

Last Things



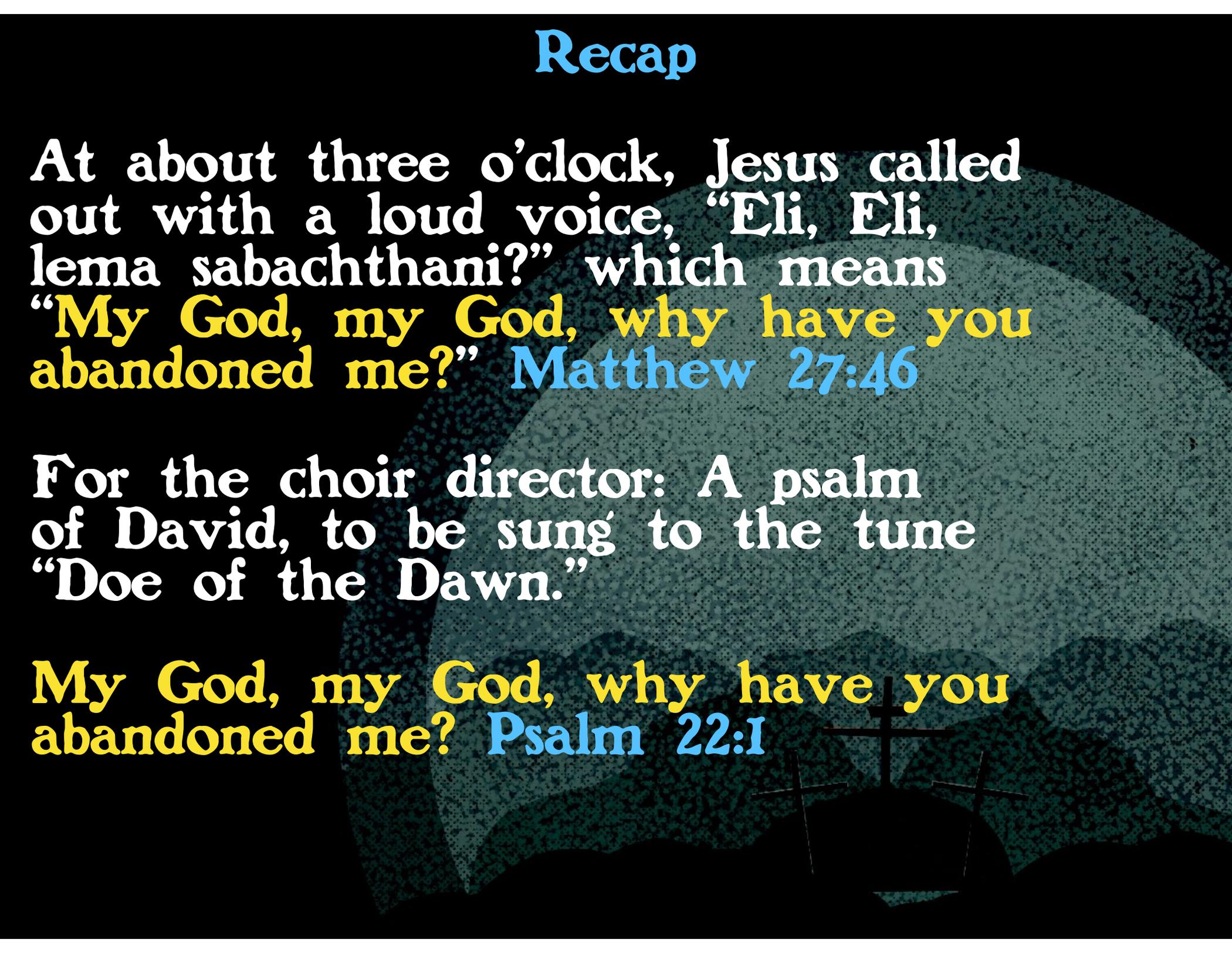
The Fourth Cup

Recap

At about three o'clock, Jesus called out with a loud voice, "Eli, Eli, lema sabachthani?" which means "My God, my God, why have you abandoned me?" Matthew 27:46

For the choir director: A psalm of David, to be sung to the tune "Doe of the Dawn."

