

## Passover/Unleavened Bread Examined

### Feast preparation:

- Celebrated on the 14<sup>th</sup> day of the First month Nisan
- Lasted eight days
- Four days prior on the 10<sup>th</sup>. The spotless lamb had to be selected
  - a. Jesus and his disciples would have done this on \_\_\_\_\_.
- As many as 250,000 lambs would've been killed during Jesus' time
  - a. If a lamb was to be slain in a 2-hour period, it would've required about \_\_\_\_\_ priests, killing an average of four lambs per minute.
- Calendar reckoning
  - a. Pharisees and the Galilean Jews counted their days from \_\_\_\_\_
  - b. Sadducees and Jerusalem Jews counted their days from \_\_\_\_\_
  - c. Timing:
    - i. Galilean 14<sup>th</sup> of Nisan – \_\_\_\_\_
    - ii. Jerusalem 14<sup>th</sup> of Nisan – \_\_\_\_\_
  - d. This allowed some spacing for the priests to divide the amount of sacrifices into two days.
  - e. This explains why Jesus and the disciples ate Passover on \_\_\_\_\_, and yet the residents of Jerusalem had not yet celebrated on the following days when Jesus was taken to Pilate (John 18:28; John 19:14)

### Meal Preparation

- The Room –
  - a. On Thursday Peter and John were assigned to prepare the meal by first finding a room
  - b. The room was furnished by an already known individual by the Lord (Luke 22:10).
    - i. He was identified by carrying a \_\_\_\_\_ pitcher on his head
    - ii. This would have been easy for the disciples since it was customary for the \_\_\_\_\_ to carry water.
  - c. Modern day
    - i. Removal of Hametz (Chametz) –
      1. This is where the idea of \_\_\_\_\_ cleaning comes from.
      2. Symbolic – This was to purge \_\_\_\_\_ (sin) from the home. Push some cookie crumbs onto a wooden spoon and through it in the fire.
      3. Process –
        - a. Search and \_\_\_\_\_.
        - b. If you can't destroy – \_\_\_\_\_ it.
        - c. Clean the \_\_\_\_\_.
        - d. Shopping – needs to be \_\_\_\_\_ and Hametz free

## The Seder<sup>1</sup>

- Seder means “order” to describe its pattern of observance.
- First Cup –
  - Called the “cup of sanctification”
  - “Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine”
- Ritualistic cleansing of the hands, called Urhatz
- Partaking of the Parsley
  - Called “Karpas”
  - Symbolizes the hyssop that was used to gather the blood of the lamb on the first Passover and apply it to the doorposts of the houses.
  - Dipped in salt water to symbolize the tears of the enslaved Hebrews in Egypt.
- Dividing the Matzah
  - There are three Matzah breads in a Seder pouch. One of the breads is broken in half with one half going back in the pouch and the other half is wrapped in a linen cloth and hidden in the house. The bread in the linen cloth is called the “Afikomen”
    - Afikomen is Greek which means “I come”
  - Matzah is baked with the oven flames creating the stripes. It’s also punctured with holes.
    - Isaiah 53:5 - *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*
- Observing the Maggid
  - Long detailed story narrated by the Seder leader to remind those present for the meal what the elements represent.
- Sing Dayyenu – “It is enough” or “sufficient” for us. It’s a song about contentment in God.
- Second Cup – “Cup of Judgement”
- Eating the Matzah bread
- Partaking of the bitter herbs
  - Maror – the bitter herbs
  - Charoset – a sweet mixture of apples, nuts, raisins, and a little cinnamon.
  - Eaten together to symbolize the bitterness of slavery with the sweet hope of freedom.
- Eating the Hillel Sandwich – eating the bitter herbs with Matzah bread.
- Shulhan Orekh – The rest of the meal eaten.
- Third Cup – the “cup of redemption”
  - Exodus 6:6 – I will redeem you with a stretched out arm, and with great judgments.
- Acknowledge Elijah – Traditional Jews believe that Elijah will come during Passover and leave an empty seat at the table. This may be why some thought Jesus was crying out to Elijah on the cross.
- Fourth Cup – the “cup of acceptance or praise”
  - After this there is the shout of “Next year in Jerusalem!”

