

Resurrection Sunday

Christ Our Passover

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Dean Bible Ministries

www.deanbibleministries.org

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CHRIST Our PASSOVER



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

PASSOVER BACKGROUND

Names

- *Hag ha-pesach*, Ex. 34:25
- *Pesach*, used by Moses of the sacrificial lamb, Ex. 12:21 (Gr. *πάσχα*, *pascha*)
- *Hag He-Aviv*

PASSOVER BACKGROUND

TWO KEY ELEMENTS

- The sacrifice of the lamb and the application of its blood to the door, Ex. 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*, Ex. 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.



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 judgment 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

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



PASSOVER BACKGROUND

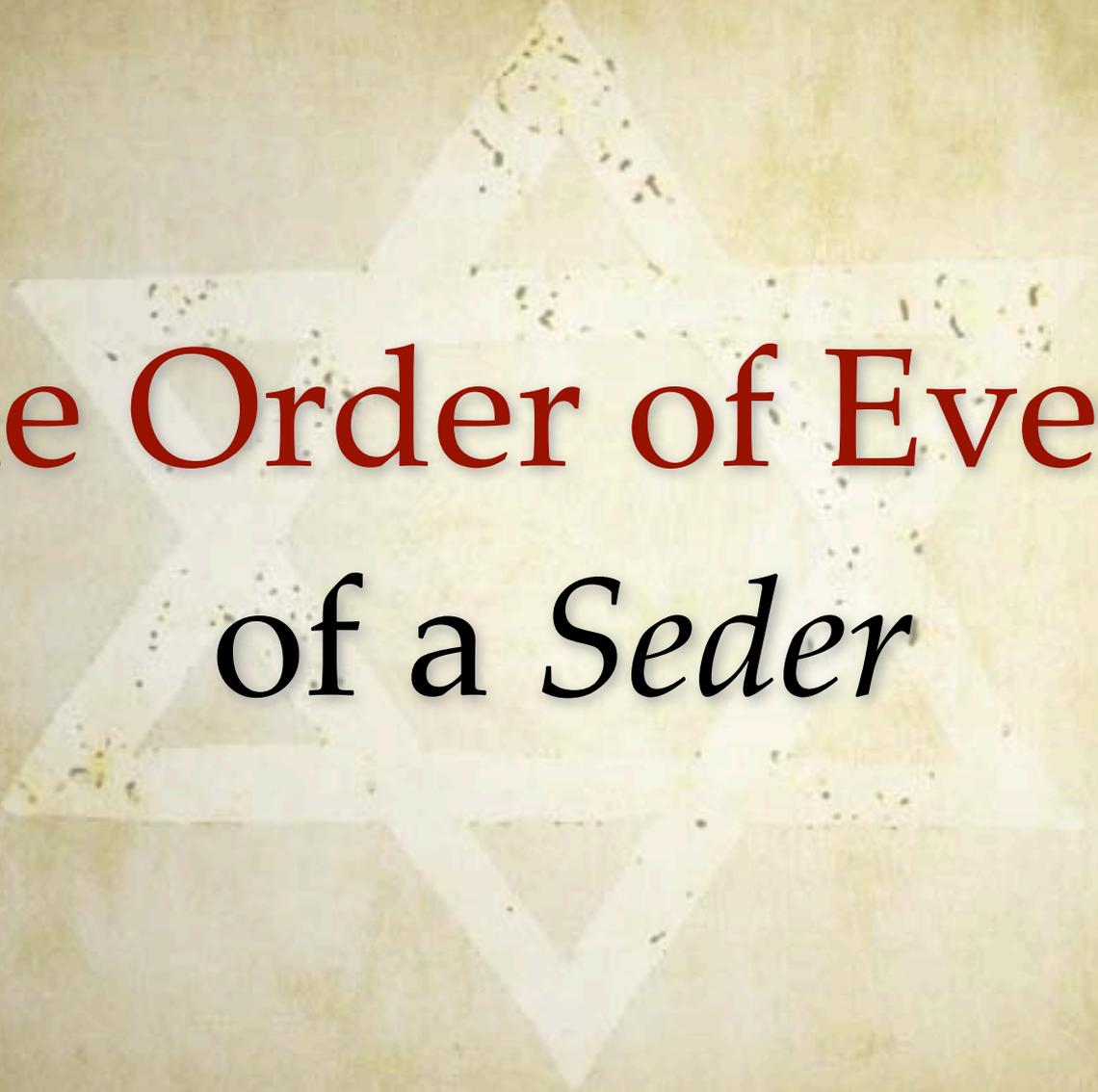
1 Cor. 5:7, "Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us."

PASSOVER BACKGROUND

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 (“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.

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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.**



1. First Cup and *Kaddesh* (“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.’ ”



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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.

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.