My God, my God, why have you abandoned me? Psalm 22:1

The background of the slide features a dark, atmospheric landscape with rolling hills. In the lower right foreground, three crosses are visible on a hill, set against a dark sky. The overall color palette is dark with shades of blue and green, creating a somber and reflective mood.

Recap

My enemies surround me like a pack of dogs; an evil gang closes in on me. They have pierced my hands and feet. I can count all my bones. My enemies stare at me and gloat. They divide my garments among themselves and throw dice for my clothing. vs 16-18



Recap

Yet it seems that the speaker is innocent. The singer does not protest innocence per se, but there is no hint of confession of sin or repentance in this psalm as there is in others. **The psalm depicts the suffering of the faithful innocent** – one who can expect salvation from God based on the character of God as revealed in the past.

Kathy Maxwell

Jesus also did many other things. If they were all written down, I suppose the whole world could not contain the books that would be written. **John 21:24-25**

A Rabbi's Quest to Show Christians the Jewishness of Jesus, Chana Thompson Shor

today there is an unprecedented openness in the Christian community to studying Judaism and the Jewish roots of Christianity. **Understanding more about Jesus the Jew is a way for Christians to deepen their faith and gain a greater understanding of their roots.**
Rabbi Evan Moffic

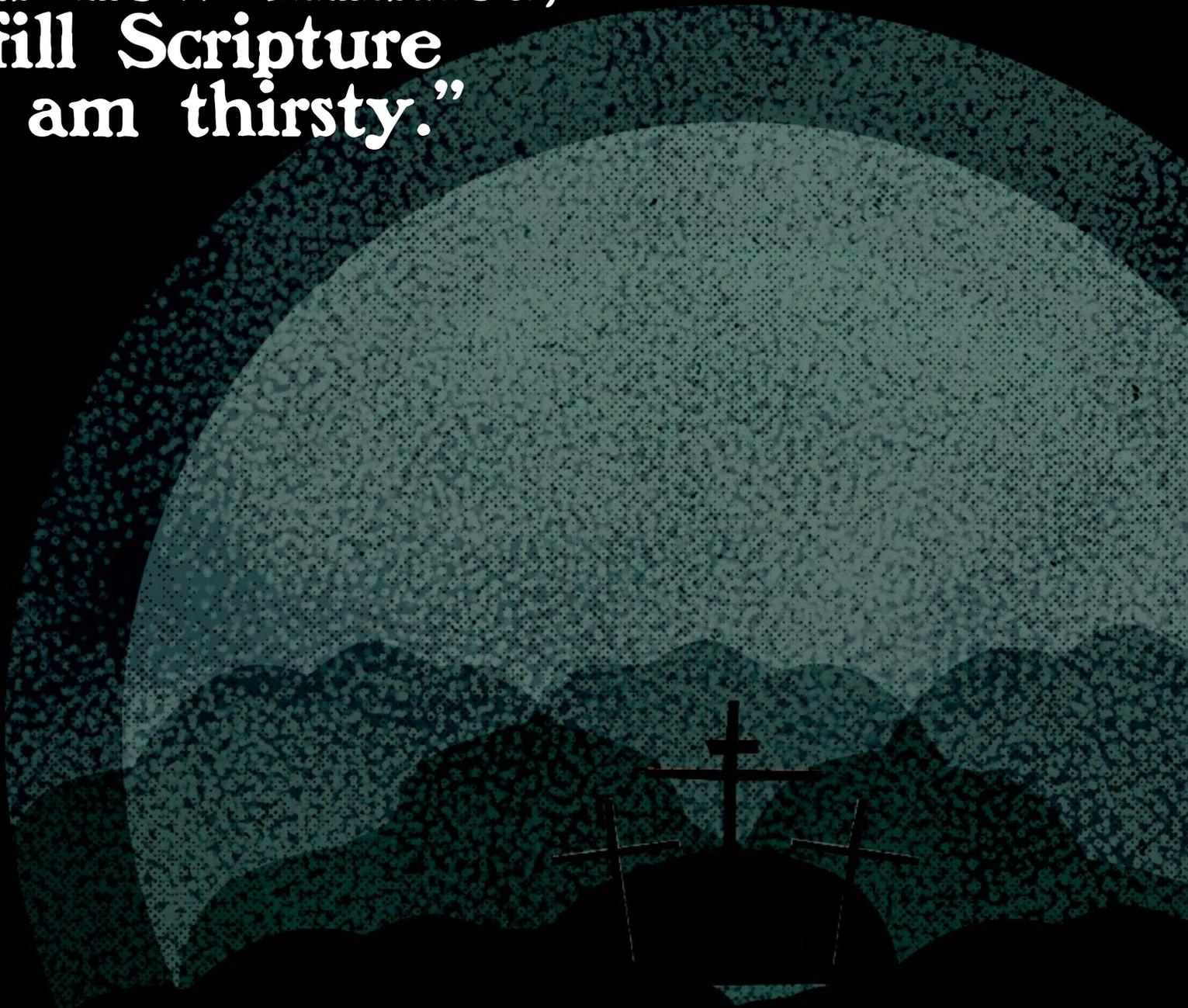
A Rabbi's Quest to Show Christians the Jewishness of Jesus, Chana Thompson Shor

