

Lesson The Passover View

(The Missing Lesson Between Lesson: "Be Alert" and Lesson: "Breaking of Bread")

At The Lord's Table

Introduction:

“And when the hour had come He reclined at the table, and the apostles with Him. And He said to them, "I have earnestly desired to eat this Passover with you before I suffer; for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God”

The Lord's Passover meal has become known as “The Last Supper”. It followed a ritual similar to that which the Jewish people still use today. The term for this ritual meal is “**Seder**”, which means, “Order”. It is so called because there is a specific order of events that is followed in partaking of the meal.

I have decided to devote this lesson to showcasing the individual elements of a Passover Seder overlaying them with the events that occurred at the Last Supper. The lesson begins by providing the student with some background information and then proceeds to the actual order of the Passover meal. Each element of the Passover Seder is identified by its Hebrew name and English interpretation. It is followed by a description of what occurs at that point in the Seder and then overlays the event with what occurred at the Last Supper.

Reading The Scripture:

[\(Matthew 26:20-30\)](#) [\(Mark 14:17-26\)](#) [\(Luke 22:14-30\)](#) [\(John 13:1- 17:26\)](#)

The Site of The Last Supper:

The Last Supper took place in the Upper Room. It is located in the southwestern part of Jerusalem on top of the hill called Mount **Zion**. The Upper Room sits directly over King David's tomb.

The Cups of Wine:

Wine is a symbol of joy in the Scriptures. At Passover, the participants drink **four** cups of wine. Each cup denotes one aspect of God's salvation for them.¹

¹ These aspects are expressed in Exodus 6:6-8:

1. *I will bring you out from under the burdens of the Egyptians; I will deliver you from their bondage.*

The Unleavened Bread:

Bread is a symbol of food in the Scripture, the source of sustaining life in the body. At Passover the participants eat **unleavened** bread throughout the meal.²

The Triclinium: (See the Last Supper Seating Arrangement diagram³)

The table at which Jesus and His disciples ate the Last Supper is called a triclinium or reclining table. During the meal, it was the custom to rest on one's left elbow and eat with the right hand. The wing of the table to the left was the most important. The host was located in the second position from the end (#1 - Jesus) with positions of honor on his right and left hands (#2 - Judas and #3 - John). Shortly before the Last Supper these positions of honor were a topic of conversation.

Then the mother⁴ of the sons of Zebedee came to Jesus with her sons, bowing down and making a request of Him. And He said to her, "What do you wish?" She said to Him, "Command that in Your kingdom these two sons⁵ of mine may sit one on Your right and one on Your left." But Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am about to drink?" They said to Him, "We are able." He said to them, "My cup you shall drink; but to sit on My right and on My left, this is not Mine to give, but it is for those for whom it has been prepared by My Father." (Matthew 20:20-23)

The guest of honor was located at position (#2 - Judas) and the position of least importance was located at the end of the right wing (#4 - Peter).

"And He began speaking a parable to the invited guests when He noticed how they had been picking out the places of honor at the table, saying to them, When you are invited by someone to a wedding feast, do not take the place of honor, for someone more distinguished than you may have been invited by him, and he who invited you both will come and say to you, 'Give your place to this man,' and then in disgrace you proceed to occupy the last place. But when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, 'Friend, move up higher'; then you will have honor in the sight of all who are at the table with you.⁶ For everyone who exalts himself will be humbled, and he who humbles himself will be exalted." (Luke 14:7-11)

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2. *I will also redeem you with an outstretched arm and with great judgments.*
 3. *Then I will take you for My people, and I will be your God.*
 4. *I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the LORD.*

² Leaven is a corrupting agent, which causes change in bread. In the Hebrew's case the source of their leaven was Egypt. Since God was preparing to deliver them from Egypt, He required that all traces of leaven (Egypt - their former life) be removed so He could begin feeding them with manna (the bread from heaven). In observing the appearance of unleavened bread we see that it is both striped and pierced. For Christians this calls to mind our Lord Jesus Christ, the bread of life of whom we are to partake. "*But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging (stripes) we are healed.*" (Isaiah 53:5).

³ A detailed discussion of the seating arrangements is available.

