


The Chosen People



March 2015
Volume XXI, Issue 2

LESSONS FROM THE PASSOVER

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Passover

Lessons Learned and a Time to Remember

Dear friend in Messiah,

As you may already know, Passover is one of the most important celebrations of the Jewish annual cycle of fasting and feasting. With Passover, the emphasis is definitely on the feasting. If I close my eyes, I can still remember the aroma of the matzah ball soup and the other traditional dishes we enjoyed so much at our family Passover Seder. In an age when families are scattered far and wide, Passover is particularly treasured, as it may be the only opportunity all year long that parents, children, and grandchildren will have to gather under one roof.

For many secular Jewish people, Passover is almost the only time of year when thoughts turn towards the religious aspect of our common Jewish identity. These Jewish people prize our Jewish heritage and culture, and esteem the many contributions our Jewish people have made in society at large. We take our Jewishness seriously! However, many Jewish people rarely think about a relationship with God as a part of this identity. Passover brings this to the forefront, as it is impossible to celebrate Passover without realizing the covenant relationship God has created with the Jewish people.

Jewish Identity and the Four “I Wills” of Exodus 6:6-7

Passover is celebrated in as many ways as there are Jewish communities throughout the world. But some things have not changed, such as the eating of unleavened bread (*matzah*) and bitter herbs mentioned in Exodus 12. And although the Scriptures do not explicitly mention the four cups of wine around which the feast is structured, this tradition would have already been established by the time Jesus sat down to enjoy the Passover meal with His family and again with His disciples at the Last Supper.

These four cups correspond to the four “I Wills” of Exodus 6:6b-7:

“I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. I will take you as My people....”

These acts on the part of God toward the children of Israel reveal so much. They form the foundation of true Jewish self-understanding. First of all, this passage reveals a God who enters history: At a specific time and

place the Creator acted on behalf of a people whom He had already called, and changed their destiny. Next, the God of Israel is a deliverer: The suffering of the children of Israel moves Him to compassionate action on their behalf, liberating them from their bondage. Then, He is a Redeemer. He is a God whose redemptive will is revealed time and again throughout the Hebrew Scriptures and culminates in the greatest redemption of all through the cross and the empty tomb.

Finally, the God of Israel has drawn Israel into a covenant—a relationship deeply intimate and founded upon His love; holy, pure and everlasting. And through this same great love shown towards Israel, God draws all who believe into a new covenant relationship through the Messiah, who is the incarnation of the Redeeming, Delivering, and Creating Lord of Exodus 6.

Passover – a Time to Remember

And Moses said to the people: “Remember this day in which you went out of Egypt, out of the house of bondage; for by strength of hand the Lord brought you out of this place. ...” (Exodus 13:3).

The Scripture tells us that the mighty deeds of the Lord were not done merely for their own sake. There was a “take away” for the children of Israel to ponder ever after. Reflecting upon that first Passover, each year was designed to remind the children of Israel of the Lord’s claim upon the Jewish people—acknowledged or not. It is perhaps for this very reason that the history of my people has been so troubled. We, the Jewish people, are “prone to wander” from the God who created, called, and loved us! This was true throughout the Old Testament period as the Jewish people rarely celebrated the Passover after leaving Egypt. In fact, my people probably observe the Passover festival more today than during days of the Bible! I am sure this would be true if God had called any other people, as we are all sinners and tend to forget God in the midst of the “business of life.”

Growing up in a Jewish home in New York City, we celebrated the Passover each year. It was always a beautiful time when we enjoyed family and food. And, because my grandfather was an Orthodox Jew, we spent hours going through the entire home-based Passover service found in the special Passover guidebook that is traditionally used called the *Haggadah* (literally, “the telling”). I always found the story of Passover compelling. It drew me back to the core of my identity as a Jew, even during those days when I was not even sure that the God of the Exodus existed.

Throughout the world, Jewish people will gather around the table to remember and retell this great story of redemption. Some Jewish people will be more skeptical about the role of God in the life of the Jewish people and others will be more certain. But every Jewish person will come face to face, through the beauty of the Seder, that while Pharaoh finally let us go, the God of Abraham, Isaac and Jacob will never let go of us.