If you want to know Jesus better, **you need to know more about Judaism**, the faith he practiced and believed.

the Torah is not just for Jews. **It is for all people**, and I want to share its wisdom, and that of Jewish tradition, with those who seek to enrich their own faith with it. Learning should transcend our communal boundaries and can enrich each of our communities.

Jesus knew that his mission was now finished, and to fulfill Scripture he said, "I am thirsty."

John 19:28



fulfill Scripture...

My strength has dried up like sunbaked clay. **My tongue sticks to the roof of my mouth.** You have laid me in the dust and left me for dead. **Psalm 22:15**

But instead, they give me poison for food; **they offer me sour wine for my thirst.** **Psalm 69:21**



The word **Seder** is a Hebrew word meaning "order." It refers to the ritual presentation of **Passover**, or more specifically the reading and acting out of the Haggadah (the Exodus text). The typical seder consists of fourteen (sometimes fifteen) parts. Today these are done in identical order almost without exception.

Jesus sent Peter and John ahead and said, "Go and prepare the **Passover meal**, so we can eat it together." **Luke 22:8**

The Four Cups (I Will...)

“Therefore, say to the Israelites: ‘I am the Lord, and **I will bring you out** from under the yoke of the Egyptians. **I will free you** from being slaves to them, and **I will redeem** you with an outstretched arm and with mighty acts of judgment. **I will take you as my own people,** and **I will be your God.** Then you will know that I am the Lord your God, who brought you out from under the yoke of the Egyptians.” **Exodus 6:6-7**

The Four Cups

1st Cup—Cup of Sanctification

“I will bring you out”

2nd Cup—Cup of Deliverance or
Thanks Giving

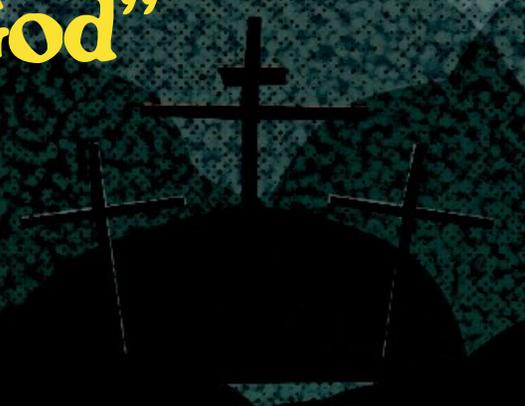
“I will free you”

