

Four Lenten Studies Series D

"The Passover"

by
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Leading the four Lenten Studies

THANK YOU

Thank you for being a small group leader for this Lenten series.

THE GROUP LEADER

The leader should be a facilitator. This means that he/she should make it possible for things to be organised and happen. The leader should not necessarily do everything but should delegate responsibility. It is particularly a good idea for the leader not to be personally responsible for the domestic arrangements but to give this responsibility to an assistant.

PROMOTE DISCUSSION

The leader's main job in the group discussion time is to get people talking. It is not to provide all the answers. A leader's skill is in making people feel at ease, appreciated and in gently drawing people into discussion. Leaders need to treat all questions seriously and with respect so that people will be encouraged to share because no question or opinion is considered too stupid or antagonistic to be appreciated.

The purposes of a man's heart are deep waters, but a man of understanding draws them out. (Proverbs 20:5)

PREPARING THE VENUE

A venue should be comfortable and non-threatening. Chairs should usually be placed in a circle for discussion. Avoid having chairs behind each other if possible as it encourages those sitting in them to be less involved.

Some people also take the phone off the hook or switch them off to avoid distractions.

THE FIRST MEETING

People will come to the first meeting with some apprehension, particularly if they are unfamiliar with Christianity or church. They will also bring with them all sorts of fears and preconceptions of what Christianity and church are about. The first meeting is the ideal time to shatter people's negative preconceptions and put them at their ease. For this reason, ensure the venue is welcoming and looks good. Consider using soft indirect lighting and having background music as people arrive. Surprise people with excellence and how "normal" things are.

BREAKING THE ICE

Warm up activities at the start of a home group meeting can be anything that will help people relax, smile and get to know each other. It can be as basic as a chat over a cup of coffee.

WHAT SHOULD PEOPLE BRING?

Ask people to bring their Bibles (provide some for those who may not have one).

TIMELINESS

There is no spiritual merit in meetings being long drawn out marathons. People will tire of them if they are. Be disciplined with time and let people go home at a civilised hour.

Before people go home, the meeting should have a definite ending e.g. a concluding prayer.

PRAYER

All prayers prayed by leaders before or after a meeting should be simple, sincere, relevant to what has been discussed and short. Such prayers will not intimidate people and will encourage them to believe that they too might soon be able to pray in such a way.

DOING THE STUDIES

Encourage members of the group to take turns in reading the readings out loud to the group (checking with them first privately that they are willing and able to do so).

Be familiar with the teaching sections so that you don't necessarily have to read them verbatim but can paraphrase them easily in your own words.

Because these studies are based on a real Jewish Passover festival, please read through each session beforehand so you (or your host) can prepare the items for enacting each section of the Passover. Note too that the leader will need to give the explanation for each step of the passover meal (given in the notes) before carrying it out.

God bless your ministry
Nick Hawkes

The Passover (Seder)

Session 1) Lament

Preparation:

- 1) Have wine or grape juice ready to pour into a glass for each person.
- 2) A bowl and a towel to allow the washing of hands.
- 4) A hard-boiled egg, chopped into pieces
- 3) A plate of parsley and bowl of salty water

Welcome people

Introduce by saying:

Three great religious feasts dominated the Jewish year. They were the Feast of Pentecost, the Feast of Tabernacles and the Passover Feast (Deut 16:16). The greatest of these was the Passover Feast (also called Feast of Unleavened Bread) and every Jewish male living within 20 miles of Jerusalem was expected to attend. Certainly, it was the wish of every Jewish person in any part of the world to attend the Passover at least once in Jerusalem. This was the feast which embodied the very identity of a Jew. It is significant that Jesus began to get the first stirrings of his true identity during his first visit to the Passover feast when he was twelve years of age (Luke 2:41-52). It is certainly significant that Jesus chose to end his ministry with the Passover feast. The Passover, in some way, embodied Jesus' very ministry.

In the next four sessions, we will join in the Jewish custom of celebrating the Passover much as would be celebrated in a normal home like the one you are probably meeting in right now. As we do, we will see how this event prefigures Jesus' ministry in a remarkably prophetic way and helps us understand it.

Each of the four sessions will look at a quarter of the Passover ceremony. Each quarter is characterised by the ceremonial drinking of a cup of wine which symbolises a key promise of God to his people. The first of these "I will" promises of God is: "*I will bring you out from under the burdens*" (Ex 6:6).

