

Resurrection Sunday

Passover Seder

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Dean Bible Ministries

www.deanbible.org

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PASSOVER and the LAMB



Lev. 23:5, "On the fourteenth day of the first month at twilight is the Lord's Passover."





PASSOVER
BACKGROUND

PASSOVER BACKGROUND

Names

- *Hag ha-pesach*, Exo. 34:25
- *Pesach*, used by Moses of the sacrificial lamb, Exo. 12:21
- *Hag He-Aviv*

PASSOVER BACKGROUND

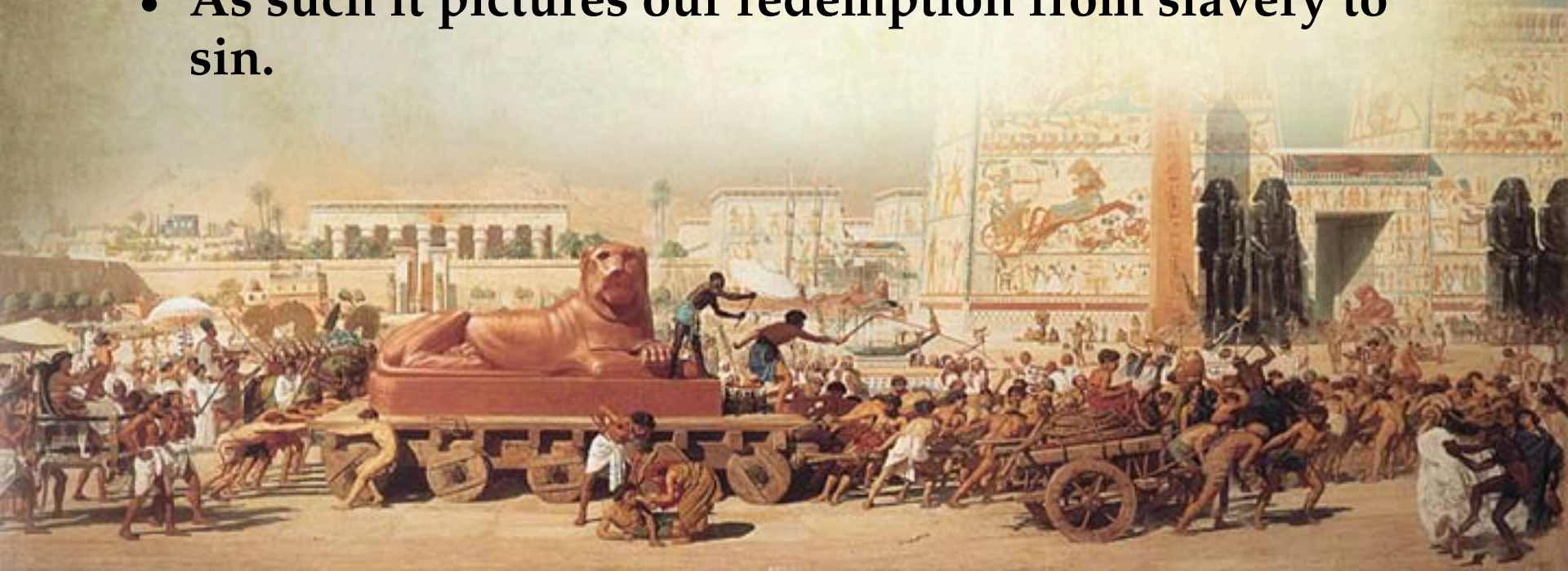
TWO KEY ELEMENTS

- The sacrifice of the lamb and the application of its blood to the door, Exo. 12:1–7. The Passover lamb for the meal was sacrificed on the evening of 14 Nisan. The next morning another lamb was sacrificed as the Passover sacrifice. **NO BONE WAS TO BE BROKEN.**
- The eating of the meal, the *Seder*, Exo. 12:8.

PASSOVER BACKGROUND

OLD TESTAMENT ORIGIN

- The Passover is the Old Testament feast that celebrates and remembers God's redemption of Israel from slavery in Egypt.
- The focus is on God's grace.
- 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 of slavery.
- 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

- The 10 plagues demonstrated *Yhwh* was the true God, and that He was faithful to His promises to *Avraham*, *Yitzak*, and *Yakov*.



PASSOVER BACKGROUND

OLD TESTAMENT ORIGIN

- For 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 to be 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.
- Not one Israelite died, not one dog barked.



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.