I love the expression of His faithfulness to Israel found in Jeremiah 31:35-36 where the prophet writes:

Thus says the Lord, who gives the sun for a light by day, the ordinances of the moon and the stars for a light by night, who disturbs the sea, and its waves roar (The Lord of hosts is His name): “If those ordinances depart from before Me, says the Lord, then the seed of Israel shall also cease from being a nation before Me forever.”

Lessons from the Passover

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” (Luke 22:14-15).

Passover holds many wonderful life lessons for Christians as well. The most obvious is the understanding that the Lord’s Supper was a Passover meal and our Communion is rooted in the Jewish Seder service. The depth of the Lord’s Supper is impossible to understand without knowing more about the Passover. As followers of the Jewish Messiah, Jesus, we enter into the fulfillment of the Passover Festival every time we eat the unleavened bread, reminding us of His sinless nature and death for our sin. When we drink, we recall that He took the third of four cups, the Cup of Redemption, whereby

He inaugurated the New Covenant through the shedding of His blood.

Experiencing Passover in Your Home

In the middle of this newsletter you will find a mini-*Haggadah* we have prepared for you. I hope you will use this to conduct your own Passover Seder. This experience will enlighten you to the great symbolism fulfilled in Jesus the Messiah. Knowing these things will also help you identify with and share the Gospel with your Jewish friends.

There are many other Passover resources that you can find by visiting www.chosenpeople.com/passover. A complete Passover set is also available for you to purchase—see the back cover of this magazine.

Reaching Jewish People for Messiah

As you read and learn about the Passover, I want to urge you to pray for your Jewish friends, family, and neighbors. Pray that *my people* will be open to hearing the Gospel.

Perhaps your church or a church in your community would like to host a Chosen People Ministries speaker and actually enjoy a Messianic Seder next year. You can find out how to do this by visiting www.chosenpeople.com/churchministries.

On behalf of the Chosen People Ministries family, serving the Savior in 16 countries around the globe, I want to thank you for your prayers and generous financial support. You are such a vital part of our ministry! May you and your loved ones have a blessed Passover and Resurrection Day as we rejoice in serving a risen Lord and Savior!

Yours in the Lamb,

Mitch
Mitch



Dr. Mitch Glaser
President



Messianic Passover

“The order in which the story of the Passover has been told throughout the centuries has changed so little that there are moments in the Passover even as it is celebrated today that we can identify as they are described in the Gospel accounts of “The Last Supper.””

Haggadah means “the telling” of the story. The order in which the story of the Passover has been told throughout the centuries has changed so little that there are moments in the Passover even as it is celebrated today that we can identify as they are described in the Gospel accounts of “The Last Supper.” May you and your loved ones be blessed as you participate in this meaningful and joyful celebration.

Brechot Haner – Lighting of the Candles

The woman of the house lights the candles with the following prayer:

Baruch atah adonai eloheynu melech ha-olam asher kidshanu b'mitzvotav v'tsivanu l'hadlik ner shel yom tov.

Blessed art thou O Lord our God, King of the universe, who sanctifies us with His commandments and commands us to light the festival lights.

The Passover is structured around four cups of wine that are ritually drunk in the course of the Seder. They are taken from the Lord's four “I wills” in Exodus 6:6-7:

The Cup of Blessing –

“I will bring you out from under the burdens of the Egyptians.”

The Cup of Sanctification or “Plagues” –

“I will rid you out of their bondage.”

The Cup of Redemption –

“I will redeem you with an outstretched arm.”

The Cup of Praise –

“I will take you to me as a people and I will be your God.”

It is traditional to drink the cups leaning to the left. This “reclining” position symbolizes liberty to rest in the freedom the Lord has won for us.

Kiddush – First Cup:

The Cup of Blessing

The wine blessing is offered and the cup is consumed:

Baruch atah adonai eloheynu melech ha-olam boray pri hagofen.

Blessed art thou O Lord our God, King of the universe, who creates the fruit of the vine.

Karpas – Dipping of the Parsley in Salt Water



All take a sprig of parsley, dip it in salt water and eat it. The parsley symbolizes the hyssop used to place the blood of the Passover lamb upon the doorposts and lintels of the homes of the Israelites

(Exodus 12:22) during the tenth and most terrible plague that the Lord visited upon Egypt—the slaying of the firstborn.

