

# CHRIST IN THE PASSOVER



## PASSOVER BACKGROUND

**1 Cor 5:7, “Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.”**

# PASSOVER BACKGROUND

**John 1:29, “Behold, the Lamb of God who takes away the sin of the world!”**





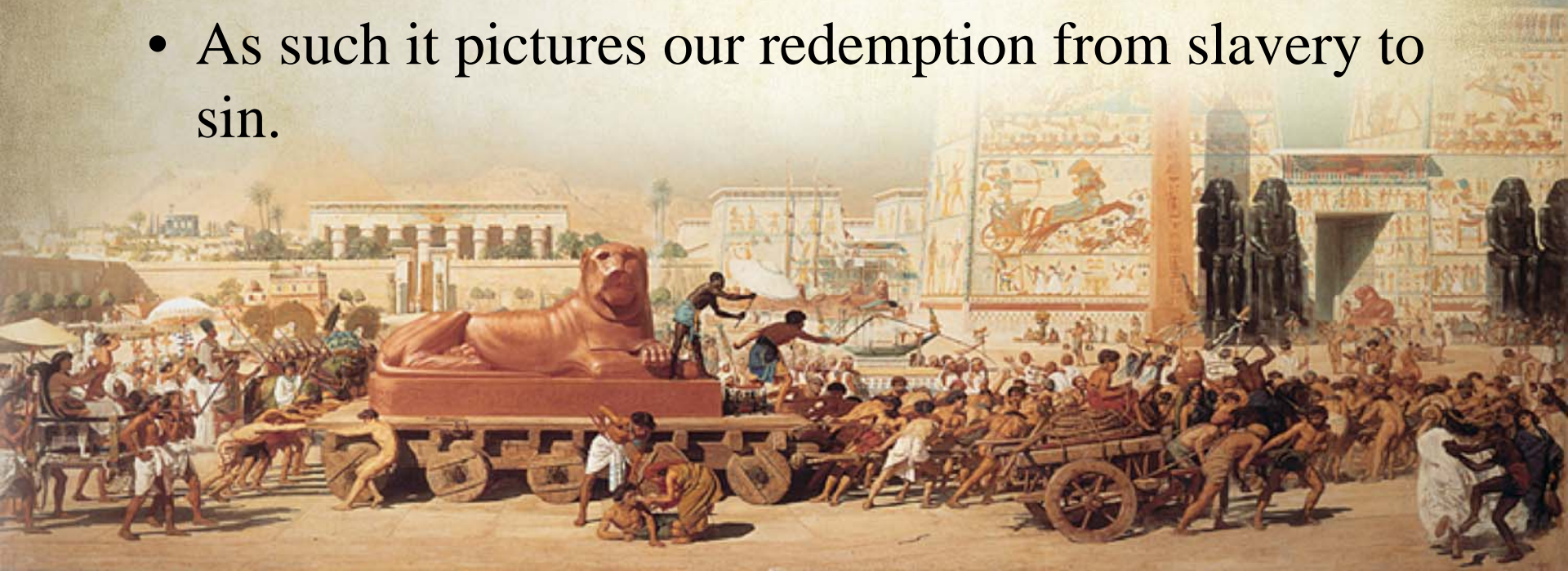
**PASSOVER**  
**BACKGROUND**

מגיד *maggid*

# PASSOVER BACKGROUND

## Old Testament Origins

- The Passover is the Old Testament feast that celebrates and remembers God's redemption of Israel from slavery in Egypt.
- As such it pictures our redemption from slavery to sin.