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!”**

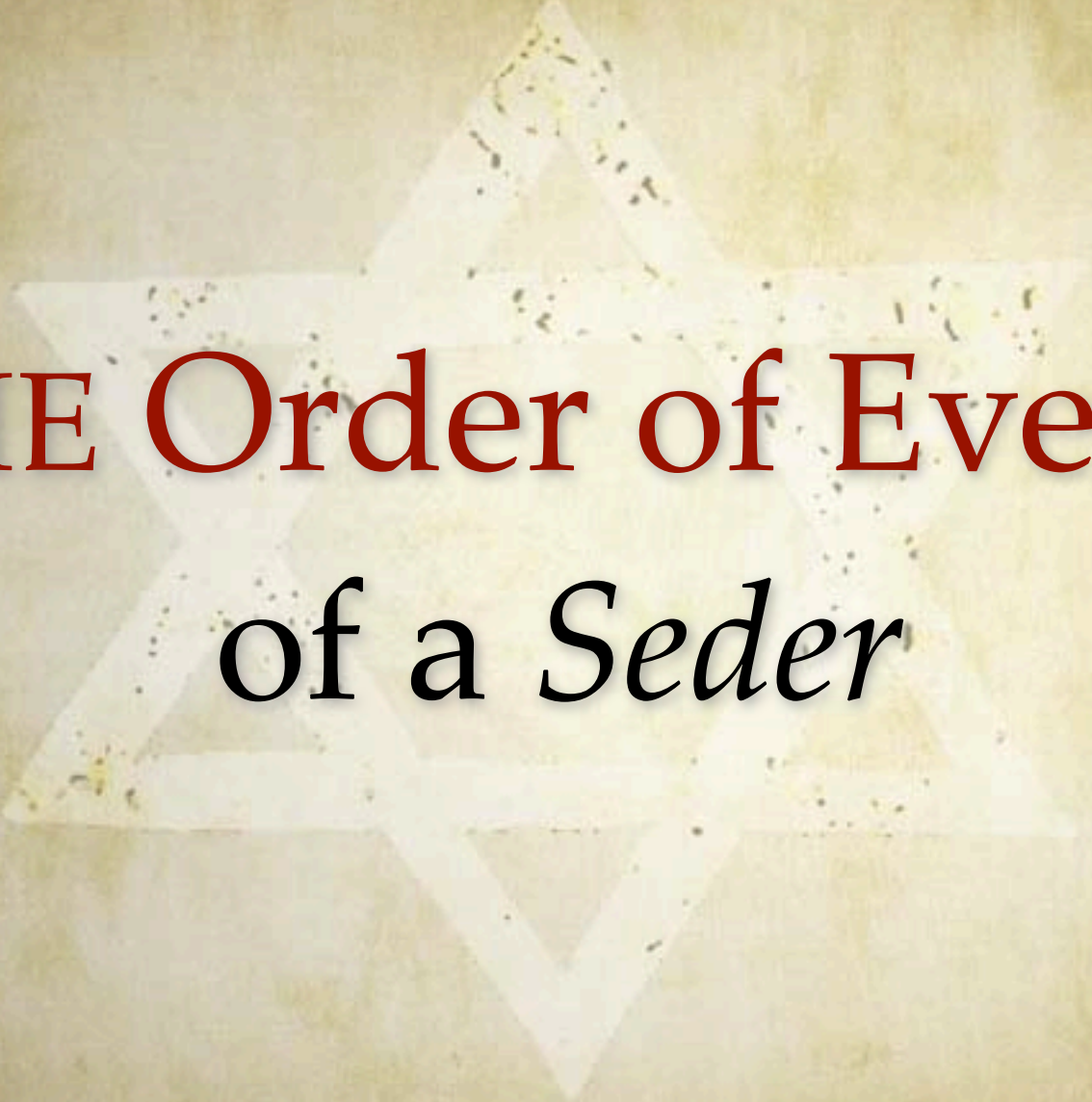


PASSOVER BACKGROUND

The original Passover

- The roasted lamb
- Bitter herbs
- *Matzo*: unleavened bread





THE Order of Events
of a *Seder*

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Two events speak of cleansing:

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

***Urechatz*: Washing the hands (“experiential
 sanctification”)**

A PASSOVER SEDER

***Chametz*: Cleansing the house of leaven (“experiential 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.

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1. Candle Lighting and *Kaddesh*

- A woman or older girl lights the candles,
- The *Kaddesh*
- “Blessed are you, O Lord our God, King of the Universe, who created the fruit of the vine.”



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2. The *Urchatz*: The Washing of the Hands

In preparation to partake of the *Seder*, the leader of the Passover washed his hands.

This is a second depiction of the importance of cleansing or sanctification which takes place before the meal.

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3. The *Karpas*: Eating a green vegetable (parsley, lettuce, celery) dipped in salt water.