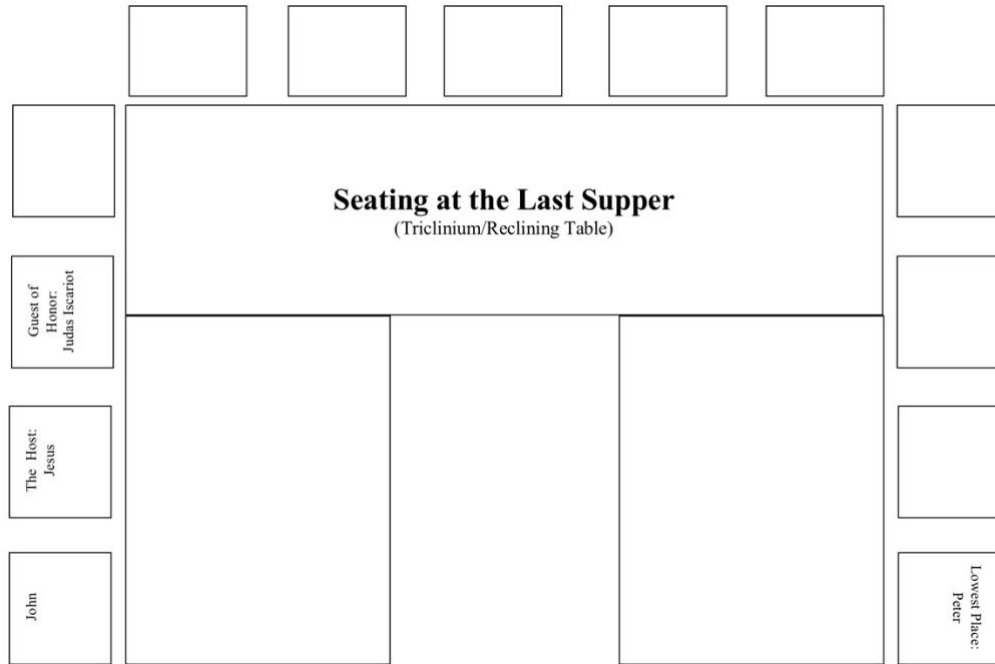
⁴ Salome. She was the Virgin Mary's sister, Jesus' aunt.

⁵ The sons of Zebedee were James and John.

⁶ After Jesus was raised from the dead He called Peter, who had taken the place of least honor at the Last Supper table, to move up higher. Jesus exalted Peter to a position of honor by making him the shepherd of the sheep. (John 21:15-17)

Last Supper Seating Arrangement

(Triclinium)



1. *The Host – Jesus Christ*
2. *Guest of Honor – Judas Iscariot*
3. *John*
4. *Peter*

The Seder

Kadesh: The prayer of sanctification or blessing of the festival day.

- The first cup⁷ of wine is blessed.⁸
 - And when He had taken a cup and given thanks, He said, "Take this and share it among yourselves; for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes." (Luke 22:17-18)

Ur-hatz: Purification by washing.

- The participants ritually wash⁹ their hands and feet before partaking of the meal.
 - *Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God, got up from supper, and laid aside His garments; and taking a towel, He girded Himself. Then He poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel with which He was girded. So He came to Simon Peter. He said to Him, "Lord, do You wash my feet?" Jesus answered and said to him, "What I do you do not realize now, but you will understand hereafter." Peter said to Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me." Simon Peter said to Him, "Lord, then wash not only my feet, but also my hands and my head." Jesus said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you." For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean." So when He had washed their feet, and taken His garments and reclined at the table again, He said to them, "Do you know what I have done to you? You call Me Teacher and Lord; and you are right, for so I am. If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you. Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, you are blessed if you do them. I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, 'HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME.' From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He. Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me." (John 13:3-20)*

⁷ The first cup of wine is the cup of Sanctification or Holiness (*I will bring you out from under the burdens of the Egyptians; I will deliver you from their bondage*). For a Christian the first cup of wine represents God's promise to deliver him from bondage in this world, setting him apart for a life of holiness.

⁸ A typical blessing might be, "Blessed are you O' lord our God, ruler of the universe, who creates the fruit of the vine."

⁹ *Wash yourselves, make yourselves clean; Remove the evil of your deeds from My sight.* (Is 1:16)

Karpas: Vegetable – the first dipping.

- A green vegetable is dipped into salt water and then eaten by the participants. It reminds Jewish people that life (the green vegetable) in Egypt before the Passover was filled with tears (salt water).
 - *Jesus said, “ Truly I say to you that one of you will betray Me.” Being deeply grieved, they each one began to say to Him, “Surely not I, Lord?” And He answered, “He who dipped his hand with Me in the bowl is the one who will betray Me. The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born.” And Judas, who was betraying Him, said, “Surely it is not I, Rabbi?” Jesus *said to him, “ You have said it yourself.” (Matthew 26:21-25)*

Maror: The bitter herbs – the second dipping.