# PASSOVER BACKGROUND

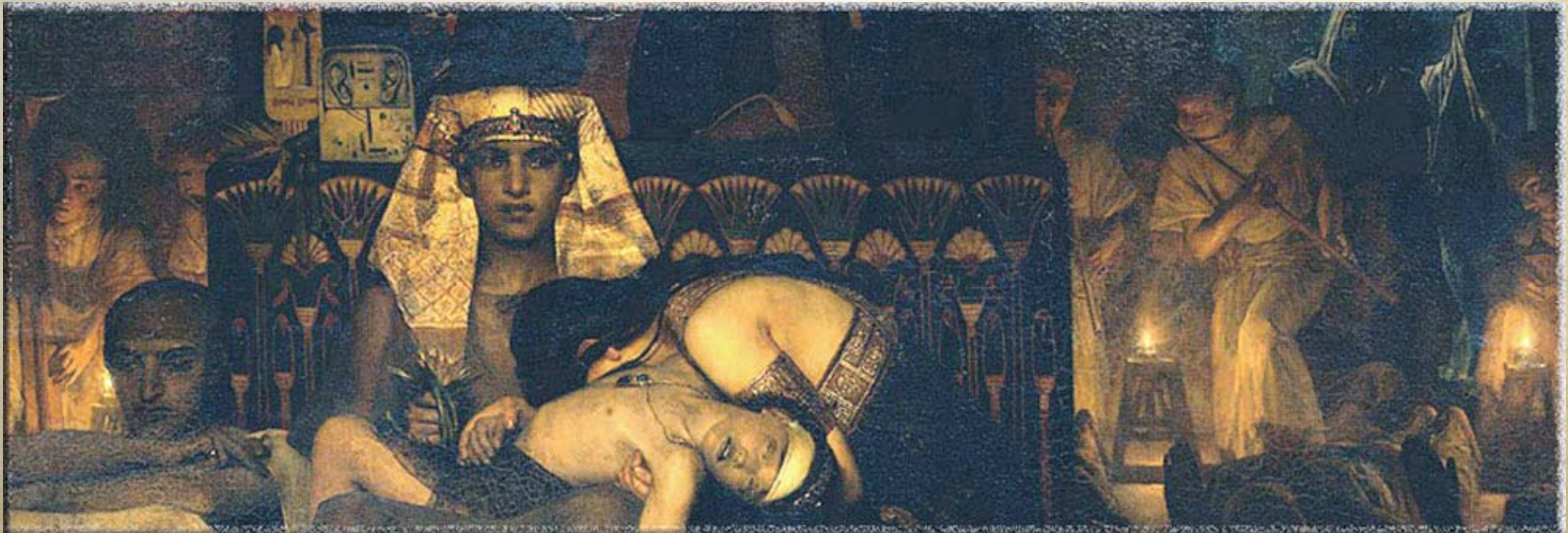
## Old Testament Origin

- The book of Exodus explains how God freed His people from Egypt after 400 years.
- God provided the deliverer; Moses is a picture of Christ our deliverer.
- Because of Egypt's rejection of God, anti-Semitism, and Pharaoh's refusal to release the Israelites, God punished Egypt with ten plagues (Exodus 7–11).

# PASSOVER BACKGROUND

## Old Testament Origin

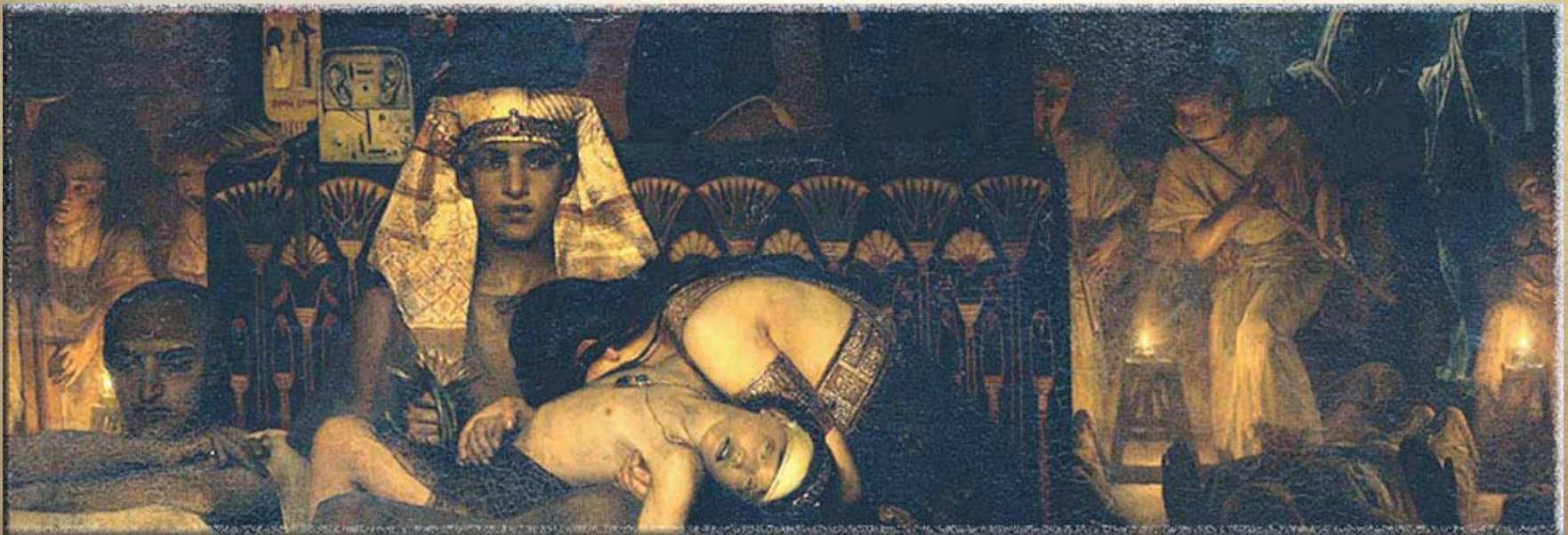
- However, God would not be refused. The plagues intensified to force Pharaoh to the release the Israelites.