3rd Cup—Cup of Redemption

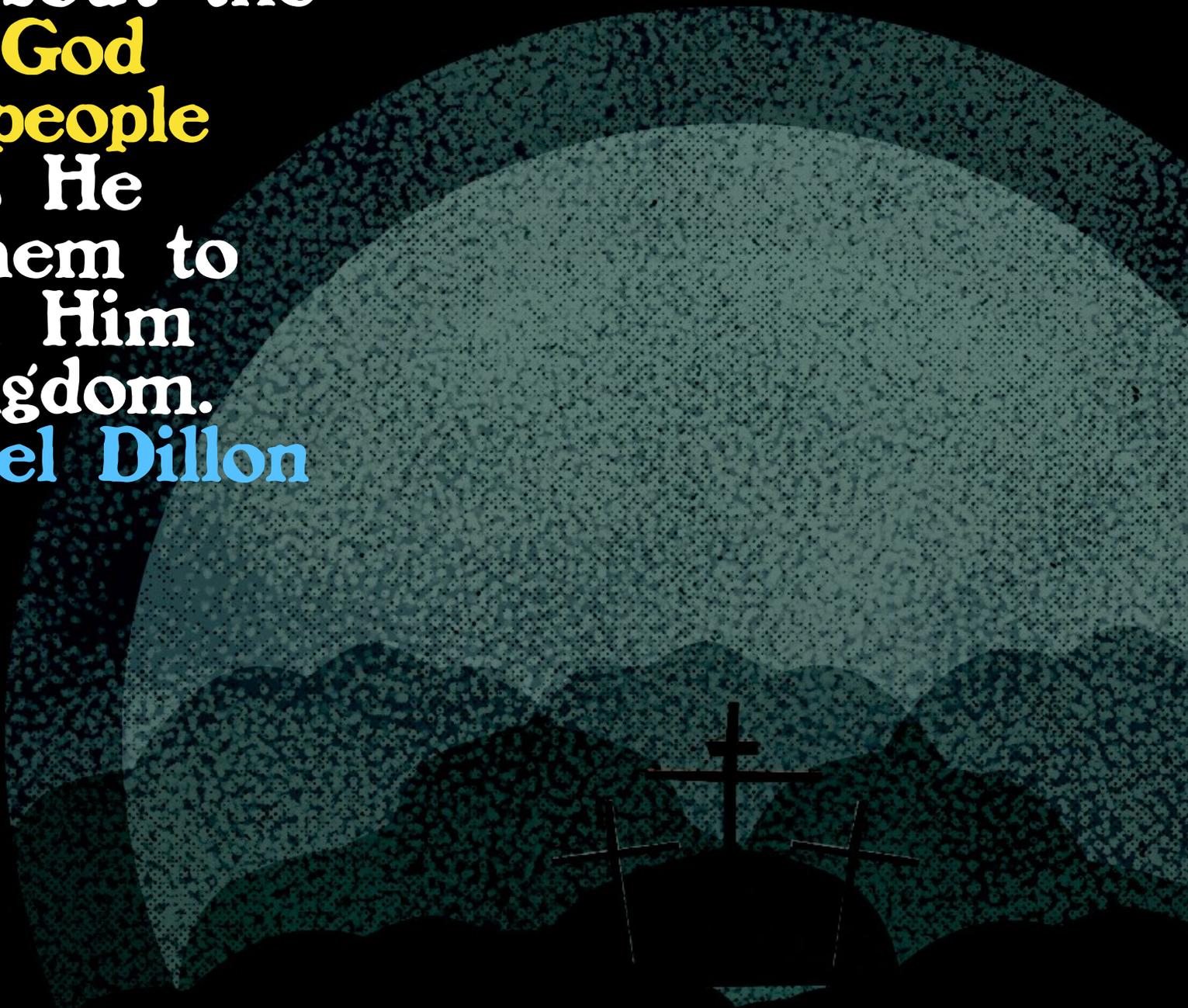
“I will redeem”

4th Cup—Cup of Completion or Hallel

“I will be your God”



These four cups
teach us about the
four steps God
takes His people
through as He
prepares them to
dwell with Him
in His Kingdom.
Rabbi Reuel Dillon



Then he took a cup, and when he had given thanks, he gave it to them, and they all drank from it. **Mark 14:23**

“This is my **blood of the covenant**, which is poured out for many,” he said to them. **“Truly I tell you, I will not drink again from the fruit of the vine until that day when I drink it new in the kingdom of God.”** When they had sung a hymn, they went out to the Mount of Olives. **vs 24-26**

Barech: Grace after Meals (13th Step)

The third cup of wine is poured, and birkat ha-mazon (Grace after Meals) is recited. This is similar to the grace that would be said on any Shabbat, but with the special insertion for Passover. At the end, a blessing is said over the third cup and it is drunk.