Preparation

Explain that a Jewish host would check that the door was locked so that they would not be disturbed. (At this point, you might also ask people to take the phone off the hook or turn off mobiles.)

Pray

Leader says:

"*Shalom*" (peace)

Explain that the leader then prays the *Kiddush* (a blessing of the feast). Do so.

Dear Father, bless us all as we learn the meaning of the Passover together. Give us the wisdom to understand what it teaches us about the ministry of your Son Jesus.
Amen.

Drink

Pour a cup of wine (or grape-juice) for each person but ask them not to drink it yet.

Explain:

This cup of wine is the cup of Kiddush which is symbolic of the first of four "I will" promises of God: "*I will bring you out from under the burdens?*" (Ex 6:6)

God's promise to bring his people "*out from under the burdens*" refers to the burden (or yolk) of physical slavery. However, there is more that enslaves people today than physical slavery. What bad things threaten to enslave you spiritually, physically and emotionally? Spend a time of quiet deciding on what two of the most significant of these might be in your life.

Conclude with a brief prayer asking God to see our burdens and to bring us out from under them.

Invite everyone to drink their wine together.

Ceremonial washing of hands/cleansing

Explain:

A ceremonial washing hands by the leader follows. This is an act of cleansing in which the leader of the feast washed himself of sin and set himself aside for God's use. Let's do the same, making ourselves clean of sin by praying a prayer of repentance:

Invite someone in the group to pray a prayer of repentance on behalf of all in the group, perhaps using the following prayer:

Father, you have called us by name to be your children.
You have rescued us from meaninglessness to live your purpose.
Forgive us, dear Father, for not living that purpose,
for choosing the darkness rather than your light;
for lacking the courage to be known by your name;
for speaking words that wound rather than words that heal;
for conditional love that cannot be relied on;
for being small in hope and vision
for the silence of fear and the weakness of conformity;
for not growing our love of you,
Together in this place, we invite you to see us as we are.
In the safety of your love, we come to you
to seek your forgiveness. Amen.

Afterwards, invite everyone to dip their hands into a bowl of water to symbolise being cleansed of sin and being set apart for holy use.

A question:

Explain:

At this point in the Passover meal, a son asks the question "Father, how is this night different from all other nights?"

(You might like to ask a "son" in your group to ask this question.)

Then go on to explain:

The Jewish Passover festival is held once a year in the spring of the Northern Hemisphere to celebrate a time when the Jewish people were spared God's wrath which 'passed over' them to cause the death of the first born in each family of the Egyptians who had enslaved and brutally oppressed the Jews about two thousand years before the birth of Jesus. Because of this, Pharaoh let the Jews go free and

Moses led them for forty years through the desert until they settled in the country we now know as Israel.

Read:

The account of the first Passover from Exodus 12:1-13.

Discuss:

Discuss the passage that has been read from Ex 12:1-13.

- What do you notice?
- What is its significance?
- What can it teach us?

Leader's notes:

Ensure that the following has been covered:

- Every family was to be responsible for itself. This wasn't something a priest or pastor could do for the people.
- The people had to put their faith in God to the test and do what God said. They had to get ready and do practical things. They had to believe God and put their faith into action by getting ready.
- Whilst all the Jewish people were far from perfect and deserved God's judgement, they had to believe that the blood of a lamb "without defect" would cause the judgement of God to "pass over" them.
- They had to believe that God really wanted his righteous judgement to pass over them and not destroy them.
- They had to get ready to leave what they were familiar with so they could move quickly.
- They had to act now. There was no time to allow yeast to gradually prove the bread. It had to be eaten unleaven¹. People also had to be dressed to leave at a moments notice.

Ask:

- What sins do we need to be spared the consequences of?
- What do we lament and grieve over in our society and in our personal lives?
- Have we gone to God with these things ...and if so, what is God saying?
- Do you believe that God will "*bring you out from under the burdens*"?
- What holds you back from traveling on with God right now?

Parsley and salt water

The leader goes on to explain:

The first Passover was a time of tears and hardship in which people looked for new beginnings, a new start and a new hope. This is remembered in the Passover meals by:

- 1) eating a piece of egg (signifying new beginnings)
- 2) eating parsley dipped in salt water. (The parsley represents new growth that can be celebrated despite the tears of the past.)