# PASSOVER BACKGROUND

## Old Testament Origin

- During the last plague, God warned that all the firstborn in the land of Egypt, including Pharaoh's own firstborn would die.





# PASSOVER BACKGROUND

## Old Testament Origin

- But God, in His grace, provided a way for people to escape the destruction: the blood of a perfect lamb, “without spot or blemish,” could take the place of the firstborn in the family.
- God gave Moses specific instructions to follow the night that God’s punishment passed over the Israelite homes (Exodus 12).



# PASSOVER BACKGROUND

## Old Testament Origin

- The perfect lamb was to be sacrificed.
- The blood was applied to the doorposts and lintels of their dwellings.
- They were to make unleavened bread, and gather bitter herbs.
- The Israelites ate this meal standing up, ready to leave Egypt at any moment.



# PASSOVER BACKGROUND

## Old Testament Origin

- The feast was to be repeated throughout the generations as a memorial forever.
- This celebration is now called the *Passover* (*Pesach*) because God “passed over” the homes marked with the lamb’s blood.
- *Seder* means “set order,” the procedure or agenda for the celebration of Pesach.

# PASSOVER BACKGROUND

## Passover and the Lord's Table

- The Passover was a celebration, remembrance, thanksgiving that also looked forward to the coming of Messiah.
- The Church Age equivalent of the Passover, the Lord's Supper, functions in similar ways for Christians today.



# PASSOVER BACKGROUND

## The Lord's Supper

- The Lord's Supper is a time of remembrance and thanksgiving (Luke 22:19; 1 Corinthians 11:24–25).
- The Lord's Supper is a time for fellowship with God (Romans 5:10; 1 Corinthians 10:16).
- The Lord's Supper is a time for anticipation of Christ's future coming (1 Corinthians 11:26, 28–29).



# PASSOVER BACKGROUND

## Exodus 12:1–2

The feast marked a new year, a new beginning for the Israelites.

## 2 Corinthians 5:17

In Christ, every believer is a new creation; old things and the old life are past.

# PASSOVER BACKGROUND

## Exodus 12:5

A male lamb in its first year was taken into the home on the 10<sup>th</sup> of Nisan. It was closely inspected to see if there were any blemishes. If it was without defect, it was then sacrificed on the 14<sup>th</sup> of Nisan.

## 1 Peter 1:19

Christ entered Jerusalem on 10<sup>th</sup> of Nisan. He was examined by: the Pharisees (Matt. 21–23), Pilate (Matt. 27:11) Herod (Luke 23:8–12), Annas (John 18:12–13), Caiaphas (Matt. 26:57). They could find no fault in Him. Christ is the “lamb without blemish or defect.”

# PASSOVER BACKGROUND

## Exodus 12:6

The “whole community” of God’s people was required to participate in the sacrifice.

## Romans 3:21–26

Accepting Christ’s sacrifice is required for all who want to be part of God’s community.



# PASSOVER BACKGROUND

## Exodus 12:7, 12, 22

The blood of the sacrificed lamb was applied to the doorframe—the lintel and side posts. Because of the covering of blood, the house was spared from the last plague of death.

