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We continue stedfastly in prayer, and in the
ministry of the word.

Acts 6: 4 ASV

Welcome to Bible Study and Prayer

Wednesday 12 April, 2017 A.D.
(Anno Domini – In the year of our Lord)

Wednesday 16 Nissan, 5777

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Let our voices unite in prayer of petition:

- My Father which art in heaven, Hallowed be thy name. Luke 11: 2
- I come boldly unto the throne of grace to find help in time of need. Hebrews 4: 16
- Have mercy upon me, O God, according to thy great mercy; and according to the multitude of thy compassions blot out my transgression.

Psalms 51: 1 LXX

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- Wash me thoroughly from mine iniquity, cleanse me from my sin. Psalm 51: 2 LXX
- Conscious of mine iniquity; my sin is continually before me. Psalm 51: 3 LXX
- Against thee only have I sinned, and done evil.
Psalm 51: 4 LXX
- Thy kingdom come. Thy will be done in earth, as in heaven. Matthew 6: 10
- For thine is the kingdom, and the power, and the glory, for ever. Matthew 6: 13 Amen.

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MENU

- (1) Cranberry Concentrate diluted with water.
- (3) Matzo crackers with pickled peppers.
- (4) One tray of unleaven loaves.
- (7) Grape juice.
- (10) Horsey Sauce with celery.
- (13) Tray of unleaven loaves; Body of Christ.
- (14) Grape juice; Blood of Christ.

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- The Feast of Unleavened Bread is not, strictly speaking, the same as Passover.
- The Feast of Unleavened Bread lasted a week, 15 Nissan through 21 Nissan.
- Passover was 15 Nissan.
- Passover required elaborate preparation.
- Every synagogue taught the story and meaning of Exodus 12 for a month before.
- Roads were repaired and bridges made safe.

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- Wayside tombs were whitewashed lest a pilgrim fail to see them, and touch them becoming unclean.
- At Passover all lodging in Jerusalem was free.
- Better houses had two rooms, one atop the other. The smaller upper room was reached by an outside stair.
- The only pay a host might receive for lodging pilgrims was the skin of the lamb eaten at the feast.

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- Every householder took a candle and solemnly searched nook and cranny in silence for leaven, two days before. Every particle was thrown out.
- Ten was the minimum number for a Passover celebration.
- Cestius was governor of Palestine in time of Nero, and census of lambs slain was taken. Josephus reports 265,500 lambs were slain. By simple multiplication we find 2.6 million pilgrims celebrated Passover in Jesus last days.

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- Jesus made His appearance as King when He demanded the colt entering Jerusalem.
- Jesus partakes of Passover as Mediator of the New Testament.
- The two complement each other.
- When Jesus throws the switch, two lines meet in the room on this occasion, be it Levi's house or else where, the mysteries of the altar are according to the order of Melchizdek.

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- Fleshly Israel will no longer go up to celebrate Passover according to the old law.
- Instead, spiritual Israel will rise from the table presently and celebrate the Lord's Supper.
- The twelve and Jesus Christ are in an upstairs room to celebrate the last Passover.
- The Spirit of Christ poured itself out in Psalms.
- Da Vinci paints the picture in our mind.

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- Now the Spirit proceeds to sing His own hymn in the soul of the man Jesus Christ. Song lays hold on the Word. It fulfills the Word. It explains the Word. And Christ prophecies.
- At the Passover thousands of others joined in singing the same hymn that Jesus Christ sang. Singing was part of the official program of the feast of Passover. Psalms 113 to 118 according to ritual, Hallel, had to be sung.
- Hallelujah is a compound word. Hallel meaning praise, YHWH is LORD; Praise the LORD.