- Bitter herbs (romaine lettuce or freshly ground horseradish) is dipped into sweet haroset¹⁰ and then eaten by the participants.
 - *There was reclining on Jesus' breast one of His disciples, whom Jesus loved. Simon Peter therefore gestured to him, and said to him, "Tell us who it is of whom He is speaking." He, leaning back thus on Jesus' breast, said to Him, "Lord, who is it?" Jesus therefore answered, "That is the one for whom I shall dip the morsel and give it to him." So when He had dipped the morsel, He took and gave it to Judas, the son of Simon Iscariot. And after the morsel, Satan then entered into him¹¹. Jesus therefore said to him, "What you do, do quickly." Now no one of those reclining at the table knew for what purpose He had said this to him. For some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast"; or else, that he should give something to the poor. And so after receiving the morsel he went out immediately; and it was night. (John 13:23-30)*

¹⁰ Haroset is made from chopped apples, honey, nuts and wine. It reminds the Jewish people how they had to work with brick and clay in Egypt. Dipping the bitter herbs into the haroset reminds them that even the most bitter of circumstances can be sweetened by the hope they have in God.

¹¹ It should be noted that Jesus' disciples had prepared the house for Passover by removing all leaven from it but they did so only in the physical sense. Jesus, being the head of the house, completed the spiritual side of this task prior to eating the meal. He did this by searching the hearts of his disciples and found that leaven (a representation of corruption, sin or Satan) existed in the heart of Judas. Then Jesus commanded Judas to go, thus purging the leaven from his house.

Yachatz:¹² **Breaking** bread.

- Three pieces of unleavened bread (matzah) enclosed in white linen are produced and the middle one is broken into two pieces. The larger of these two pieces is hidden until the after the meal is finished. It is eaten as dessert (afikomen). The smaller of the broken pieces along with the other two original pieces are again enclosed in the white linen. They will be eaten during the part of the service known as Motzi, Matzah, which is part of the main meal.
 - *And when He had taken some bread and given thanks, He broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." (Luke 22:19)*

Maggid: **Telling** the Passover story.

- The Passover story is found in the book of Exodus and tells how God delivered His people from bondage and took them to the Promised Land.
- The Second Cup of Wine.¹³

Mah Nishtanah: The **four** questions.

- The four questions are part of the maggid (Passover story) and are usually asked by children. The questions are asked in such a way that the answers tell the story of Passover.
 - The four questions, the disciples asked Jesus are:
 - Simon Peter** - *"Lord, where are You going?"*
 - Thomas** - *"Lord, we do not know where You are going, how do we know the way?"*
 - Philip** - *"Lord, show us the Father, and it is enough for us."*
 - Judas (not Iscariot)** - *"Lord, what then has happened that You are going to disclose Yourself to us, and not to the world?"*

¹² Jewish people usually have difficulty explaining the significance of this part of the Seder. Most concede that it represents unity: three in one. They might say that it refers to the three names of God in the Sh'ma (Deuteronomy 6:4): YHWH, Eloheynu and YHVH or that it refers to the patriarchs: Abraham, Isaac and Jacob.

As Christians, our understanding of this ritual is that three matzos represent the Godhead: Father, Son and Holy Spirit. All three are of the same substance (bread) and without corruption (unleavened). They exist separately but as one (unity: three in one, like the three names of God in the Sh' ma). Being wrapped in white linen indicates their heavenly abode, which is pure and holy. When the Godhead is revealed from heaven, the middle piece, which represents the Son (Jesus) is broken that He might become the bread of life (manna) to all those who partake of Him. The portion of broken bread that was returned to the white linen points to the Son's resurrection from the dead and ascension into heaven. At the completion of the meal the children search for the hidden piece of matzah and when they find it are rewarded. This points to the children (Christians) who discover Him after His resurrection. The fathers (Jews) will primarily partake of Him at His second coming.

¹³ The second cup of wine is the cup of Judgment or Instruction (*I will also redeem you with an outstretched arm and with great judgments.*). For Christians the Passover story is the Gospel. In other words, how Jesus stretched out His arms on the cross to redeem them.

- *When therefore he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in Him; if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately. Little children, I am with you a little while longer. You shall seek Me; and as I said to the Jews, I now say to you also, 'Where I am going, you cannot come.' A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another." Simon Peter said to Him, "Lord, where are You going?" Jesus answered, "Where I go, you cannot follow Me now; but you shall follow later." Peter said to Him, "Lord, why can I not follow You right now? I will lay down my life for You." Jesus answered, "Will you lay down your life for Me? Truly, truly, I say to you, a cock shall not crow, until you deny Me three times. Let not your heart be troubled; believe in God, believe also in Me. In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also. And you know the way where I am going." Thomas said to Him, "Lord, we do not know where You are going, how do we know the way?" Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through Me. If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him." Philip said to Him, "Lord, show us the Father, and it is enough for us." Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how do you say, 'Show us the Father'? Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. Believe Me that I am in the Father, and the Father in Me; otherwise believe on account of the works themselves. Truly, truly, I say to you, he who believes in Me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father. And whatever you ask in My name, that will I do, that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it. If you love Me, you will keep My commandments. And I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you. I will not leave you as orphans; I will come to you. After a little while the world will behold Me no more; but you will behold Me; because I live, you shall live also. "In that day you shall know that I am in My Father, and you in Me, and I in you. He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him." Judas (not Iscariot) said to Him, "Lord, what then has happened that You are going to disclose Yourself to us, and not to the*