## John 1:29

Christ shed His blood to save people. A person must apply the blood of the Lamb, “believe Jesus died for their sins,” to be rescued from condemnation. Christ is the Lamb that takes away the sins of the world.

# PASSOVER BACKGROUND

## Exodus 12:46

God commanded Israel not to break any bones of the sacrificed lamb.

## John 19:32–33

To speed up Jesus' death, the Roman soldiers were going to break His legs. However, Jesus was already dead, so His bones remained unbroken.

# PASSOVER BACKGROUND

## Exodus 12:14

The Passover was to be kept as a remembrance forever.

## Luke 22:19

During the Last Supper, Jesus refers to the bread as “My body given for you; do this in remembrance of Me.”



# **THE SYMBOLISM** **of PASSOVER**

**Two events speak of cleansing:**

- ***Chametz*: Cleansing the house of leaven (“positional sanctification”)**
- ***Urechatz*: Washing the hands (“experiential sanctification”)**

***Chametz: Cleansing the house of leaven***  
**(“positional sanctification”)**

- Passover is the first day of the 8-day Feast of Unleavened Bread.
- Removal of all leaven depicts the importance of cleansing from sin prior to worshipping God.

## First Cup and Kiddush (“Sanctification”)

- Before the Seder began, traditionally a woman lit special candles to mark the commencement of this sacred time.
- Immediately after this, the head of the table raised the first cup of wine—the cup of sanctification—and blessed it.



# A PASSOVER SEDER

## Candle Lighting

- A woman or older girl lights the candles, then she reads this blessing: **Blessed are you, O Lord our God, Ruler of the universe, who has set us apart by His word, and in whose name we light the festival lights.**





# A PASSOVER SEDER

## First Cup, the Cup of Sanctification

- Leader holds the glass of wine or juice and says:  
**This is the first of four cups, the cup of sanctification.**
- Everyone lifts his or her cup and reads the blessing together: **Blessed are you, O Lord our God, Ruler of the universe, who creates the fruit of the vine.**

**Blessed are you, Hashem our god, King of the universe, who has sanctified us with His commandments, and has commanded us to remove *chametz*.**



## First Cup and Kiddush (“Sanctification”)

- According to Luke 22:17–18, “After taking the cup, He [Jesus] gave thanks and said, ‘Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes.’”



## First Washing of the Hands (*URCHATZ*) and the Bitter Herbs

- As everyone got ready to partake of the Passover meal, the leader of the Passover washed his hands.
- Then a plate with salted water was passed around into which everyone dipped a piece of lettuce or parsley.
- The salt was a reminder of the tears the Israelites shed during their bondage in Egypt. The green herb was a reminder of a new beginning.

## First Washing of the Hands and the Bitter Herbs

- Jesus went further than the traditional hand washing and taught His disciples about forgiveness and cleansing by washing their feet (John 13:1–17).
- During the remembrance of the Israelites' tears, Judas' betrayal was likely also a bitter experience for Jesus (Mark 14:20).



## The Afikomen

- The leader took three matzo breads and placed them in a special bag with three compartments.
- The middle matzah, called *Afikomen*, was broken and one piece placed back in the matzo bag.
- The other piece was hidden under a pillow.



## The Afikomen

- Today, the matzo breads are pierced and striped because of the way the bread is made.
- Many Jewish Christians today understand the piercing and the stripes to symbolize the piercing of Jesus on the cross and his flogging by the Roman soldiers (John 19:1, 34; Isa. 53:5, “pierced for our transgressions, by His scourging we are healed”).



## The Afikomen

- Today, children look for the hidden piece.
- When a child finds the hidden piece, the leader of the celebration must “rescue” it by paying some money to the child.
- At the end of the meal, when the Passover Seder is complete, the Afikomen in the bag is revealed.

## The Afikomen

- The three matzo breads placed in the one bag point to God's very nature: Three persons in one.
- The breaking of the second bread and hiding it under a pillow symbolize Jesus' sacrifice on the cross and His resurrection from the tomb.
- The hiding of the Afikomen for the duration of the Seder represents Christ being hidden from our view for three days in the tomb.