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- Tonight observe and enjoy according to Hebrew tradition, feast of Passover. Let our voices unite reading Psalms aloud from the Septuagint.
- Had Leonardo Da Vinci known a teacher must check for truth, less he present as actual fact what he wish could be true in the house of the Last Passover, understanding would be better.
23 There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved.
25 He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it? John 13: 23 & 25 ASV

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- Just as a teacher must check for truth, brethren have responsibility to know ¹⁶ every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness. ¹⁷ That the man of God may be complete, furnished completely unto every good work. II Timothy 3: 16 ASV
- Paul and Silas found the brethren of Berea ¹¹ were more noble than those in Thessalonica, in that they received the word with all readiness of the mind, examining the Scriptures daily,

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whether these things were so. Acts 17: 11 ASV

- Today Christians must follow after the Bereans. You must ready your mind to prove things are so. Were there not twelve disciples? Did the seating arrangement in the Upper Room show twelve divans for disciples and one for Jesus? No, it showed only 12 divans. Thirteen should have been shown. I believe divan #7 would have been at the end of the table allowing for divan #8 to #13 on the side opposite Jesus.
- You have responsibility to prove the scripture!

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- From Gospel narratives the Holy Spirit infers John must have reclined next to Jesus, on His right hand, otherwise he could not have leaned back on His bosom. Seated at one end in a divan, John reclined on his left side, with his head nearest the table and his feet stretching back from the table. The chief place is next to the Master, to His left. Judas must occupy this place. This explains how Christ whispered to John by what sign to recognize the traitor none of the other disciples heard it. It also explains how Christ would first hand to

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Judas the sop; ²⁶ Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot. John 13: 26 ASV When Judas desired to know if his treachery was known, dared to ask; ²⁵ Is it I, Rabbi? He saith unto him, Thou hast said. Matthew 26: 25 ASV No one at the table knew what had passed. As regards Peter who heard the loving rebuke about their self-seeking, took the lowest place of honor at the end of the

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table, across from John. ²⁴ Simon Peter therefore beckoneth to him, and saith unto him, Tell us who it is of whom he speaketh.

John 13: 24 ASV The rest of the disciples occupied places that suited their fellowship with one another.

- (1) The Cup of the Kiddush is drunk.

The feast commenced with the Host taking the first cup, and speaking over it. Blessed art Thou, Jehovah our God, Who has created the

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fruit of the vine! Two benedictions are presently used, the first over the wine and the second for the Feastday. ¹⁷ He received a cup, and when he had given thanks, he said, Take this, divide it among your-selves: ¹⁸ for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. Luke 22: 17-18
ASV The cup, in which the wine had been mixed with water passed around.

- (2) The first hand washing.

The Host rose to wash hands for the next

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part of the ceremony. It is here Jesus Christ changed the ritual, choosing to wash the disciples feet. ¹² So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? ¹³ Ye call me, Teacher, and, Lord: and ye say well; for so I am. ¹⁴ If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. ¹⁵ I have given you an example, that ye also should do as I have done to you. ¹⁶ Verily, verily, I say unto you, A servant is not greater than his lord;

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neither one that is sent greater than he that sent him. John 13: 12-16 ASV The footwashing, intended both as a lesson and example of humility and service, had connection to the dispute of which of them should be accounted to be the greatest. Traditionally three hand washings are part of the feast. If the footwashing took place later, it is natural to suppose that when the Lord rose, all the disciples would have followed His example; so washing their feet would have been impossible.

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Peter occupied the position at the end of the table opposite John, Jesus and Judas. It was natural that the Lord should begin with him. It was then Peter burst into language as the Lord approached him to wash his feet. Judas shared in the footwashing of Christ. Ceremony of the first washing completed, the feast continued.

- (3) Appetizer.

Two small pieces of unleavened cake with bitter root between is dipped in *Charoseth*. This is the sop, Jesus handed Judas.

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- (4) Breaking of Bread.

Unleavened cakes had been set upon the table. Half of which is set aside for after supper. The portion set aside is called the *Aphiqomon* or after dish. The Host elevates the dish to be eaten and speaks these words: "This is the bread of misery which our fathers ate in the land of Egypt. All that are hungry, come and eat; all that are needy, come, keep the Pascha."

- (5) The youngest able male child at the feast told the Story of Deliverance.

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- **Text:** Exodus 12: 1-17 ASV

¹ 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;

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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: 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

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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. 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 passover. 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

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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

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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.

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- (6) The Hallel. Psalm 113 is sung Psalm 113 LXX.

Let all voices unite as we read aloud.

Alleluia

¹ Praise the Lord, ye servants *of his*, praise, the name of the Lord. ² Let the name of the Lord be blessed, from this present time and forever.

