

Passover Song



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by Steve Barwick

In Matthew chapter 26 we find the following brief account of the Last Supper:

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

Mat 26:27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

Mat 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

Mat 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Mat 26:30 And when they had sung an hymn, they went out into the mount of Olives.

Christ and the disciples partook of the first Holy Communion that evening. And after they finished, they “sung an hymn.” That fact is often overlooked by many Bible students.

Imagine that. The Lord Jesus *sang* after that first communion service, along with His disciples. But *what* did He sing with them?

Most commentators and scholars agree that in Jewish culture, the so-called “Great Hallel” (i.e., Great Praise) Psalms were sung by the faithful on every Passover.

These consist of **Psalms 113-118** -- six Psalms of praise to Yahveh our heavenly Father, for His everlasting mercy and goodness towards us, and how that mercy and grace was manifested to us in Christ’s death and resurrection.

Some commentators say that in olden times, Psalms 113 through 114 were sung by the congregation at the *beginning* of the Passover celebration, and Psalms 115 through 118 were sung by the congregation at the *end* of the Passover celebration.

But what were these six Psalms of praise about?

Well, you can study them for yourself. (And of course, you *should*, with understanding.)

They don’t require any difficult interpretation, if you’re at all familiar with your Bible. But the bottom line is that our Lord and Savior prepared for the darkness of the cross on that evening before He Would give His life for our sins, by singing of the enduring loving-kindness of Yahveh our heavenly Father.

For this Passover, let’s take a quick look at the very *first* of these six Psalms. You can study the rest of them on your own. As it’s written:

Psa 113:1 Praise ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

All praise belongs to our heavenly Father, for the goodness, mercy and grace He’s bestowed upon us, through Christ Jesus our Lord and Savior. As His servants, whom He blesses richly with wisdom and understanding, He deserves our praise.

Psa 113:2 Blessed be the name of the LORD from this time forth and for evermore.

And so His name is blessed by those who love Him. And so it will be forever.

Psa 113:3 From the rising of the sun unto the going down of the same the LORD'S name is to be praised.

Amen, and amen! The very word “Hallelujah” means “praise ye Yahveh.”

Psa 113:4 The LORD is high above all nations, and his glory above the heavens.

Psa 113:5 Who is like unto the LORD our God, who dwelleth on high,

Psa 113:6 Who humbleth himself to behold the things that are in heaven, and in the earth!

These three verses are a comparison/contrast.

Yahveh is the Most High God (verse 4). He's the Self-Existent One, which is precisely what His name "Yahveh" means, as you can see by checking out the all-caps title "LORD" in your Strong's Concordance (H-3068).

H3068

יהוה

yehôvâh

yeh-ho-vaw'

From H1961; **(the) *self Existent*** or eternal; *Jehovah*, Jewish national name of God: - Jehovah, the Lord. Compare H3050, H3069.

As such, there is none like unto Him (verse 5), for there is none who can keep their own soul alive by their own means. He is far above us, in every way imaginable.

Yet, as verses five and six above tells us, though He inhabits the highest realm of heaven, He *humbled Himself* (i.e., stooped, or, made Himself lower) to cast His eyes onto this earth.

Yes, as it's written in Psalm 8:5, "*For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.*"

Which is to say, He became flesh man in the person of Jesus Christ.

He was God, incarnate, who stooped from His most lofty position in the heavens to come to this earth in a flesh body, so He could see as we see...walk as we walk...live as we live. He experienced the flesh exactly as we experience it.

Only, unlike us, He did it *perfectly*, for His great plan was to become the once-and-for-all-times sacrifice for the sins of many -- the final Passover Lamb, prepared of God.

And what did His great sacrifice on that cross do for us?

Psa 113:7 He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;

Psa 113:8 That he may set him with princes, even with the princes of his people.

The dust and the dunghill are both symbolic of Satan's degraded state-of-being. That old adversary has had all of us, at one time or another, in his filthy clutches. Maybe only for just a moment. But we have all fallen short of the glory of the Lord, which is Christ.

But by giving His life on that cross, our Lord and Savior raised us out of that dust and dung...and seats us with princes, meaning that by coming to this old earth and giving His life for our sins, He made all who serve Him, in sincerity and truth, members of His royal (and eternal) family household, in Christ. He's the king. And thanks to Him, we will be seated as princes.

Psa 113:9 He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.

That's the very last verse of the Psalm.

God's elect are to remain barren until our Husband, our Lord and Savior, Jesus Christ, returns at His Second Advent. He's gone on a long journey, and expects us to remain chaste virgins until His return, when the Kingdom Wedding will take place.

As St. Paul once wrote, "*For I am jealous over you with godly jealousy: for I have espoused you to one Husband, that I may present you as a chaste virgin to Christ.*" (2 Corinthians 11:2).

And if we remain barren (meaning, if we refrain from taking on empty spiritual beliefs, church traditions and practices, religious rituals, etc., which are at odds with God and His Word), then at His Second Advent all of the years we spent in barrenness will all be made up to us.

How?

As that last verse of Psalm 113 tells us, we'll become keepers of His family household, "a joyful mother of children," which is to say, spiritually speaking, that during the Millennium we'll help bring multitudes of souls into the eternal family household of God, and nurse them to maturity with God's Word.

That last verse of Psalm 113 should also take your mind directly to Isaiah chapter 54, in which our heavenly Father commands the barren to sing aloud, because they did not bear fruit for the antichrist, but instead waited until the Second Coming of the Lord so they could participate in the great Kingdom Wedding.

As it's written:

Isa 54:1 Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.

Isa 54:2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

Isa 54:3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

In verse one of Isaiah 54 above, we see that while the “barren” did not bear, “the desolate” have borne many children.

This is symbolic of those great multitudes of Christianity who have allowed themselves to be deceived by the Desolator and his tricks.

You might think of “the desolate” as the worldly church system, which, thanks to empty church tradition, has gone far astray from our heavenly Father’s Word.

They might be able to pack a church house full to the rafters on their false holiday of “Easter,” but they’re not doing it for the Lord. Like the Pharisees of old, they’re doing it for earthly gain...earthly prestige...earthly praise...and unwittingly at Satan’s bidding, for [that holiday is an abomination to the Lord.](#)

Yet in verse 2 of Isaiah 54 above, the Lord tells us that “the barren,” who are symbolic of those who remained spiritual virgins to the Lord, and who did not follow after the worldly church system, but instead came out of it, to “*Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes...*”

In other words, our heavenly Father tells His spiritual virgins they’re going be bringing so many souls to the Lord during the Millennium teaching period, after Christ’s Second Advent, that the tent pegs and curtains of the Lord’s house will have to be stretched to the hilt just to hold them all.

And in verse three above we see that this phenomenal family growth even includes the Gentiles, who, through the Gospel, will in great droves be grafted into the Lord’s eternal family household, which is the many-membered Body of Christ.

So there you have that very first “Hallel” Psalm, which exhorts the “servants of the LORD” (i.e., properly translated, “the servants of YHVH”) to praise His name, and then explains *why* we must. He humbled Himself to come to this earth in a tent of flesh, and to give His life for the sins of many.

And ultimately, it will result in an eternal family household, which, as Revelation 7 tells us, will be “*a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues.*”

Praise ye, the LORD, indeed. Praise ye the Lord “from this time forth and for evermore ... From the rising of the sun unto the going down of the same...”

Be sure to read all six of the “Great Hallel” Psalms (i.e., Psalms 113-118) when you get a chance. They’re beautiful in their praise to our heavenly Father, Who is so ever-deserving of our praise.

Happy Passover, everyone!

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