# A PASSOVER SEDER

## Parsley

- Leader holds up parsley and says: **This parsley represents life, which God gives us.**
- Leader holds up the bowl of salt water and says: **This salt water represents the tears of the Israelites because of the suffering they endured as slaves in Egypt. Blessed are you, O Lord our God, Ruler of the universe, who creates the fruit of the earth.**
- Everyone takes a piece of parsley, dips it in the salt water and eats it.



# A PASSOVER SEDER

## Haggadah, the Four Questions

A child reads the following four questions:

1. **On all other nights we eat bread or matzah. On this night, why do we eat only matzah?**

# A PASSOVER SEDER

## Haggadah, the Four Questions

2. **On all other nights, we eat all kinds of vegetables. On this night, why do we eat only bitter herbs?**
3. **On all other nights, we do not dip our vegetables. On this night, why do we dip them twice?**
4. **On all other nights, we eat sitting or reclining. On this night, why do we eat only reclining?**

# A PASSOVER SEDER

## Haggadah, the Four Questions

- Leader says: **On Passover we eat only matzah, flat bread without yeast, because the Israelites did not have time for their bread dough to rise when they left Egypt.**

**Leaven, or yeast, is a metaphor for the pervasive influence of sin in our lives.**

# A PASSOVER SEDER

## Haggadah, the Four Questions

- The leader holds up the plate with three matzo, takes out the middle piece, breaks it into two, wraps half in a napkin, and says: **This bread of affliction reminds us that Jesus suffered for our sins.**



**Zech 12:10, “. . .then they will look on Me whom they pierced.’ Yes, they will mourn for Him as one mourns for *his* only *son*, and grieve for Him as one grieves for a firstborn.”**

# A PASSOVER SEDER

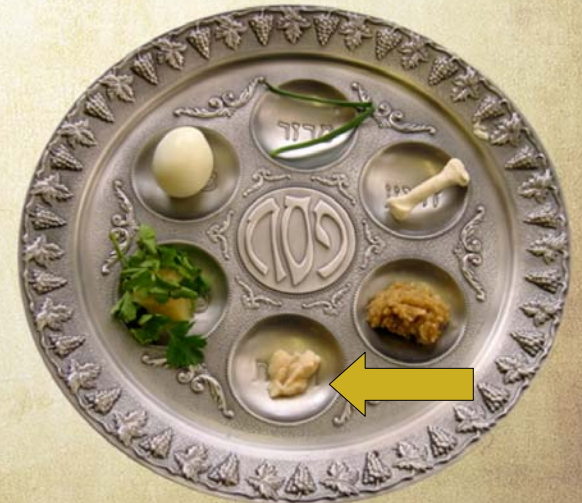
## Haggadah, the Four Questions

- Leader says: **I am going to hide this broken piece of matzah, called the Afikomen, which means “I came.” Later the children will look for it. The one who finds it gets a prize.**
- Children close their eyes while someone hides the *Afikomen*.
- The leader takes a piece of the other half of broken matzah and passes the rest around for everyone to take a piece. All eat.

# A PASSOVER SEDER

## Haggadah, the Four Questions

- Leader says: **On Passover we eat bitter herbs to remember the Israelites' terrible life of slavery in Egypt.**
- Everyone dips the parsley in the salt water. The first dipping.