Invite everyone to take a piece of egg and eat it—reminding them that they are a 'new creation' in Christ (1 Cor 5:17)

Next, invite people to dip a piece of parsley into the salt water and eat it—reminding them that no past grief can hold them back from new beginnings in Christ.

Conclusion:

Conclude by saying:

It is okay for us to lament and be true and honest before God about the things on our heart. Jesus did.

¹Unleaven means "without yeast".

Read:

“Jesus wept.” (Jn 11:35)

Jesus said:

“O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing.” (Lk 13:34)

Remind people that:

Jesus is that lamb of God who comes to rescue us and give us hope. Let me read from the Bible:

“The Son of Man (Jesus) came to seek and to save what was lost.” (Lk 19:10)

“The next day John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world!” (Jn 1:29)

Close with prayer

The Passover (Seder)

Session 2) The promise

Preparation:

- 1) Have 3 pieces of bread (perhaps use 3 small bread rolls) on three plates covered with a tea towel.
- 2) Have wine or grape juice ready to pour into a glass for each person.
- 3) A small bowl of horseradish sauce

Welcome people

Explain:

Begin by saying:

This section of the Passover feast is characterised by another cup of wine which represents another of God's promises. It is the promise that whatever the burdens are that are the consequence of our sins, God will bring us out from under them. The promise is literally: "*I will deliver you from bondage*" (Ex 6:6). It is a wonderful promise.

A praise (*hallel*) psalm:

Continue the Passover meal by reading Psalm 113. Explain that:

Psalm 113 is the first of what was known as the *hallel* psalms to be read at the Passover meal. The *hallel* psalms all began with "praise", i.e. hallelujah. The "hallelujah" (*hallel*) psalms that referred to God's faithfulness to his people during their flight from Egypt were Psalms 113-118 and Psalm 136.

Read Psalm 113 together:

*Praise the Lord.
Praise, O servants of the Lord,
Praise the name of the Lord.
Let the name of the Lord be praised
both now and forevermore.
From the rising of the sun
to the place where it sets
the name of the Lord is to be praised.*

*The Lord is exalted over all the nations,
His glory above the heavens.
Who is like the Lord our God,
the One who sits enthroned on high,
who stoops down to look
on the heavens and the earth?*

*He raises the poor from the dust
and lifts up the needy from the ash heap;
He sits them with princes of their people.
He settles the barren woman in her home
as a happy mother of children.
Praise the Lord.*

Discuss:

What impacts you from psalm 113... and what does it teach?

Enact the bread ritual:

Uncover 3 pieces of bread. Hold up the central one and say the “berakah”:

Blessed are you, Lord our God, King of the Universe who brings forth bread from the earth.

Break the central piece of bread and then eat just a little piece of it. Explain that:

This broken half eaten piece of bread is known as the “bread of affliction”. It represents the bread they ate whilst they were slaves. No slave ate a whole loaf, only a broken crust.

Explain that the following was also traditionally said:

This is the bread of affliction which our forefathers ate in the land of Egypt.

Whoever is hungry, let him come and eat. Whoever is in need, let him come and keep the Passover with us.

Keep the second piece of bread so it is ready to eat later, but then organise for the third piece of bread (the *aphikomen*), to be hidden by someone in the group.

Go on to explain that:

The first Passover was a time when they had to be ready to leave. There was no time to bake bread with yeast in it as they could not afford the time to wait for the yeast to rise. They therefore ate bread without yeast, known as the *matzah* bread.

Lifting up the third piece of bread, the leader says:

This bread is symbolic of God's provision of food (manna and quails) for the Hebrew people as they journeyed in the desert towards their promised land. Our God is a God who provides for his people even though we are surrounded by hardship and bitterness.

The leader blesses the bread

Lord, we celebrate your provision for us. Bless, we pray, this bread, that we might understand what it represents in your provision for us and the miracle of life that enabled it to be made. Bless us too as we eat it and are sustained by it.

Invite everyone to dip their bread into the bitter herbs (horseradish sauce) to remind them of God's provision for them and their escape from times of bitter imprisonment.

The leader explains:

The hidden bread is symbolic of the promised Messiah whom the people were seeking. This Messiah would lead his people back to God and establish God's kingdom. This was because we had broken the old covenant with God and that what we now needed was a new everlasting covenant with God (Jer 31:31-34). Above all, we needed a Messiah to make this possible.