Yachutz – Breaking of the Middle Matzah

The middle *matzah* of the *Matzah Tash* is broken in half. One half is returned to its place among the three, and the other (called the *Afikomen*) is hidden away, only to reappear at the conclusion of the Passover meal.

Maggid – Story of the Passover



The story of Passover is read from the Scripture (Exodus 12:1-27). Its dramatic themes of danger, flight, and deliverance are timeless—they continue to move us to this day.

Ma-Nishtanah – The Four Questions of Passover

A child reads the questions:

- 1) Why is this night different from all other nights?
- 2) Why is it that on all other nights we eat all kinds of vegetables, but on this night we eat bitter herbs?
- 3) Why is it that on all other nights we do not dip even once, but on this night we dip twice?
- 4) Why is it that on all other nights we eat either sitting or reclining, but on this night we eat in a reclining position?

The leader responds to each of the questions. (Visit www.chosenpeople.com/passover for the answers and more information).

Haggadah

Makkot – Second Cup: The Cup of Sanctification or “Plagues”

The second cup is filled. The leader of the Seder leads the group in a recitation of the



list of plagues the Lord visited upon the wickedness of Egypt: Blood! Frogs! Lice! Flies! Pestilence! Boils! Hail! Locusts! Darkness! Slaying of the Firstborn!

It is traditional to spill a drop of wine for each plague as it is spoken in unison. The cup is consumed after the wine blessing.

The leader of the Seder fulfills his duty to mention the unleavened bread, the bitter herbs, and the Passover sacrifice.

Maror – Eating of the Bitter Herbs

The *matzah* is dipped into the bitter herbs and is eaten. As the first of the four



questions reminds us, the *matzah* is the unleavened bread that the children of Israel carried with them, for they departed Egypt in such great haste that they did not have time to add leaven to their dough so that their bread could rise (Exodus 12:39). The second question reminds us that the bitter herbs refer to our bitter hard labor in bondage to Pharaoh (Exodus 1:12-24).

Korech – Eating of the Charoseth

The *Charoseth* symbolizes the mortar the children of Israel used to make the bricks as they toiled under Pharaoh's



Photo by Carly Hennigen



harsh taskmasters. It is eaten with *matzah*.

In order to settle a controversy about how the

Passover is to be eaten, a famous sage, Rabbi Hillel, began the tradition of the “Hillel sandwich,” which today is made by eating the *maror* and the *charoseth* together between two pieces of *matzah*. It is also said that this combination of bitter and sweet reminds us that God's promise can bring joy in the midst of sorrow.

Shulchan Orech – The Set Table

The Passover meal can now be served. Eat, tell stories and enjoy!

Tzaphun – Eating of the Afikomen

Traditionally, during dinner the children are seeking the hidden *Afikomen*. The finder brings it to the leader, who must “redeem” it with a gift of money. Although the exact meaning of the word “Afikomen” has been lost, it is thought to mean “dessert,” as it is the last food eaten at



the Passover. But “Afikomen” also means, “He who comes.” It was the unleavened bread that Messiah consumed before the cup of redemption over which He spoke the words, “*This is my body, which is given for you; do this in remembrance of me*” (Luke 22:19b).

Ha-Geulah – Third Cup: The Cup of Redemption

The wine blessing is offered and the cup is consumed. This cup is the cup over which Messiah also spoke the words, “*This cup is the new covenant in My blood, which is shed for you*” (Luke 22:20b).

It is fitting at this time to speak more about the *Zorah* (shank bone of the lamb), *Beitzah* (hardboiled egg) and the empty seat that is traditionally set for the Prophet Elijah.

Hallel – Fourth Cup: The Cup of Praise

The wine blessing is said and the wine is consumed, remembering the blessings of the Lord and the miracles He has wrought for us and for those who came before us.

Next Year in Jerusalem

The service concludes with the hopeful prayer,

L'shanah habah b'yerushalim!

Next year in Jerusalem!

SEE THE BIBLE THROUGH JEWISH EYES

BY DANIEL GOLDBERG, TH.D., D.D.