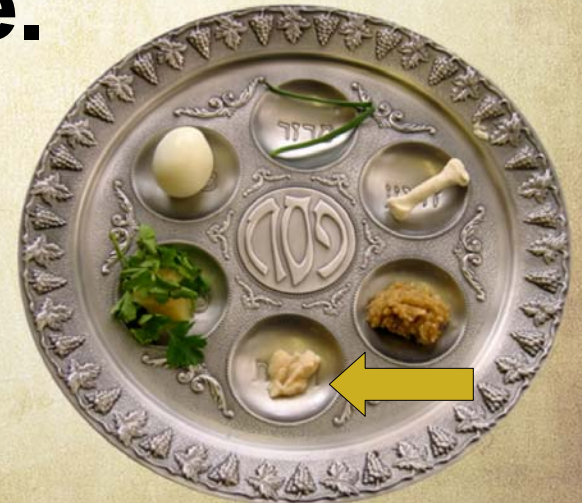




# A PASSOVER SEDER

**Mt 26:20, “When evening had come, He sat down with the twelve.**

**Mt 26:21, “Now as they were eating, He said, “Assuredly, I say to you, one of you will betray Me.””**



# A PASSOVER SEDER

**Mt 26:22, “And they were exceedingly sorrowful, and each of them began to say to Him, ‘Lord, is it I?’”**

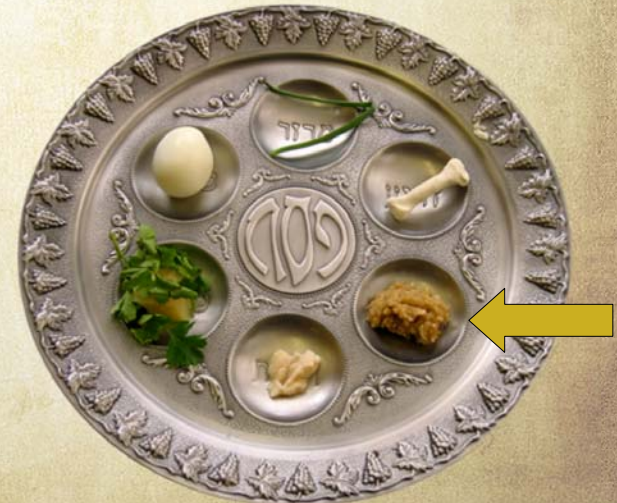
**Mt 26:23, “He answered and said, ‘He who dipped *his* hand with Me in the dish will betray Me.’”**



# A PASSOVER SEDER

## Haggadah, the Four Questions

- Leader says: **On Passover we dip vegetables twice. We have already dipped parsley in salt water to remind us of the Israelites' tears. But we also dip our vegetables in sweet charoset. This reminds us that even in slavery, the Israelites had hope in God.**
- Everyone takes another piece of matzah, scoops charoset onto it, and eats it.



## A PASSOVER SEDER

**Jn 13:24, “Simon Peter therefore motioned to him to ask who it was of whom He spoke.**

**Jn 13:25, “Then, leaning back on Jesus’ breast, he said to Him, ‘Lord, who is it?’**

**Jn 13:26, “Jesus answered, ‘It is he to whom I shall give a piece of bread when I have dipped *it*.’ And having dipped the bread, He gave *it* to Judas Iscariot, *the son* of Simon.”**

# A PASSOVER SEDER

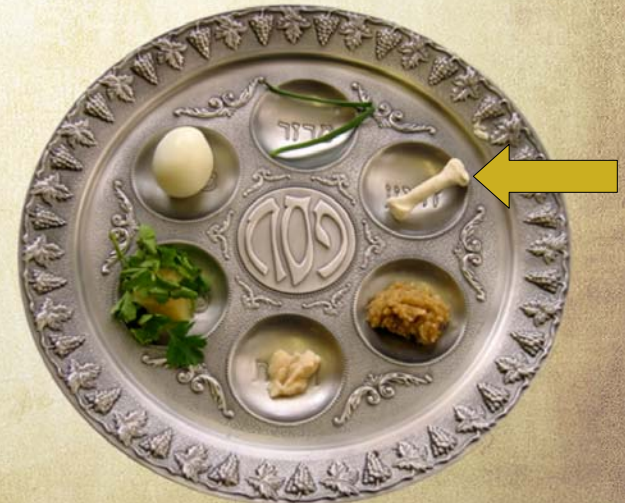
## Haggadah, the Four Questions

- Leader says: **On Passover we recline, or sit comfortably, as free people. In contrast, the Israelites ate the first Passover meal standing, ready to leave any minute.**

# A PASSOVER SEDER

## Passover Lamb

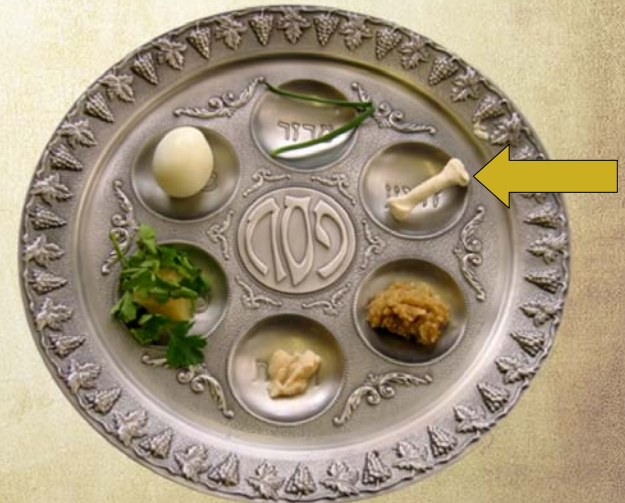
- Leader holds up the roasted lamb shank bone and says: **This bone reminds us of the Passover lamb that was killed.**
- Leader briefly summarizes Exodus 11–12.