³ From the rising of the sun to his setting, the name of the Lord is to be praised. ⁴ The Lord is high above all the nations; his glory is above the heavens. ⁵ Who is as the Lord our God?

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Who dwells in the high places, ⁶ and *yet* looks upon the low things in heaven, and on the earth: ⁷ who lifts up the poor from the earth, and raises up the needy from the dunghill; ⁸ to set him with princes, *even* with the princes of his people: ⁹ who settles the barren *woman* in a house, *as* a mother rejoicing over children.

- (6) The Hallel. Psalm 114 is sung Psalm 114 LXX.

Let all voices unite as we read aloud.

Alleluia

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¹ At the going forth of Israel from Egypt, of the house of Jacob from a barbarous people,
² Judea became his sanctuary, *and* Israel his dominion. ³ The sea saw and fled: Jordan was turned back. ⁴ The mountains skipped like rams, and the hills like lambs. ⁵ What *ailed* thee, O sea, that thou fleddest? And thou Jordan, that thou wast turned back? ⁶ Ye mountains, that ye skipped like rams, and ye hills, like lambs?
⁷ The earth trembled at the presence of the Lord, at the presence of the God of Jacob;

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8 who turned the rock into pools of water, and the flint into fountains of water.

- (7) The Cup of Haggadah is drunk.
- (8) Washing Hands.
- (9) Grace.
- (10) Bitter herbs.

The Host would dip some bitter herbs into salt-water or vinegar, speak a blessing, and then hand them to each in company to partake. The most common bitter herb was horseradish. It was eaten like we eat a garden radish.

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- (11) Passover Meal.

Celebrated first in 1,491 B.C. An unblemished lamb is slain without a bone broken. The lamb was roasted whole. The skeleton left entire, while the flesh was divided among company. It was hurriedly eaten standing up. Loins girt with the staff in hand, shoes on. Any flesh remaining was burnt. No morsel was carried out of the house.

- (12) Washing Hands.

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(13) The portion of the unleavened cakes set aside, the *Aphiqomon* or after dish is eaten. In the first Communion, the *Aphiqomon* was the Holy Eucharist. THE BREAKING OF BREAD

- **Text:** Matthew 26: 26 ASV

²⁶ and as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body.

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- **Text:** Mark 14: 22 ASV

¹⁴ and as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body.

- **Text:** Luke 22: 19 ASV

¹⁹ and he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me.

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- (14) BLESSING THE CUP OF THANKSGIVING

- **Text:** Matthew 26: 28 ASV

28 for this is my blood of the covenant, which is poured out for many unto remission of sins.

- **Text:** Mark 14: 24 ASV

24 and he said unto them, This is my blood of the covenant, which is poured out for many.

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- (15) The Hallel. Psalm 115 is sung Psalm 115 LXX.

Let all voices unite as we read aloud.

¹ Not to us, O Lord, not to us, but to thy name
give glory, because of thy mercy and thy truth;
² lest at any time the nations should say, Where
is their God? ³ But our God has done in heaven
and on earth, whatsoever he has pleased. ⁴
The idols of the nations are silver and gold, the
works of men's hands. ⁵ They have a mouth,
but they cannot speak; they have eyes, but they
cannot see: ⁶ they have ears, but they cannot

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hear; they have noses, but they cannot smell;
7 they have hands, but they cannot handle; they
have feet, but they cannot walk: they cannot
speak through their throat. 8 Let those that
make them become like to them, and all who
trust in them. 9 The house of Israel trusts in the
Lord: he is their helper and defender. 10 The
house of Aaron trusts in the Lord: he is their
helper and defender. 11 They that fear the Lord
trust in the Lord: he is their helper and
defender. 12 The Lord has remembered us,

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and blessed us: he has blessed the house of Israel, he has blessed the house of Aaron.

¹³ He has blessed them that fear the Lord, both small and great. ¹⁴ The Lord add *blessings* to you and to your children. ¹⁵ Blessed are ye of the Lord, who made the heaven and earth.

¹⁶ The heaven of heavens *belongs* to the Lord: but he has given the earth to the sons of men.