Dr. Goldberg serves as International Ministries Representative for Chosen People Ministries and lives in Pineville, North Carolina with his wife, Madeline.

The World's Greatest Sufferer Isaiah 52:13 - 53:12

The description of the Suffering Servant in Isaiah chapters 52 and 53 is one of the most compelling passages in the *Tenach* (Old Testament). This Scripture portion contains five prophetic insights concerning the suffering of the Messiah. The portrayal of Jesus within the Messianic Scriptures (New Testament) shows how He fulfilled Isaiah's prophetic vision.

The Identity of the Suffering Servant

Who is the Suffering Servant in Isaiah 52:13-53:12? The Jewish community, almost universally, considered this passage a Messianic prediction until Rashi (1040-1105), the esteemed medieval French rabbi, introduced an alternative interpretation. This great teacher, who interpreted the passage as a reference to the sufferings of the nation of Israel as a whole, has influenced Jewish teaching ever since.

Looking at the text and the context, however, demonstrates very clearly that an individual—namely the Messiah—is the reference, since the Servant is differentiated both from the remnant and from the entire nation. Here, the Servant suffers not only on behalf of Israel, His people, but also for the entire human race.

The Fame and Renown of Messiah's Sufferings – Isaiah 52:13 - 53:3

The One described in this prophecy is said to be the “Servant of the Lord” (Isa. 52:13; 53:11). The numerous synonyms indicate the magnitude of His exaltation (Isa. 52:13). Many will be disgusted by His bruised and marred appearance (Isa. 52:14).

There are at least 80 references to Isaiah in the New Testament, and many of these allude to this passage. Philip, the evangelist, did not hesitate to identify Jesus with the fulfillment of Isaiah 53 (see Acts 8:35).

The Purchase of Redemption through Messiah's Sufferings – Isaiah 53:4-6

Messiah did not die for Himself. No sins are connected with His sufferings. He bore the grief and consequences for His people. Through His death, He made atonement for Israel's transgressions and iniquities (Isa. 53:4-6). As our substitute, God allowed the Messiah to be attacked, because God's people wandered off like sheep, so they might experience redemption (Isa. 53:4-6).

This text conveys the great theological concepts of Ransom, Propitiation, Redemption, and Substitution. Messiah's bruising accomplished each of these (Isa. 53:5-10).

The Resignation to Messiah's Sufferings – Isaiah 53:7-9

We read that there was no protest or complaint when Messiah suffered. In fact He was meek and gentle. He did not open His mouth to protest (Isa. 53:7). Amazingly, Jesus the Messiah did not ask for a defense.

The depiction of the trials of Jesus mirrors the suffering of Isaiah's Servant. As the Gospels portray Jesus' trials, Messiah was absolutely submissive throughout His sufferings and thoroughly resigned to all His cruel treatment (Isa. 53:7-9).

The Rewards of Messiah's Sufferings – Isaiah 53:10-12

The Servant pleased the Lord (Isa. 53:10) and will see the fruit of His travail (Isa. 53:11). Because He would justify many and would bear their iniquities, He will receive the “*portion of the great and divide the spoil with the strong*” (Isa. 53:12).

The New Testament indicates Jesus had the privilege of interceding for the transgressors and still does as our great High Priest (Isa. 53:12; Heb. 7:25).

Conclusion

The prophetic insights gleaned from Isaiah 52:13-53:12 point us in one direction—to Jesus the Messiah and the wondrous gift of redemption that God extends to us through His suffering. Have you received that priceless gift?

NEWS BRIEFS



JEWISH MAN FINDS MESSIANIC MENTOR

Staff member Jon Lieberman, representing our Mission at Taylor University's annual student missions conference in Indiana, met a representative of a medical missions organization there. He asked, "Do you know any one who is Jewish?" She responded that she had met a young, Jewish, professional man at a conference in Ohio. Right away, Jon encouraged her to give him a copy of *Isaiah 53 Explained* the next time she saw him. The next week, she did just that, and within a week Jon received an email from Marvin* wanting Jon to "mentor him." During a lengthy phone conversation, Marvin told Jon that he is "excited about starting this spiritual journey." Jon writes, "I know that I will be investing hours and weeks patiently helping him. But isn't that what discipleship is all about?"