# A PASSOVER SEDER

## Passover Lamb

- Leader says: **Jewish people can no longer sacrifice a lamb on Passover because the temple was destroyed. But no one needs to make a sacrifice because Jesus died as the Passover Lamb to take the punishment for our sin.**



# A PASSOVER SEDER

## Passover Lamb

- Leader holds up the betzah (the boiled and roasted egg) and says: **The egg symbolizes mourning and reminds us that the temple was destroyed, a sad event for the Jewish people.**





# A PASSOVER SEDER

## The Passover Story

- Leader summarizes the story of Passover from Exodus 1–7.
- Rabbi Gamaliel, teacher of Rabbi Saul (Paul the Apostle), said that in telling the Passover story one must remember these three things:
  - The matzah (unleavened bread)
  - The maror (bitter herbs)
  - The Pesach (Passover lamb)

## Second Cup and the Haggadah

- The leader took the second cup of wine (the cup of plagues) and blessed it.
- No one drank from it until the Haggadah (“the telling”) was finished.
- The Haggadah refers to the book used to explain the Seder service.



## Second Cup and the Haggadah

- At this point a child asked the four questions and the leader of the ceremony would tell the story of God's redemption in the Exodus.
- Traditionally, the answer had to cover at least three elements of the Passover celebration: (1) The Passover sacrifice, (2) the bitter herbs, and (3) the unleavened bread (matzo).

## Second Cup and the Haggadah

*The Haggadah includes these four questions:*

1. On all nights we may eat either leavened or unleavened bread, but on this night, only unleavened bread. Why is this night different from all other nights?
2. On all other nights, we eat all kinds of herbs, but on this night, we eat bitter herbs. Why is this night different from all other nights?

## Second Cup and the Haggadah

*The Haggadah includes these four questions:*

3. On all other nights, we do not dip our vegetables even one time, but on this night we dip them twice, in salt water and charoset. Why is this night different from all other nights?
4. On all other nights, we eat either sitting or reclining, but on this night, we eat only reclining. Why is this night different from all other nights?

## Second Cup and the Haggadah

- In the Gospel account of the Lord's Supper, the words, "This is my body" are Jesus' re-interpretation of the Passover.
- It is here that the sacrificed lamb and the unleavened bread receive greater meaning: Jesus is the Lamb of God (John 1:29) sacrificed in our place (1 Peter 1:17–21) and he is the Bread of Life that comes down from heaven (John 6: 33–35).

# A PASSOVER SEDER

## The Second Cup, the Cup of Plagues

- Leader says: **Pharaoh refused to let the Israelites go, so God sent ten plagues to change his mind. Now we have the second cup, the cup of plagues. Instead of drinking it, we are going to name the plagues, dip our fingers in our cups, and drop wine or juice on our plates each time a plague is named.**



# A PASSOVER SEDER

## The Second Cup, the Cup of Plagues

- Everyone does so, reading each plague three times:

**1. Blood**

**2. Frogs**

**3. Lice**

**4. Flies**

**5. Cattle Disease**

**6. Boils**

**7. Hail**

**8. Locusts**

**9. Darkness**

**10. Death of  
the Firstborn**





## First Part of the Hallel and the Second Cup

- At the end of the Haggadah, the leader raised the second cup of wine and invited all to sing the first part of the Hallel, which is the recitation of Psalms 113 and 114.
- Then everyone drank the second cup, the cup of plagues.

## **First Part of the Hallel and the Second Cup**

- The New Testament does not give a detailed account of Jesus' last actions, but rather focuses on the New Covenant (1 Corinthians 11:25) and Jesus' sacrifice about to occur.
- Although they might have recited the first part of the Hallel and taken the second cup, it is not registered in the Scriptures.

