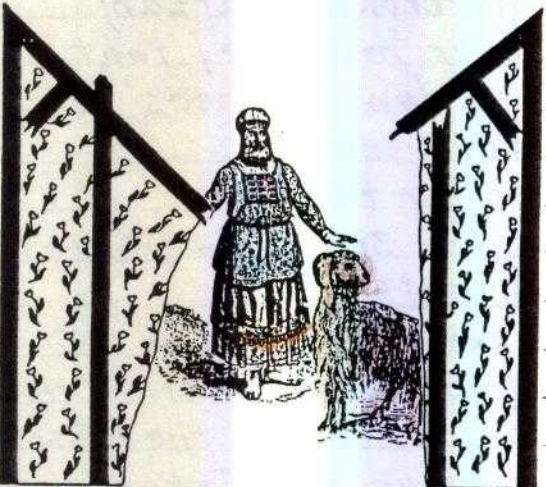
18 Jesus, during his ministry, was dividing the Jews into two major groups. First; those who could "see" and "hear";

★ 43 MATTHEW 13

16 "But blessed are your eyes, for they see; and your ears, for they hear. 17 For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

← the 12 apostles. Also the 70 sent out as witnesses. (Luke 10) Note these instructions. ★ 44 Matt. 10 c.T.

vs.5 The Jesus dispatched these twelve, having delivered a message to them, saying, might-You not go-away into (a) way of-nations, and might-You not go-in into (a) city of-Samaritans;
 vs.6 But YOU-be-proceeding rather to the sheep, namely-the (ones) having-been-and-still-being-de-stroyed of-(the) household of-Israel.
 vs.7 But proceeding YOU-be-preaching, saying, that the Kingdom of-the heavens has-drawn-near-and-is-still-near.



After Pentecost we read: "You-are-observing, brother, how many myriads (tens of thousands) there-are among the Jews of-the (ones) having-trusted-and-still-trusting, and they-are all existing zealots of-the law." Acts 21:20 c.T.

★ 45 HEBREWS 6

17 Wherein God, being minded to show more abundantly unto "the heirs of the promise" the immutability of his counsel, "interposed with an oath; 18 that by two immutable things, in which "it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of "the hope set before us: 19 which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil; 20 "whither as a forerunner Jesus entered for us, having become a "high priest for ever after the order of Melchizedek.

← When the veil of the temple was split, these Jews could all "see" Jesus as "high priest" within the holy of holies and the goat as a type of "sin bearer." Knowing these things, these Jews proceeded to bring the Gentiles to the Lord Jesus.

★ 46 1 John 2

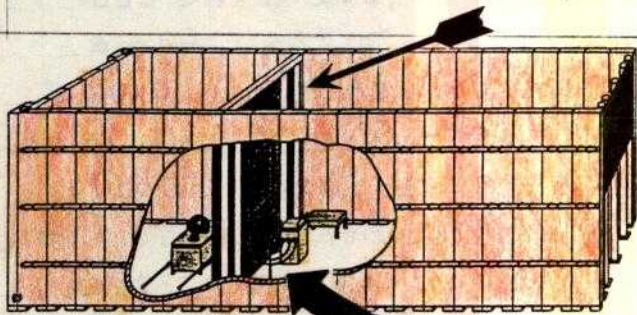
vs.2 And he himself is (a) propitiation concerning our sins, but not concerning ours only BUT also concerning the total world.

The Holy Spirit used Jews from this group to write the New Testament. The Gentiles brought to Jesus by the witness of this group of Jews were to provoke the 2nd group of Jews, by far the majority, "to jealousy." (Rom. 11:11, p. 16)

The majority of Jews listen to legends such as that the veil was torn due to the earthquake, or the breaking of the lintel, rather than by the direct hand of God. The veil was repaired and sacrifices were continued for 40 more years. Why is this great majority kept from "seeing"? Why do they still keep God's commandments? God's purpose or plan for these Jews is to prove the Bible is the Word of God.

What did the rending of the veil actually demonstrate?

☆ 47 Eph. 2 CT



vs. 11 On-this-account YOU-be-having-in-memory that at-one-time YOU the Gentiles in flesh, the (ones) being-said (to be) uncircumcision by the (one) being-said (to be) circumcision in flesh...made-by-hand,
vs. 12 That YOU-were in that season separate-from Messiah, having-been-and-still-alienated-of-the citizenship-of-the Israeli and strangers-of-the covenants-of-the promise, not having hope and (ones) without God in the world.

vs. 13 But at-this-instant in Messiah Jesus YOU, the (ones) at-one-time being far (away), YOU-became near in the blood of-the Messiah.