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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 the bitter tears shed in bondage.
- **Blessed are You, O Lord our God, King of the universe, who created the fruit of the earth.**

3. Dipping the Parsley into the salt water

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

Matt. 26:20, "When evening had come, He sat down with the twelve.

Matt. 26:21, "Now as they were eating, He said, 'Assuredly, I say to you, one of you will betray Me.'

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



3. Dipping the Parsley into the salt water

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

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

Matt. 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.' "



3. Dipping the Parsley into the salt water

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

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



3. 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."



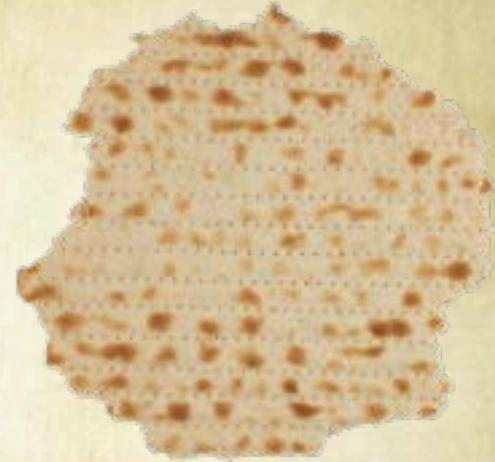
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4. The *Yachatz*: “The Divide”

- The *matzah tash* is a cloth bag with three compartments. In each is 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.

4. The *Yachatz*: Breaking the middle Matzah

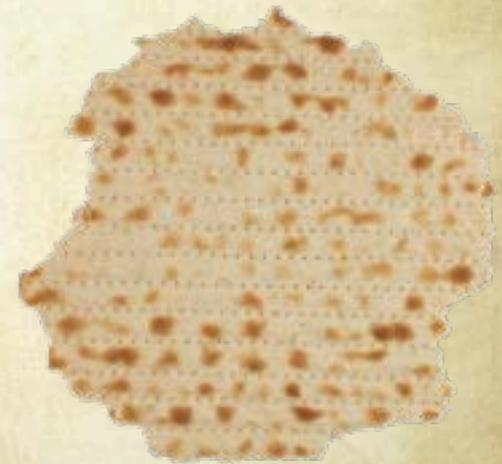
- Today, the matzah breads are pierced and striped because of the way the bread is made.
- Many Jewish Christians today understand the piercing and the stripes to symbolize the piercing of Jesus on the cross and His flogging by the Roman soldiers (John 19:1, 34; Isa. 53:5 “pierced for our transgressions,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



4. The *Yachatz*: Breaking the middle Matzah

- This was the piece of matzah our Lord broke and said “this is my body which is given for you, take and eat.”

Isa. 53:5, “But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being *fell* upon Him, And by His scourging we are healed.”



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.”

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The Afikomen

- The leader took three matzah 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 matzah bag.
- The other piece was hidden.



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?



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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.

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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 *charo-set*.
- A reminder of the bitter tears shed as slaves in Egypt making bricks without mortar.

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

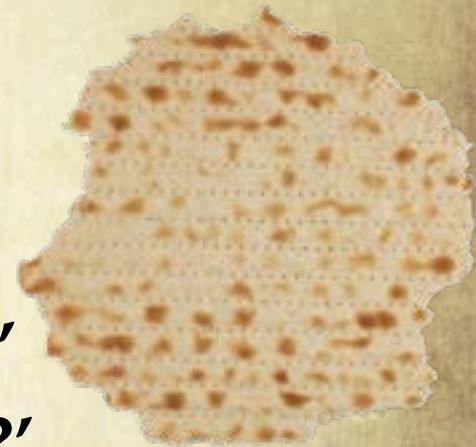
- Two small pieces of *matzah* are used to make a sandwich of the horseradish and *charoseth*. *tash* make the sandwich.

10. The Second dipping: the *Korekh*

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."



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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.

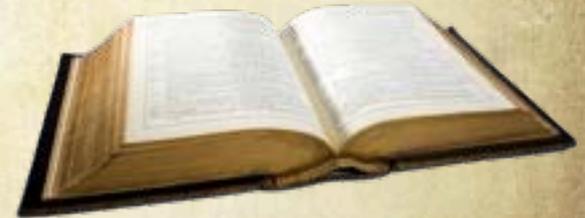
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14. The *Elijah* cup

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14. The *Elijah Cup*

- 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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14. The *Elijah* cup

Mal. 4:5, “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.”

Matt. 11:14, “And if you are willing to receive it, he [John the Baptist] is Elijah who is to come.”

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

The Cups of Wine

- Four cups of wine are consumed during the Seder, which reflect on the four references to redemption in Exodus.
 - I will bring you out of Egypt (Ex. 3:17)
 - I will deliver you from bondage (Ex. 6:6)
 - I will redeem you with an outstretched arm (Ex. 6:6)
 - I will take you as My people (Ex. 6:7)

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).