¹⁷ The dead shall not praise thee, O Lord, nor any that go down to Hades. ¹⁸ But we, the living, will bless the Lord, from henceforth and for ever.

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- (15) The Hallel. Psalm 116 is sung Psalm 116 LXX.

Let all voices unite as we read aloud.

Alleluia

¹ I am well pleased, because the Lord will
hearken to the voice of my supplication.

² Because he has inclined his ear to me,
therefore will I call upon him while I live. ³ The
pangs of death compassed me; the dangers of
hell found me: I found affliction and sorrow.

⁴ Then I called on the name of the Lord: O Lord,

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deliver my soul. ⁵ The Lord is merciful and righteous: yea, our God has pity. ⁶ The Lord preserves the simple: I was brought low, and he delivered me. ⁷ Return to thy rest, O my soul; for the Lord has dealt bountifully with thee. ⁸ For he has delivered my soul from death, mine eyes from tears, and my feet from falling. ⁹ I shall be well-pleasing before the Lord in the land of the living.

Alleluia:

¹⁰ I believed, wherefore I have spoken: but I

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was greatly afflicted. ¹¹ And I said in mine amazement, Every man is a liar. ¹² What shall I render to the Lord for all the things wherein he has rewarded me? ¹³ I will take the cup of salvation, and call upon the name of the Lord. ¹⁴ I will pay my vows to the Lord, in the presence of all his people. ¹⁵ Precious in the sight of the Lord is the death of his saints. ¹⁶ O Lord, I am thy servant; I am thy servant, and the son of thine handmaid: thou hast burst by bonds asunder. ¹⁷ I will offer to thee the

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sacrifice of praise, and will call upon the name of the Lord. ¹⁸ I will pay my vows unto the Lord, in the presence of all his people, ¹⁹ in the courts of the Lord's house, in the midst of thee, Jerusalem.

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- (15) The Hallel. Psalm 117 is sung Psalm 117 LXX.

Let all voices unite as we read aloud.

Alleluia

¹ Praise the Lord, all ye nations: praise him, all ye peoples. ² For his mercy has been abundant toward us: and the truth of the Lord endures for ever.

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- (15) The Hallel. Psalm 118 is sung Psalm 118 LXX.

Let all voices unite as we read aloud.

Alleluia

¹ Give thanks to the Lord; for *he is* good: for his mercy *endures* for ever. ² Let now the house of Israel say, that *he is* good: for his mercy *endures* for ever. ³ Let now the house of Aaron say, that *he is* good: for his mercy *endures* for ever. ⁴ Let now all that fear the Lord say, that *he is* good: for his mercy *endures* for ever. ⁵ I

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called on the Lord out of affliction: and he hearkened to me, *so as to bring me* into a wide place. ⁶ The Lord is my helper; and I will not fear what man shall do to me. ⁷ The Lord is my helper; and I shall see *my desire* upon mine enemies. ⁸ *It is* better to trust in the Lord than to trust in man. ⁹ *It is* better to hope in the Lord, than to hope in princes. ¹⁰ All nations compassed me about: but in the name of the Lord I repulsed them. ¹¹ They completely compassed me about: but in the name of the

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Lord I repulsed them. ¹² They compassed me about as bees *do* a honeycomb, and they burst into flame as fire among thorns: but in the name of the Lord I repulsed them. ¹³ I was thrust, and sorely shaken, that I might fall: but the Lord helped me. ¹⁴ The Lord is my strength and my song, and is become my salvation. ¹⁵ The voice of exultation and salvation is in the tabernacles of the righteous: the right hand of the Lord has wrought mightily. ¹⁶ The right hand of the Lord has exalted me: the right hand of the Lord has wrought powerfully. ¹⁷ I shall not die, but live,

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and recount the works of the Lord. ¹⁸ The Lord has chastened me sore: but he has not given me up to death. ¹⁹ Open to me the gates of righteousness: I will go into them, and give praise to the Lord. ²⁰ This is the gate of the Lord: the righteous shall enter by it. ²¹ I will give thanks to thee; because thou hast heard me, and art become my salvation. ²² The stone which the builders rejected, the same is become the head of the corner. ²³ This has been done of the Lord; and it is wonderful in our eyes. ²⁴ This is the day which the Lord has

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made: let us exult and rejoice in it. ²⁵ O Lord, save now: O Lord, send now prosperity.