vs. 14 For he himself is our peace, the (one) having-made the both (places) one even having-broken-down the midst-wall-of-the fencing-in, the enmity, in his flesh

vs. 15 Having-rendered-inactive the law of-the commandments in decrees, in-order-that he-might-create the two in himself with-reference-to one new (quality) MAN making peace,

vs. 16 And he-might-reconcile-in-full the both (Jews and Gentiles) in one body to-the God through the cross, having-killed the enmity in it;

vs. 17 And having-come he-himself-brought-good-news, peace to-YOU to-the (ones) far and peace to-the (ones) near;

vs. 18 Because through him we-are-having the leading-near, the both in one Spirit to the Father.

vs. 19 So therefore YOU-are no-more strangers and dwellers-abroad, BUT YOU-are fellow-citizens-of-the holy-places and of-(the)-household-of-the God,

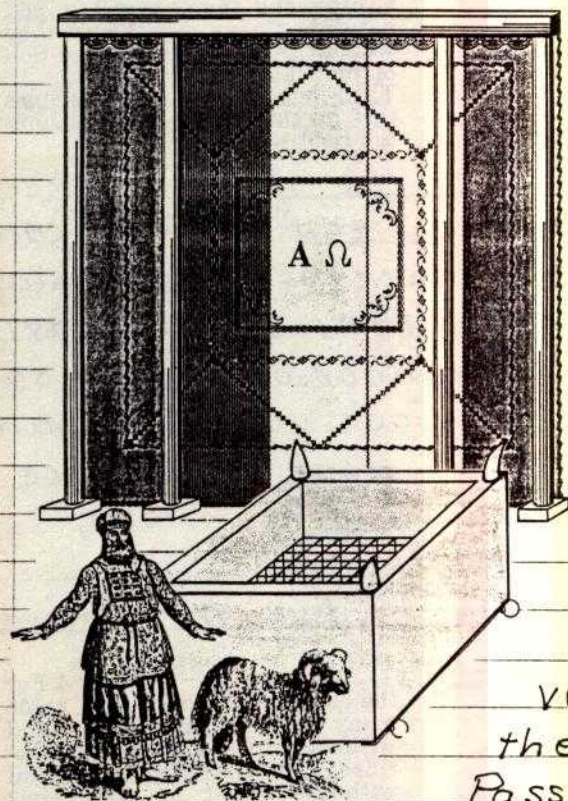
☆ 48 II. CHRONICLES 29

23 And they brought near the he-goats for the sin-offering before the king and the assembly; and they laid their hands upon them: 24 and the priests killed them, and they made a sin-offering with their blood upon the altar, to make atonement for all Israel; for the king commanded that the burnt-offering and the sin-offering should be made for all Israel.

← 7
he-goats

"All
Israel"
(vs. 24)

Jews and Gentiles are being created one new (quality) MAN in Jesus the Messiah. The great majority of the Jews are under the blood but not yet "saved" only "safe."



→ The veil sewed back together; but for only 40 years. Both groups of Jews went into worldwide dispersion; "the chosen" preaching the good news to Gentiles.

☆ 49 Rev. 22 CT

...vs. 17 And the Spirit and the bride are-saying: you-be-coming. And the (one) hearing let-him-say: you-be-coming. And the (one) thirsting let-him-be-coming, the (one) willing let-him-take the water of-life gratuitously.

The Holy Spirit and the bride (Israel), the penmen of scripture, are-saying (constantly), through the scriptures, "You-be-coming."

"The others" (Rom. 11:7 p. 16) by their very existence; keeping circumcision the 8th day, keeping Sabbath, keeping Passover are proof of the truth of God's word.

☆ 50 Luke 21:24 CT

vs. 24 And they-will-fall by-mouth-of-dagger, and they-will-be-led-captive into all the Gentiles; and Jerusalem will-be being-trodden by nations until seasons-of-nations might-be-fulfilled.

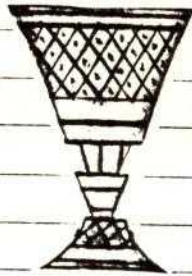
Nothing could be more clear than this prophecy by Jesus. Fulfilled June 7, 1967 →

20 We now fill the 4th cup. DO NOT DRINK.

In every Jewish home someone now goes to the door and opens it, to see if Elijah has come to their home. Another "miracle"; why does every Jewish home expect



Elijah?



Elijah's cup is on every Passover table. The head of the "family" spills some of the wine from this cup onto the place mat.

What does scripture say?

1. Elijah was taken to heaven. (2K.2)
2. Elijah will return before the day of Jehovah. (Mal. 4:5)

★ 51 II. KINGS 2

11 And it came to pass, as they still went on, and talked, that, behold, there appeared ¹¹a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven. 12 And Elisha saw it, and he cried, "My father, my father, the 'chariots of Israel and the horsemen thereof!