In the same way, **after the supper** he took **the cup**, saying, "**This cup** is the **new covenant** in my blood, which is poured out for you." **Luke 22:20**

3rd Cup – Cup of Redemption
"I will redeem"



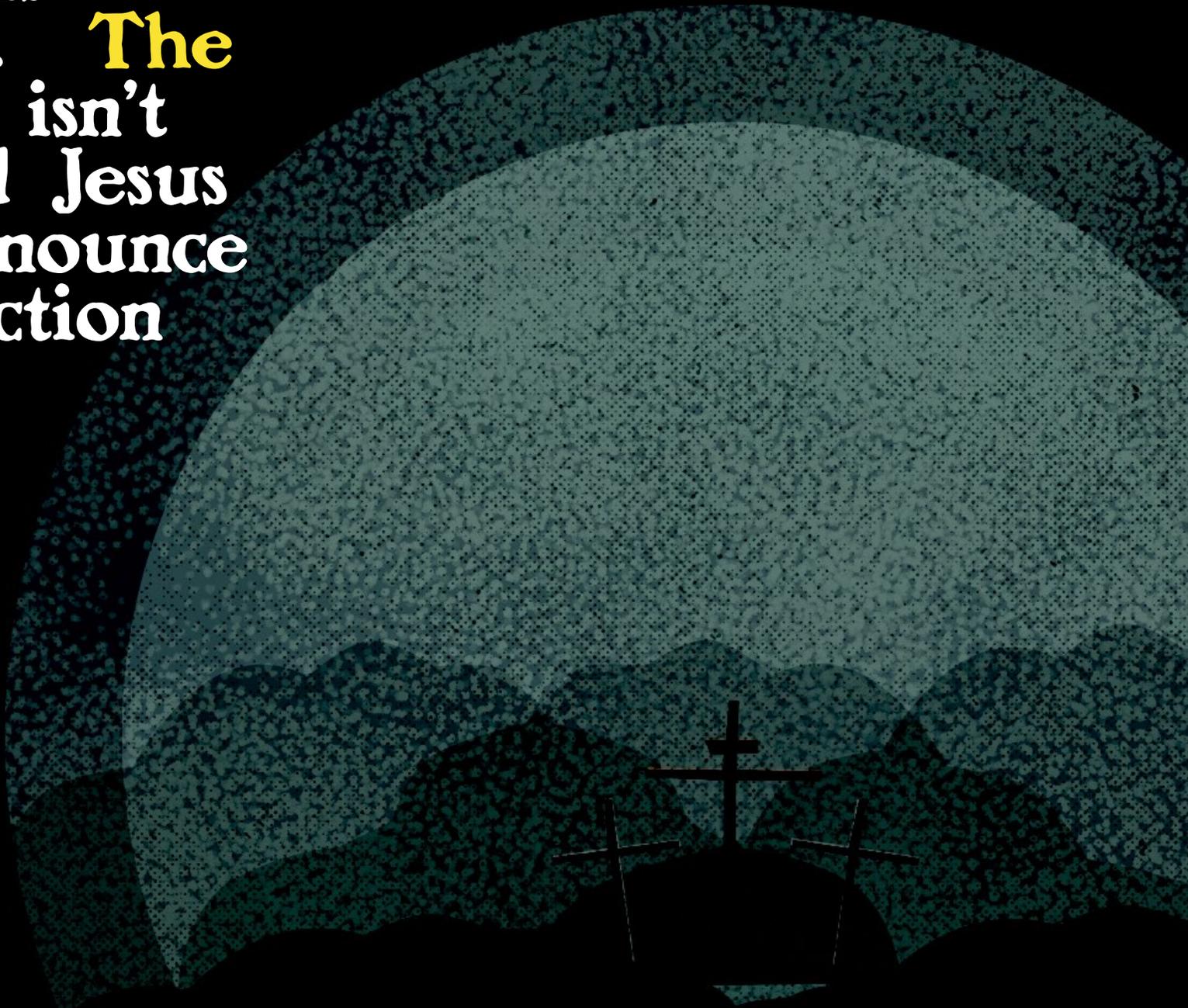
Hallel: Praises (14th Step)

The standard group of psalms that make up a full Hallel are recited at this point. A blessing is recited over the last cup of wine and it is drunk.