Read:

Set the context for the passage by saying:

Jesus has just fed the 5,000, slipped away from the crowd who are still looking for him in Capernaum when all of a sudden, he turns up with his disciples on the other side of the lake. The crowd who have been chasing him are amazed at how he got there and ask how he managed it. Jesus, however, addresses their motive for chasing him around. Their motive was self-gratification in the form of getting

another free feed or seeing another great miracle.

Read: Jn 6:26-40

Discuss:

Say:

This passage forces each of us to ask ourselves “What is my staple diet? What do I feed my soul on more than anything else?”

Discuss:

1. Where do you and I invest our energies? In what ways do we invest our energies in the wrong place and work for the food that is temporary and which spoils rather than the “*food that endures to eternal life*” (v.27)?
2. When Jesus is asked what it is that God requires of them (v.28), what is his reply, and what does it mean?
3. What is the crowd's response to this? Who is it that the crowd want Jesus to compete with in terms of providing a spectacular sign?
4. How does Jesus correct them and what is the significance of Jesus' correction? (Leader's note: Jesus said it was not Moses who gave the ancient Hebrew people bread from heaven when they were traveling in the wilderness but God the Father. The implication is clear. God the Father is still providing bread from heaven, but this time it is bread that lasts for eternity, and this bread is Jesus.)
5. What is the significance of Jesus using the imagery of bread? (Leader's note: Bread was the basic food of people at that time. People could not live without it.)
6. What does Jesus claim about himself, and what is its relevance to us? (Leader's note: Faith in Jesus provides the spiritual sustenance which results in being raised up by Jesus on the last day to live eternally with God.)

Drink:

Second cup of wine (the cup of *haffadah*) is poured. Explain that this cup of wine represents God's promise: “*I will deliver you from bondage*” (Ex 6:6). Say that the promise that God will deliver people from the bondage of their sins hovers over the Passover meal.

Drink the cup of wine.

Conclude:

Explain that at this point, the hidden *matzah* is retrieved (*afikomen*). Ask someone to find the hidden bread. Go on to explain:

Finding the hidden bread looked to the hope that the Messiah would be found. The joy we have as Christians is that we know that we have found the Messiah, Jesus. We have found the Messiah who came to deliver us from the “*bondage*” of our sins, who says to us, “*I am the bread of life*”.

Close with a prayer of thanks to God for Jesus, the bread of life.

The Passover (Seder)

Session 3) Rescued

Preparation:

- 1) A bowl of fruit and nut mixture
- 2) Some pieces of lamb on the end of toothpicks
- 3) Have wine or grape juice ready to pour into a glass for each person.

Welcome people

Explain:

The promise of God that identifies this section of the Passover meal also comes from Exodus 6:6. It is the promise "*I will redeem you*". This presents the idea of God redeeming his people (as slaves would be redeemed so that they obtained freedom, or as an object was bought back from a pawnbrokers). In this case, it celebrated God's promise to redeem his people from the clutches of both slavery and the people's own sinfulness which God's judgement needed to pass over.

At this point in the Passover meal, the *charosheth*² (a mixture of fruit and nuts) was eaten to remind everyone of the times of hardship that God needed to rescue them from.

Dried fruit and nuts are eaten.

This *charosheth* was traditionally mixed with wine to make a paste to represent the mortar the Hebrew people had to make to build buildings for the people who had enslaved them. Explain that the shadow of the reality of intense human suffering was the backdrop of the Passover meal upon which God acted to bring hope. Nothing represents that hope more than the promise of God celebrated by drinking the third cup of wine of the Passover meal "*I will redeem you*" (Ex 6:6).

Invite everyone to eat some of the fruit and nut mixture.

Explain:

How would God redeem his people?

God was bringing his righteous judgement against humankind in the land of Egypt thousands of years ago. This judgement was not just aimed at the Egyptians who had enslaved and oppressed the Hebrew people, it was aimed at everyone in Egypt including his Hebrew people who themselves were far from perfect. The only thing that set the Hebrews apart was that they possessed a particular provision from God. God had said through Moses that if they obeyed him and sprinkled the blood of a perfect lamb on their door posts, this would stop the judgement of God coming on them that would cause the death of the firstborn in the household of the Egyptians. Thereafter, the sacrifice of a lamb was always synonymous with taking away the sins of the people so that they could celebrate life with God.

We now understand the significance of John the Baptist describing Jesus as "*the*

²This has also be called (or spelt) *horoset*.