world?" Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him, and make Our abode with him. He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me. These things I have spoken to you, while abiding with you. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you."

Motzi, Matzah: Sharing the unleavened bread.

- At the beginning of the main meal the unleavened bread that was placed back in the white linen at Yachatz is brought out again, broken, and distributed to all.
- The Third Cup of Wine.¹⁴
 - *And while they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body." And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom." (Matthew 26:26-29)*

Shulhan Oreikh: The main meal.

- While eating the main meal, the participants may use it as a social time or for further discussion of Seder themes.
 - *And there arose also a dispute among them as to which one of them was regarded to be greatest. And He said to them, "The kings of the Gentiles lord it over them; and those who have authority over them are called 'Benefactors.' "But not so with you, but let him who is the greatest among you become as the youngest, and the leader as the servant. For who is greater, the one who reclines at the table, or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves. And you are those who have stood by Me in My trials; and just as My Father has granted Me a kingdom, I grant you that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel."*
 - *"Simon, Simon, behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers." And he said to Him, "Lord, with You I am ready to go both to prison and to death!"*

¹⁴ The third cup of wine is the cup of Blessing or Redemption (*"Then I will take you for My people, and I will be your God"*).

And He said, "I say to you, Peter, the cock will not crow today until you have denied three times that you know Me."

Tzafun: Ransoming the Afikomen (a Greek word meaning “**dessert**”).

- The large piece of unleavened bread that was obtained during the first breaking of bread (Yachatz) and hidden is searched for and found by the children. Then it is ransomed, broken, and distributed to all.
 - And when He had taken some bread and given thanks, He broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." (Luke 22:19)¹⁵

Bareikh: The grace after meals.

- *"Peace I leave with you; My peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, nor let it be fearful. You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced, because I go to the Father; for the Father is greater than I. And now I have told you before it comes to pass, that when it comes to pass, you may believe. I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me; but that the world may know that I love the Father, and as the Father gave Me commandment, even so I do.*
- *"I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it, that it may bear more fruit. You are already clean because of the word which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me. I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing. If anyone does not abide in Me, he is thrown away as a branch, and dries up; and they gather them, and cast them into the fire, and they are burned. If you abide in Me, and My words abide in you, ask whatever you wish, and it shall be done for you. By this is My Father glorified, that you bear much fruit, and so prove to be My disciples. Just as the Father has loved Me, I have also loved you; abide in My love. If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments, and abide in His love. These things I have spoken to you, that My joy may be in you, and that your joy may be made full."*
- *"This is My commandment, that you love one another, just as I have loved you. Greater love has no one than this, that one lay down his life for his*

¹⁵ This verse is being used twice because of Luke's statement in verse 20 which says, "And in the same way ... after they had eaten,"

friends. You are My friends, if you do what I command you. No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain, that whatever you ask of the Father in My name, He may give to you. This I command you.”

- *"If the world hates you, you know that it has hated Me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. But all these things they will do to you for My name's sake, because they do not know the One who sent Me. If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin. He who hates Me hates My Father also. If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well. But they have done this in order that the word may be fulfilled that is written in their Law, 'THEY HATED ME WITHOUT A CAUSE.'*
- *“When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth, who proceeds from the Father, He will bear witness of Me, and you will bear witness also, because you have been with Me from the beginning. These things I have spoken to you, that you may be kept from stumbling. They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God. And these things they will do, because they have not known the Father, or Me. But these things I have spoken to you, that when their hour comes, you may remember that I told you of them. And these things I did not say to you at the beginning, because I was with you. But now I am going to Him who sent Me; and none of you asks Me, 'Where are You going?' But because I have said these things to you, sorrow has filled your heart. But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper shall not come to you; but if I go, I will send Him to you. And He, when He comes, will convict the world concerning sin, and righteousness, and judgment; concerning sin, because they do not believe in Me; and concerning righteousness, because I go to the Father, and you no longer behold Me; and concerning judgment, because the ruler of this world has been judged. I have many more things to say to you, but you cannot bear them now. But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He shall glorify Me; for He shall take of*

Mine, and shall disclose it to you. All things that the Father has are Mine; therefore I said, that He takes of Mine, and will disclose it to you."