When they had **sung a hymn**, they went out to the Mount of Olives. **Matthew 26:30**



The Passover ceremony is incomplete. **The fourth cup** isn't poured and Jesus doesn't pronounce the benediction



Part of the problem is that we do not understand the Passover imagery which Jesus was using. Jesus and the apostles had just come from eating their Passover meal, during which time they would have drunk deeply from **three cups of wine**. At that time, the table would usually share one, large, communal cup. The custom was that when the cup came to the place you were reclining, you must drink from it as deeply as you could, before passing it on to the next person at the table. **Before you could "let this cup pass" you had drink deeply from it.**

If it was emptied, it would be filled again before being passed on. Often, at the bottom of the cup, there were bitter dregs from the wine. If you were the person to empty the cup, you must drink the bitter dregs as well, before you “let this cup pass.” So when Jesus prays, “Let this cup pass from me,” He is not saying, “I don’t want to drink it,” but is rather praying, “Let me drink of it as deeply as I possibly can before I pass it on to humanity. **Let me empty it. Let me drain it. Let me drink all of it, even the bitter dregs at the bottom of the cup.**”

Going a little farther, he fell with his face to the ground and prayed, "My Father, if it is possible, **may this cup** be taken from me. Yet not as I will, but as you will." **Matthew 26:39**

He went away a second time and prayed, "My Father, if it is not possible **for this cup** to be taken away unless I drink it, may your will be done." **vs 42**

When he came back, he again found them sleeping, because their eyes were heavy. So he left them and went away once more and prayed the third time, **saying the same thing.** **vs 43-44**

In Matthew 26:39, in place of the Greek word *parerchomai*, the Ginsburg Hebrew New Testament contains **the Hebrew word abar, which means “to pass through.”** This is crucial word in the account of the Passover (cf. Exodus 12:12, 23). In that account, the Lord “**passed over**” (Heb. *pesach*), the houses of the Israelites which had blood of the lamb on the doorpost, but He “**passed through**” (Heb. *abar*) the houses of the Egyptians which did not.

It appears that when Jesus prayed to let this cup pass, **He used the word abar.** He was not praying to escape the pain and suffering, and have it pass over (pesach) Him, but was praying to take it on fully, to experience the pain, death, and suffering.

In the first Passover those who obeyed had death pass over their homes, but the lamb had death pass through it. The lamb bore death so that the home was spared

Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, **“I am thirsty.”** A jar of **wine vinegar (sour wine)** was there, so they soaked a sponge in it, put the sponge on a stalk of the **hyssop plant**, and lifted it to Jesus’ lips. When he had received the drink, Jesus said, **“It is finished.”** With that, he bowed his head and gave up his spirit.