- A plate with salted water is passed around into which everyone dipped a piece of lettuce or parsley.
- The green vegetable is a reminder that Israel was in the springtime of her youth as a nation.
- The salt was a reminder of salt waters of the Red Sea which destroyed the Egyptians in pursuit.
- “Blessed are You, O Lord our God, King of the universe, who created the fruit of the earth.”

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4. The *Yachatz*: “The Divide”

- The *matzah tash* is a cloth bag with three compartments. In each is a piece of unleavened bread.
- The middle piece of *matzah* is removed, broken, and the larger piece hidden, to become part of the *afikomen* ceremony later.
- This is called the “bread of affliction.”

Then the telling of the Passover story begins

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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.



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5. The *Maggid*: The reading of the *Haggadah*

- The first part is “the bread of affliction.” “*This is the bread of affliction which our fathers ate in the land of Egypt. Let all who are hungry enter and eat, and all who are needy come and celebrate the Passover. This year we are here, next year in the Land of Israel! This year we are slaves, next year free men.*”
- The second part is the *mishtanah*, the four questions.
- The third part answers, to “we were slaves in Egypt.”
- The remaining units relate the remainder of the Passover story and its meaning for the redemption of the nation, ending with praise to God for His grace.

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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?**
- 2. On all other nights, we eat all kinds of vegetables. On this night, why do we eat only bitter herbs?**

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Haggadah, the Four Questions

- 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?**

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6. The *rachtzah*: The washing of the hands before the meal.

- Recited with a blessing.
- It precedes the second dipping into the salt water.
- In this dipping a roasted egg is dipped. This egg symbolizes the roasted passover sacrifice.

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7. The *Motzi*: “bringing forth”

- A blessing for the bringing forth of bread from the earth
- “Blessed art you O Lord our God! King of the universe who brings forth bread from the earth.”

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8. The *Matzah*: “Unleavened bread”

- “Blessed are you, O Lord our God! King of the universe who commanded us concerning the eating of matzah.”
- Eating the smaller piece from the middle, and then the first piece of matzah.

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9. The *Maror*: Bitter herbs (horseradish)

- Bitter herbs are dipped into the *charoset*.
- A reminder of the bitter tears shed as slaves in Egypt. Eaten in an upright position.

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10. The *Korekh* (“combining”): The bitter herb sandwich.

- Two small pieces of *matzah* from the bottom piece of the *matza tash* make the sandwich.
- In memory of the destruction of the Temple according to Hillel. Eaten while leaning to the left.

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11. The *Shulchan Oreich* (“ordered table”): The meal itself.

- With no Temple, there is no lamb served, usually roasted chicken or brisket.
- The meal is eaten in a joyful mood and sometimes with singing songs.

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12. The *Tatzfun* (“the hidden”): The hidden piece of the *matzah* is found and eaten as dessert.

- A small amount is eaten.
- Eaten while leaning to the left.

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13. The *Bareich* (“the blessing”): This blessing is said over the third cup, the cup of Redemption.

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14. The *Elijah* cup.

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15. The *Hallel* (“the praise”): The remainder of Psalms 115–118 are sung.

1. 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.’ ”



2. First Washing of the Hands (*Urchatz*).

Jesus went further than the traditional hand washing and taught His disciples about forgiveness and cleansing by washing their feet (John 13:1–17).

- This lesson was later applied in terms of loving one another as Christ loves us.



3. Dipping the parsley into the salt water

- The first dip was with Judas, but the other disciples didn't get it.

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.' "

Mt. 26:22, "And they were exceedingly sorrowful, and each of them began to say to Him, 'Lord, is it I?' "



Second Dipping of the parsley into the salt water

Mt. 26:23, "He answered and said, 'He who dipped his hand with Me in the dish will betray Me.

Mt. 26:24, " 'The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born.' "



Second Dipping the parsley into the salt water

- The first dip was with Judas, but the other disciples didn't get it.

Mt. 26:25, "Then Judas, who was betraying Him, answered and said, 'Rabbi, is it I?' He said to him, 'You have said it.' "



Second Dipping the parsley into the salt water

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.' "



3. The second dipping: the *Koreich*

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."



4. The *Yachatz*: Breaking the middle Matzah

- 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*

- Why are there three *matzahs*?
- Why is the middle broken and hidden?
- If the three represent Abraham, Isaac, and Jacob, why is Isaac broken? If they represent the high priest, the priests, and the Levites, or the Torah, Nevi'im, and Ketubi'im, why is the middle one broken and hidden?



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.”

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

- “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.
- Normally, at the end of the singing, they drank the fourth cup of wine, called the cup of praise.
- Then the Seder ended – BUT

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).

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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.



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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.**