FRIENDSHIP LEADS TO NEW LIFE FOR JEWISH MAN IN TORONTO

Anna Bortsova, who serves with the Mission in Toronto, rejoices that Moses,* a Jewish man whom she and her husband, Vladimir, befriended, has become a believer. After having begun attending Chosen People Ministries' congregation, Moses was greatly moved by congregational leader Ben Volman's sermon, "The Way, the Truth and the Life." After the service, the Bortsovs spoke with Moses, who was touched by the clear truth about what Jesus says about Himself. Anna writes, "He could not resist the Holy Spirit and opened his heart. At the age of 70, Moses became a new creature! Praise God with us and pray for Moses' growth!"



A TALE OF TWO SHLOMOS

Chris and Margaret Herud, who serve with Chosen People Ministries' hospitality ministry in New Zealand, received a call from Shlomo,* a religious Israeli, seeking accommodations for the Sabbath. He also asked if he could bring a travelling companion, another Shlomo,* from the United States—quieter, polite, and a deep thinker. Chris had made some challah bread, a Sabbath

tradition, which created quite a positive impression! Although Israeli Shlomo did not participate much in the dinner discussion, Chris was able to give an English version of *Isaiah 53 Explained* to USA Shlomo. He said he was very touched and that he would read it. Please pray that the seeds that were planted will bear fruit in both Shlomos' lives.

THERE CAN BE NO DOUBT

Brooklyn Messianic Congregational Leader, Rich Flashman, had the great privilege of baptizing Shmuel,* the Jewish Israeli soldier who gave his life to Yeshua (Jesus) earlier this year. After Shmuel's baptism service, Rich took him, his cousin, and Shmuel's unbelieving brother, Joey,* out for a meal. Over dinner, the Lord opened the door of Joey's heart as Rich shared the Gospel with him. At one point in the conversation Rich asked, "Have you read Isaiah 53?" Joey replied that he had. Rich then asked, "Who do you think the prophet was speaking about?" Joey said, "There can be no doubt, it's Jesus." Please pray the Holy Spirit will press the truth and the incomparable value of the Gospel onto Joey's heart.



VOLUNTEER OUTREACH LEADS TO GOSPEL WITNESS TO JEWISH MAN

Neal and Kim Surasky, who lead Chosen People Ministries' Messianic congregation in northern Virginia, recently led a congregational outreach at a local homeless shelter. There they were blessed to pray with a number of people to rededicate their lives to God. That same day, they also met Joshua,* a Jewish seeker who had recently moved into the area, and was volunteering there. Neal and Kim were able to spend some time with him. After some conversation, Joshua asked Neal to pray for him, gave him his contact information and said that he would like to visit the congregation. Please pray that God will continue to open his heart to the Gospel.



*names have been changed

MESSIANIC RESOURCES

PLAN A PASSOVER MEAL AT YOUR HOME THIS YEAR! DISCOVER CHOSEN PEOPLE MINISTRIES' TOOLS TO HELP YOU SHOW MESSIAH IN THE PASSOVER TO YOUR FAMILY!



Our special **Passover Set** from Israel has a Seder Plate, *Matzah Tash*, *Kiddush Cup*, Messianic Haggadah and Leader's Manual. The *Matzah Tash*, or matzah cover, is a pouch with three compartments, each hold a piece of *matzah* (unleavened bread). It is a vivid illustration of the unity of God's nature. The Seder Plate helps tell the story of the Exodus and points to our Messiah. The *Kiddush Cup* (five inches tall) symbolizes the blood of the sacrificed paschal lamb, or the Lamb of God. It is filled four times during the Passover meal as the story of God's redeeming work among His people, the people of Israel, unfolds.

Items also available for individual purchase.

Complete Passover Set (5 piece) [5027] • \$64.95^{US}

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Shalom Brooklyn (New York City) is a whirlwind of in-depth training, engaging evangelism, and Jewish cultural excursions.



For more information visit www.chosenpeople.com/shortterm, call 212-223-2252, or email: opportunities@chosenpeople.com



SAVE THE DATE
Memorial Day
Weekend



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Please remember Chosen People Ministries in your will. "I will bless those who bless you." (Genesis 12:3)



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Printed in the USA