John 19:28-30

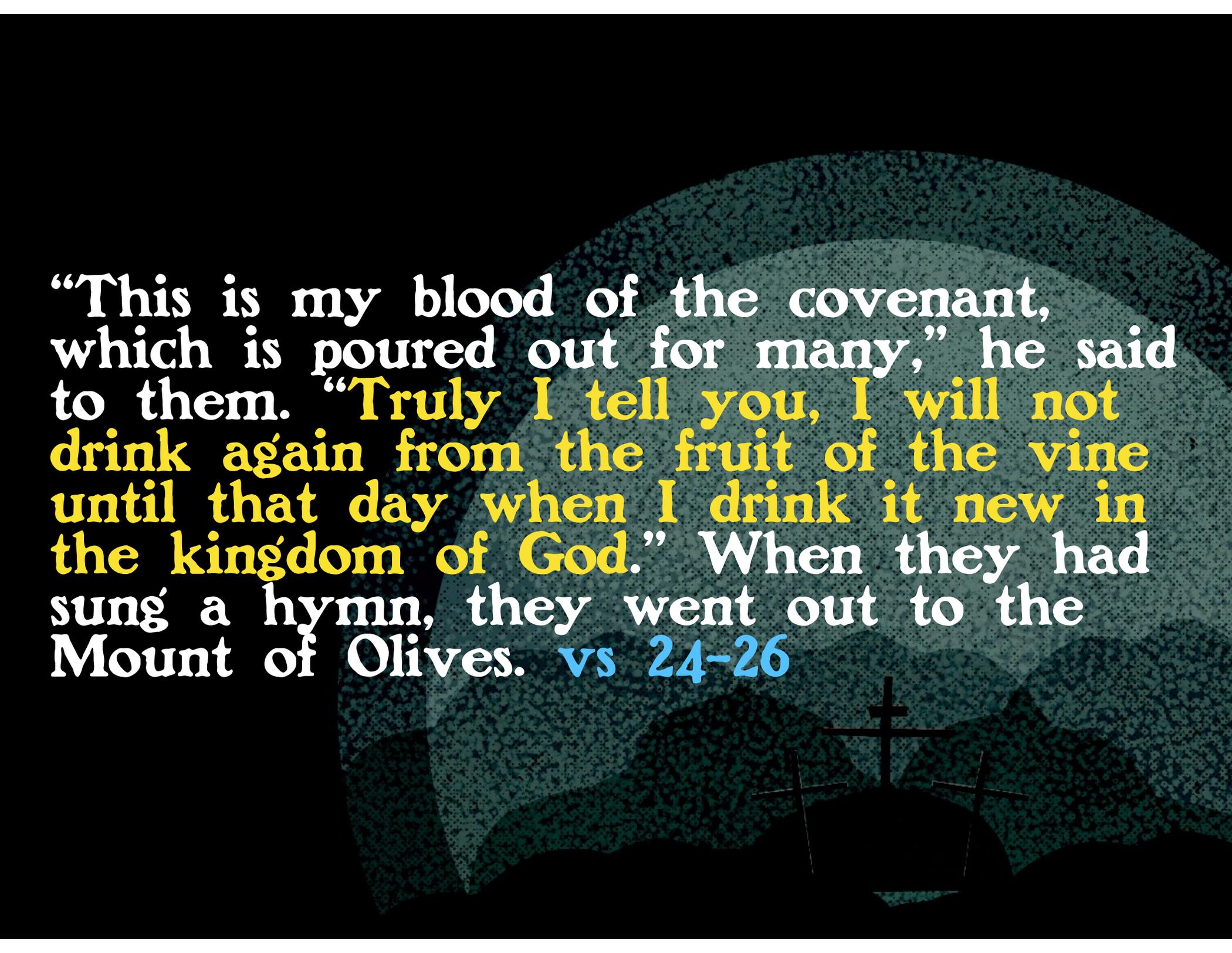
4th Cup – Cup of Completion or Hallel/restoration, **“I will be your God”**

Hyssop is also used symbolically in the Bible. When the **Israelites marked their doorposts with lamb's blood** in order for the angel of death to pass over them, God instructed them to use a bunch of hyssop as a "paintbrush" (Exodus 12:22). This was probably because hyssop was sturdy and could withstand the brushing, but it also likely signified that God was marking His people as "pure" and not targets of the judgment God was about to deal out to the Egyptians.

David also mentions hyssop in Psalm 51:7: "**Cleanse me with hyssop**, and I will be clean; wash me, and I will be whiter than snow."

The events of Christ's crucifixion becomes transformed in understanding them in context of completion of the Passover meal

Jesus drank the fourth cup because **that was the plan from the beginning**. In the garden God enacted the plan of redemption for all of humanity



“This is my blood of the covenant, which is poured out for many,” he said to them. **“Truly I tell you, I will not drink again from the fruit of the vine until that day when I drink it new in the kingdom of God.”** When they had sung a hymn, they went out to the Mount of Olives. **vs 24-26**

This man (Jesus) was handed over to you **by God's deliberate plan and foreknowledge**; and you, with the help of wicked men, put him to death by nailing him to the cross. **Acts 2:23**

For you know that it was not with perishable things such as silver or gold that you were redeemed from the **empty way of life** handed down to you from your ancestors, but with the precious blood of Christ, **a lamb without blemish or defect**. Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God. **1 Peter 1:18-19, 21**