★ 52 MALACHI 4

5 Behold, I will send you ⁵Elijah the prophet before the great and terrible day of Jehovah come. 6 And he shall ⁶turn the heart of the fathers ⁶to the children, and the heart of the children ⁶to their fathers; lest I come and ⁶smite the ⁶earth with a ⁶curse.

★ 53 MATTHEW 17

9 *And as they were coming down from the mountain, Jesus commanded them, saying, 'Tell the vision to no man, until ⁹the Son of man be ⁹risen from the dead. 10 And his disciples asked him, saying, Why then say the scribes that ¹⁰Elijah must first come? 11 And he answered and said, Elijah indeed cometh, and shall restore all things: 12 but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall ¹²the Son of man also suffer of them. 13 Then understood the disciples that he spake unto them of John the Baptist.

3. Jesus confirmed the coming of Elijah, of whom John the Baptist was a type. The fact of John the Baptist having come, as a type of Elijah, is recognized by the spilling of the wine. Further, the children are told that they were "asleep" when he came. By the opening of the door they still show they are looking for Elijah; and rightly so, Elijah will witness 3½ years. (Rev. 11:3)

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

With the door open they say this plea for God's vengeance, and then close the door. Vengeance will come from God. (Rom. 12:19, 2 Thes. 1:8, Heb. 10:30, 31)

This Song of Ascents is now being fulfilled.

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

★ 54 HOSEA 3

4 For the children of Israel shall abide many days ⁴without king, and without prince, and ⁴without sacrifice, and without ⁴pillar, and without ⁴ephod or ⁴teraphim; 5 afterward shall the children of Israel ⁵return, and seek Jehovah their God, and ⁵David their king, and shall ⁵come with fear unto Jehovah and to his goodness in the latter days.

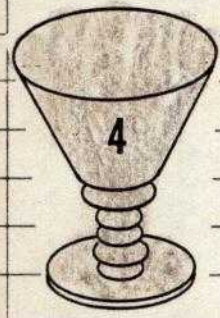
What about the multitude of Jews who have suffered

and died for the name of Jehovah?

14 HALLEL "Praise" Often Ps. 115-118 is read.

We will "praise" the Lord for being allowed to see and understand some of the events toward the restitution of all things. The 1st Zionist Congress, 1897; The Balfour Declaration, Nov. 2, 1917; The State of Israel proclaimed, May 16, 1948; The Hebrew language restored; The currency returned to the shekel; Jerusalem restored to Israel, June 7, 1967; Israel rapidly becoming the leading nation. (See Haqqadah, Apologetics #7)

15 NIRTZAH "Accept" our observance until



Jesus comes. Drink the 4th cup and say, This is the day HASHEM has made; we will rejoice and be glad in Him! Ps. 118:24

THIS YEAR JERUSALEM

This is as far as we can go now; but we wait for the "presence" of the Lord. The Bible is filled with promises to all Israel. "The chosen, as I have called them, fell-asleep-and-are-still-

★ 55

1 Thes. 4

~~vs. 13 We are not willing (for) you to be ignorant, brethren, concerning the (ones) having-fallen-asleep-and-still-falling-asleep, in-order-that-you-might-not-be-being-grieved according-as even the others namely-the (ones) not having hope.~~

~~vs. 14 For if we are trusting that Jesus died-off and he stood-up-again thus also the God will-lead with him the (ones) having-fallen-asleep through the Jesus.~~

~~vs. 15 For we are saying this to you with word of Jehovah, that we the (ones) living namely-the (ones) being-left-around with-reference-to-the-presence-of-the-lord might not come-first before the (ones) having-fallen-asleep;~~

~~vs. 16 Because the Lord himself with stimulating-cry, with voice of an-archangel and with trumpet of God, will-descend from heaven and the dead (ones) in Messiah will-stand-up-again-for-themselves firstly,~~

~~vs. 17 Thereafter we the (ones) living namely-the (ones) being-left-around shall-be-seized at-the-same-time with them in clouds with-reference-to-meeting-of-the-lord into air; and thus we shall-be-always with Jehovah.~~

~~vs. 18 So that you-be-comforting one-another with these words.~~

falling-asleep" through Jesus, as have many Gentiles as well. These will be led with Jesus when he comes,

"The called", as I have called them, the great multitude of Jews trusting in Jehovah and looking for the Messiah will-stand-up-again first.

"They-will-see" with-reference-to whom they-pierced." John 19:37 CT

★ 56

MARK 13

26 And then shall they see the Son of man coming in clouds with great power and glory. 27 And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Also: "Oh that thou wouldst rend the heavens, that thou wouldst come down..." (Is. 64:1)

"The fulness of-the Gentiles" would have come in. (Rom. 11:25) "And thus all Israel will-be-saved --- the (one) delivering will-be-present out-of Zion, he-will-turn-back impiety from Jacob." (Rom 11:26 p. 16)