## Second Hand Washing and Passover Meal

- All washed their hands once again.
- Then the leader took the matzo breads and broke them into pieces.
- The leader dipped the bread into a mixture of bitter herbs and distributed them to the participants.
- The meal was then taken.



## Second Hand Washing, and Passover Meal

- As was traditional in the celebration of the Passover, Jesus dipped a piece of bread; however, he used this moment to indicate who His betrayer would be (John 13:26).



# A PASSOVER SEDER

## Afikomen

- All read: **Blessed are you, O Lord our God, Ruler of the universe, who brings forth bread from the earth.**
- Leader says: **Then Jesus gave some of the matzo to His disciples and said, “This is My body given for you; do this in remembrance of Me.”**
- Leader breaks off a piece of Afikomen and passes it around for everyone to take a piece. All eat.

# A PASSOVER SEDER

## Third Cup, the Cup of Redemption



- Leader says: **Then Jesus took the third cup, the cup of redemption, and said the blessing.**
- All read: **Blessed are you, O Lord our God, Ruler of the universe, who creates the fruit of the vine.**
- Leader says: **Then Jesus said, “This cup is the new covenant in My blood, which is poured out for you.”**
- Everyone drinks.

## **The Grace after Meals and the Third Cup**

- When the meal was finished, no one ate any other food.
- Instead, the leader of the celebration poured a third cup of wine.
- Everyone offered another blessing on the third cup of wine, called the cup of redemption, and drank from this cup.

## The Grace after Meals and the Third Cup

- After the meal, Jesus got up, took a matzah bread, and said, “This is My body given for you; do this in remembrance of Me” (Luke 22:19).





## The Grace after Meals and the Third Cup

- Then he continued with the third cup, blessed it and said, “This is the cup of the new covenant in My blood; do this, whenever you drink it, in remembrance of Me” (1 Corinthians 11:25).



## **The Second Part of the Hallel and the Fourth Cup**

- Once everyone drank the third cup, they recited the second part of the Hallel (praise), which consists of Psalms 115–118.
- No one drank wine between the third cup and the end of the second part of the Hallel.
- At the end of the singing, they drank the fourth cup of wine, called the cup of praise.
- Then the Seder ended.

## The Second Part of the Hallel and the Fourth Cup

- Jesus and the disciples finished the Lord's Supper, and Matthew tells us, "When they had sung a hymn, they went out to the Mount of Olives" (Matthew 26:30).
- The hymn was probably the Hallel.



## **The Second Part of the Hallel and the Fourth Cup**

- The fourth cup was not drunk! “I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in My Father’s kingdom” (Matthew 26:29).
- The last cup of the Passover will be drunk at the wedding feast of the Lamb (Revelation 19:9).

# A PASSOVER SEDER

## Cup of Elijah

- Leader holds up the cup from the place at the table that has been saved for Elijah and says: **This cup is for Elijah the prophet, who will come before the Messiah returns.**
- Leader or volunteer reads Malachi 4:5.



# A PASSOVER SEDER

## Cup of Elijah

- Leader says: **Jewish people look for Elijah's return on Passover, so they set a place for him at the table and open the door to welcome him.**

**Christians acknowledge that Elijah has come again in the presence of John the Baptist (Matthew 11:14), and also that the Messiah has come.**

# A PASSOVER SEDER

## Cup of Elijah

- Leader says: **We open the door in expectation of the second coming of the Messiah (Revelation 22:20). Maranatha!**
- Volunteer opens the door.



# A PASSOVER SEDER

## The Second Part of the Hallel and the Fourth Cup, the Cup of Praise

- Leader says: **After Jesus and His disciples ate the Afikomen and drank the third cup, Matthew 26:30 says they sang a hymn.**
- Read Psalm 118 together.





# A PASSOVER SEDER

## The Second Part of the Hallel and the Fourth Cup, the Cup of Praise

- Leader lifts his cup and says: **The last cup is the cup of praise. Let us read the blessing together: Blessed are you, O Lord our God, Ruler of the universe, who creates the fruit of the vine.**
- All drink.



# A PASSOVER SEDER

## The Second Part of the Hallel and the Fourth Cup, the Cup of Praise

- Leader says: **The Seder ends with a traditional wish for celebrating the next Passover:**
- All say: **Next year in Jerusalem!**