Lamb of God who takes away the sin of the world" (Jn 1:29). The blood of a lamb, a perfect lamb without defect, was the price that had to be paid for God's righteous judgement to pass over them without consequence. The Hebrew people had to put their faith in the effectiveness of that lamb's blood.

The coming of Jesus as a sacrificial lamb who would take the blame for our sins was prophesied 700 years earlier by the Old Testament prophet Isaiah.

Read:

Read Isaiah 53:2-9.

Discuss:

What does this Old Testament prophecy tell us about Jesus?

Eat the lamb together:

In grateful memory of the Lamb of God who took our sins away, invite everyone to share together in eating the lamb provided.

Read:

Introduce the reading by saying:

At the last supper (a Passover meal), Jesus predicts his death and links his death with the Passover sacrifice. Jesus equates himself with the Passover lamb whose sacrificial blood meant that the judgment of God passed over God's people and did not harm them.

Read Mt 26:17-19, 26-28.

Hallel psalms:

At this point in the Passover meal, more of the *hallel* psalms were sung (the praise psalms concerning the flight from slavery in Egypt). The Psalms sung were Psalms 114-118 and Psalm 136. However, in our case we will simply read a section from Ps 118 beginning at verse 13.

Read Ps 118:13-15,19-24.

Sing:

Explain that Jesus would probably have sung this *hallel* psalm when he celebrated the Passover with his disciples before he was arrested and crucified. Why not sing with him: Sing the old chorus "*This is the day*" (Ps 118:24).

Read:

Now let us read how the Lamb of God died to redeem us from our sins:

Read Luke 23:33-49.

Discuss:

- 1) What evidence is there that every evil seemed to be arrayed against Jesus at the time of Jesus' crucifixion? Do you think this is significant?
- 2) What was the great irony of verse 35?
(Leader's note: Just when people thought he couldn't even save himself, he was saving the whole of humankind from the consequences of their sin.)

- 3) In what way are the two criminals representative of the choice that faces everyone one of us today?
- 4) What was the significance of the curtain separating the Holy of Holies from the priests being ripped at this stage?
(Leader's note: The Holy of Holies was considered to embody God's very presence in the temple. It was so holy that only the High Priest was allowed to enter into it once a year on the Day of Atonement when he sprinkled the blood of a lamb (or a young goat) to symbolically pay for the sins of the people. The ripping of the curtain indicated that the barrier between God and the people had been ripped open because Jesus, the true sacrificial lamb, had paid the price for our sins which would otherwise disbar us from the presence of a holy God.)
- 5) What do you suspect the significance was of the response of people to this event and the death of Jesus?

Drink:

Explain:

A third cup of wine is drunk at this point in the Passover meal. This signifies God's promise to his people "*I will redeem you*" (Ex 6:6). Now we know that God has redeemed us (by coming to us as Jesus to die on the cross and shed his blood for us) we can look at this wine as Jesus taught to look at it in Matthew 26:27-28, as being his blood shed for us.

Conclude:

Conclude with a brief prayer.

The Passover (Seder)

Session 4) Adopted

Preparation:

1) Have wine or grape juice ready to pour into a glass for each person.

Welcome people

Welcome people to the last section of the Passover meal.

Introduce and reflection:

Begin by inviting people to be quiet and to ponder the deepest aches, needs and desires of their soul. (Stress that we are not talking about job, cars and money but the deepest needs of their hearts.)

Allow a time of quiet before continuing:

Psychologists tell us that the deepest cravings and needs of our heart are the need to be loved and the need to be significant. There is nothing worse than being excluded from love, or not being accorded significance and meaning. This would be particularly tragic if you felt disbarred from the perfect love and the most significant meaning that is to be found in God, for this would be an eternal state.

Tonight is all about the God of the universe looking at you, looking at us, and saying: *"I will take you for my people"* (Ex 6:7). It is the most wonderful promise of all and it is this promise that is celebrated by drinking the final cup of wine in the Passover meal.

Teach and explain:

God is righteous. God has rightness. God sets the standards for what is right. The Bible says that there is no righteousness outside God. *"There is no one righteous, not even one"* (Rom 3:10).

The one thing that makes it possible for a perfectly holy God to adopt us without compromising his standards of holiness is that we are made righteous – and the one who makes us righteous is Jesus. The Bible says:

"God made him who had no sin to be sin for us, so that in him we might become the righteousness of God" (2 Cor 5:21).

"For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God" (1 Pet 3:18).