²⁶ Blessed is he that comes in the name of the Lord: we have blessed you out of the house of the Lord. ²⁷ God is the Lord, and he has shinned upon us: celebrate the feast with thick *branches, binding the victims* even to the horns of the altar. ²⁸ Thou art my God, and I will give thee thanks: thou art my God, and I will exalt thee. I will give thanks to thee, for thou hast heard me, and art become my salvation.

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29 Give thanks to the Lord; for he is good: for his mercy *endures* for ever.

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- (16) THE HYMN. Psalm 136 is sung Psalm 136 LXX.
- Text: Matthew 26: 30 ASV
30 And when they had sung a hymn, they went out unto the mount of Olives.
- Text: Mark 14: 26 ASV
26 And when they had sung a hymn, they went out unto the mount of Olives.
- **Let all voices unite as we read aloud.**

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- Alleluia

¹ Give thanks to the Lord: for he is good: for his mercy *endures* for ever. ² Give thanks to the God of Gods; for his mercy *endures* for ever.

³ Give thanks to the Lord of lords: for his mercy *endures* for ever.

⁴ To him who along has wrought great wonders: for his mercy *endures* for ever. ⁵ To him who made the heavens by understanding; for his mercy *endures* for ever. ⁶ To him who established the earth on the

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waters; for his mercy *endures* forever. ⁷ To him who alone made great lights; for his mercy *endures* for ever. ⁸ The sun to rule by day; for his mercy *endures* for ever. ⁹ The moon and the stars to rule the night; for his mercy *endures* for ever.

¹⁰ To him who smote Egypt with their first-born; for his mercy *endures* for ever. ¹¹ And brought Israel out of the midst of them; for his mercy *endures* for ever: ¹² with a strong hand, and a high arm: for his mercy *endures* for ever.

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¹³ To him who divided the Red Sea into parts: for his mercy *endures* for ever: ¹⁴ and brought Israel through the midst of it: for his mercy *endures* for ever: ¹⁵ and overthrew Pharaoh and his host in the Red Sea: for his mercy *endures* for ever. ¹⁶ To him who led his people through the wilderness: for his mercy *endures* for ever.

¹⁷ To him who smote great kings: for his mercy *endures* for ever: ¹⁸ and slew mighty kings; for his mercy *endures* for ever: ¹⁹ Seon king of the Amorites: for his mercy *endures* for ever: ²⁰ and

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Og king of Basan: for his mercy *endures* for ever: ²¹ and gave their land for an inheritance to Israel his servant: for his mercy *endures* for ever. ²² even an inheritance to Israel his servant: for his mercy *endures* for ever.

²³ For the Lord remembered us in our low estate; for his mercy *endures* for ever: ²⁴ and redeemed us from our enemies; for his mercy *endures* for ever. ²⁵ Who gives food to all flesh; for his mercy *endures* for ever. ²⁶ Give thanks to the God of heaven; for his mercy *endures* for ever.

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- **Text** Mark 14: 32 ASV

³² They come to a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray.

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- **Praise God singing:**

Hymn #14

IN THE GARDEN

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1. I come to the gar-den a-lone, While the dew is
still on the ros-es,

And the voice I hear, Fall-ing on my ear, The Son
of God dis-clos-es.

And He walks with me, and He talks with me, And
He tells me I am His own;

And the joy we share as we tar-ry there, None
oth-er has ev-er known.

NEXT

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2. He speaks, and the sound of His voice Is so
sweet the birds hush their sing-ing,
And the mel-o-dy That He gave to me, With-in my
heart is ring-ing.
And He walks with me, and He talks with me, And
He tells me I am His own;
And the joy we share as we tar-ry there, None
oth-er has ev-er known.

NEXT

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3. I'd stay in the gar-den with Him Tho' the night
a-round me be fall-ing,

But He bids me go; Thro' the voice of woe His
voice to me is call-ing.

And He walks with me, and He talks with me, And
He tells me I am His own;

And the joy we share as we tar-ry there, None
oth-er has ev-er known.

END