- *"A little while, and you will no longer behold Me; and again a little while, and you will see Me." Some of His disciples therefore said to one another, "What is this thing He is telling us, 'A little while, and you will not behold Me; and again a little while, and you will see Me'; and, 'because I go to the Father'?" And so they were saying, "What is this that He says, 'A little while'? We do not know what He is talking about." Jesus knew that they wished to question Him, and He said to them, "Are you deliberating together about this, that I said, 'A little while, and you will not behold Me, and again a little while, and you will see Me'? Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will be turned to joy. Whenever a woman is in travail she has sorrow, because her hour has come; but when she gives birth to the child, she remembers the anguish no more, for joy that a child has been born into the world. Therefore you too now have sorrow; but I will see you again, and your heart will rejoice, and no one takes your joy away from you. And in that day you will ask Me no question. Truly, truly, I say to you, if you shall ask the Father for anything, He will give it to you in My name. Until now you have asked for nothing in My name; **ask**, and you will receive, that your joy may be made full. These things I have spoken to you in figurative language; an hour is coming when I will speak no more to you in figurative language, but will tell you plainly of the Father. In that day you will ask in My name, and I do not say to you that I will request the Father on your behalf; for the Father Himself loves you, because you have loved Me, and have believed that I came forth from the Father. I came forth from the Father, and have come into the world; I am leaving the world again, and going to the Father." His disciples said, "Lo, now You are speaking plainly, and are not using a figure of speech. Now we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God." Jesus answered them, "Do you now believe? Behold, an hour is coming, and has already come, for you to be scattered, each to his own home, and to leave Me alone; and yet I am not alone, because the Father is with Me. These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world." (John 15:1-16:33)*

Nirtzah: The final blessing.

- The Fourth Cup of Wine.¹⁶
 - *These things Jesus spoke; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Thy Son, that the Son may glorify Thee, even as Thou gavest Him authority over all mankind, that to all whom Thou hast given Him, He may give eternal life. And this is eternal life, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent. I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do. And now, glorify Thou Me together with Thyself, Father, with the glory which I had with Thee before the world was. I manifested Thy name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me, and they have kept Thy word. Now they have come to know that everything Thou hast given Me is from Thee; for the words which Thou gavest Me I have given to them; and they received them, and truly understood that I came forth from Thee, and they believed that Thou didst send Me. I ask on their behalf; I do not ask on behalf of the world, but of those whom Thou hast given Me; for they are Thine; and all things that are Mine are Thine, and Thine are Mine; and I have been glorified in them. And I am no more in the world; and yet they themselves are in the world, and I come to Thee. Holy Father, keep them in Thy name, the name which Thou hast given Me, that they may be one, even as We are. While I was with them, I was keeping them in Thy name which Thou hast given Me; and I guarded them, and not one of them perished but the son of perdition, that the Scripture might be fulfilled. But now I come to Thee; and these things I speak in the world, that they may have My joy made full in themselves. I have given them Thy word; and the world has hated them, because they are not of the world, even as I am not of the world. I do not ask Thee to take them out of the world, but to keep them from the evil one. "They are not of the world, even as I am not of the world. Sanctify them in the truth; Thy word is truth. As Thou didst send Me into the world, I also have sent them into the world. And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth. I do not ask in behalf of these alone, but for those also who believe in Me through their word; that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me. And the glory which Thou hast given Me I have given to them; that they may be one, just as We are one; I in them, and Thou in Me, that they may be perfected in unity, that the world may know that Thou didst send Me, and didst love them, even as Thou didst love Me. Father, I desire that they also, whom Thou hast given Me, be with Me where I am, in order that they may behold My glory, which Thou hast given Me; for Thou didst love Me before the foundation of the world. O righteous Father, although the world has not known Thee,*

¹⁶ The fourth cup of wine is the cup of Praise or Hope (*I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the LORD.*). It is also called Elijah's Cup and looks forward to the future fulfillment of all of God's promises.

yet I have known Thee; and these have known that Thou didst send Me; and I have made Thy name known to them, and will make it known; that the love wherewith Thou didst love Me may be in them, and I in them."
(John 17:1-26)

The “Hallel”: (The “Praise God”)

- At the end of the service the participants sing the Hallel, which consists of Psalms 113 through 118. (Read 118:22-29)
 - And after singing a hymn, they went out to the Mount of Olives (Matthew 26:30).