No wonder the Apostle Paul wrote: *"Christ, our Passover lamb, has been sacrificed"* (1 Cor 5:7).

It is also no wonder those in heaven are reported to sing in the final book of the Bible (Revelation): *"Worthy is the Lamb, who was slain to receive power and wealth and wisdom and strength and honour and glory and praise!"* (Rev 5:12).

It is Jesus that makes you right and sets you right when it was quite beyond us to do this for ourselves.

You might ask, how do we lay hold of this gift of righteousness that Jesus has won for us? The Bible makes it clear that we do this by putting our faith in Jesus. It

says in the book of Romans: “*This righteousness from God comes through faith in Jesus Christ to all who believe*” (Rom 3:22).

The most vital thing in life is therefore to make that response of faith in Jesus.

Read:

Read Romans 3:20-28.

Discuss:

- 1) What does “no one will be declared righteous ...by observing the law” mean?
(Leader's note: The law was the moral and religious requirements that defined what Godly holiness was. This law was given by Moses, particularly in the first 5 books of the Bible which are sometimes called the “Books of the Law.” What this means today is that none of us can ever be truly righteous by doing good works and behaving rightly as we can never be right or holy enough to earn acceptance by God on our own merit. Isaiah 64:6 says that “*our righteous acts are like filthy rags*” compared to God's holiness.)
- 2) How was our righteousness won?
- 3) How do we access God's righteousness?

Summarise by saying:

If we have faith in Christ's death for us on our behalf, our righteousness comes from Christ. If we are in Christ this way, then something wonderful happens when God looks at us. For when we are in Christ, when God looks at you, he doesn't see failure and sinfulness, he simply sees the holiness of his son. Christ's death on the cross on our behalf makes us right. That's the good news which is the Christian gospel. That's how God made it possible for us to be adopted as his children.

The Apostle Paul talks about us being adopted by God as his children. He says, “*He has predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will...*” (Eph 1:5)

Read:

Read Romans 8:1-4,12-17

Ponder and discuss:

- 1) Ponder quietly for a moment: Is there anything in your nature that causes you to feel condemned before a holy God? In what way do you feel your nature to be “*weakened*” (v.3) so it can't meet the righteous requirements of God's law?
- 2) Do you feel more like a slave to fear when you consider God ...or do you feel more like a joyful child of God who cries to God *Abba* (meaning Daddy)?

(Allow a time of quiet before continuing)
- 3) How did God make you meet the “righteous requirements of the law” (v.4)?
Or, to put it another way, how did God condemn our condemnation? (v.1).
- 4) What are we heirs of?

The great hallel:

Psalm 136, known as the great hallel, is sung at the Passover meal at this stage. I invite

you to follow selections from this psalm and say the response together "*His love endures forever*" in praise and response to a God who says to us, "*I will take you for my people*".

Psalm 136, (the Great Hallel)

Give thanks to the Lord, for he is good.
(response) "*His love endures forever.*"
Give thanks to the God of gods.
(response) "*His love endures forever.*"
Give thanks to the Lord of lords:
(response) "*His love endures forever.*"
to him who alone does great wonders,
(response) "*His love endures forever.*"
who by his understanding made the heavens,
(response) "*His love endures forever.*"
who spread out the earth upon the waters,
(response) "*His love endures forever.*"
to him who struck down the firstborn of Egypt
(response) "*His love endures forever.*"
and brought Israel out from among them
(response) "*His love endures forever.*"
with a mighty hand and an outstretched arm;
(response) "*His love endures forever.*"
to him who divided the Red Sea asunder
(response) "*His love endures forever.*"
and brought Israel through the midst of it,
(response) "*His love endures forever.*"
to the One who remembered us in our low estate
(response) "*His love endures forever.*"
and freed us from our enemies,
(response) "*His love endures forever.*"
and who gives food to every creature.
(response) "*His love endures forever.*"
Give thanks to the God of heaven.
(response) "*His love endures forever.*"

Drink:

The fourth cup (the cup of blessing) is poured and drunk to celebrate God's promise, "*I will take you for my people*" (Ex 6:7).

Conclusion:

Conclude by reading:

"But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under the law, that we might receive the full rights of sons. Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, 'Abba, Father'. So you are no longer a slave, but a son; and since you are a son, God has made you also an heir." (Gal 4:4-7)

"I will take you for my people" (Ex 6:7).

Close in a brief prayer.