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<sup>1</sup> Through Jewish Eyes, Craig Hartman. 2010.

## The Last Supper<sup>2</sup> (Luke 22:15-16)

- The Seating<sup>3</sup> - And when the hour was come, he sat down, and the twelve apostles with him.
  1. The \_\_\_\_\_ table – Roman style U-shaped table adopted by the Jews in the first century. This would sit low to the ground to allow for reclining which was the practice in Jesus day.
    - Guests would lay on their left side and eat with right. Consequently, a person would recline on the \_\_\_\_\_ of the person on the left.
    - The legs would face away from the table where the house servant would wash their \_\_\_\_\_.
  2. Seating order – The order left to right is typically the greatest to the least.
    - The meal host would seat \_\_\_\_\_ to the left.
    - The first seat was reserved for friend of the host and would be on the host's right which was \_\_\_\_\_. (John 13:23-25)
    - The guest of honor would be to the left of the Host which was \_\_\_\_\_ because he and Jesus ate from the same bowl (Matt 26:23).
    - The last place on the right was for the servant. The servant would be responsible for the washing and bringing in the food. This would most likely have been the chief Apostle, \_\_\_\_\_.
      - All the disciples were being taught that the greatest of all would need to be a servant.
      - This also explains why Peter had to signal to John to ask Jesus who was the betrayer because he was on the opposite side of the table.
- PART 1: Original Ritual
  1. The first cup is passed (Luke 22:17)
    - After the first cup is the ceremonial \_\_\_\_\_. It is symbolic of moral and spiritual cleansing.
    - At this time there was a dispute among the disciples about who was the \_\_\_\_\_.
    - It's at this time that Jesus takes the position of a house \_\_\_\_\_ and begins washing the disciples feet. (John 13)
  2. The bitter herbs and second cup is passed. This would have been followed up by singing the Hallel songs (Psalm 113-118)
    - First announcement of Betrayal (Dipping of the Parsley) – This would have been the spring greens dipped in the \_\_\_\_\_.
      - *And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.* (Matthew 26:23)
    - Second Announcement of Betrayal – (making the Hillel sandwich with the charoset).
      - *Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.* (John 13:26)

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<sup>2</sup> The Murder of Jesus, John MacArthur, pgs. 25-44.

<sup>3</sup> [www.blogs.bible.org/the-seven-feasts-of-the-Lord-passover](http://www.blogs.bible.org/the-seven-feasts-of-the-Lord-passover).

3. The roasted lamb was then eaten.
- PART 2: THE New Ordinance
  1. A New Reality –
    - All Passover celebrations before this moment \_\_\_\_\_ to the Perfect Lamb and Great High Priest.
    - As Jesus becomes the fulfillment the old covenant becomes a \_\_\_\_\_ chapter.
  2. Original Elements with New Meaning (Luke 22:19-20)
    - Breaking of Bread – Jesus constitutes the bread as a representation of His body.
      - One half would have been eaten and the other half wrapped in a linen cloth.
      - His life must take the place of yours for perfect \_\_\_\_\_.
      - This symbolism reflected his John 6 sermon, where he stated that He was the bread of life.
        - *Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. (John 6:53)*
      - Blood of the New Covenant (Third Cup Passed)
        - The blood that would be shed was for the \_\_\_\_\_ of sins.
          - *And almost all things are by the law purged with blood; and without shedding of blood is no remission. (Hebrews 9:22)*
        - This was the cup of redemption and \_\_\_\_\_ –
          - *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? (1 Cor. 10:16)*
      - This was the new \_\_\_\_\_ –
        - It would be \_\_\_\_\_ - All Old Testament covenants were ratified with blood. An animal would be split into two and the signers would walk in between signifying what would happen to one of them if they broke the covenant.
        - It would be \_\_\_\_\_ – Much like the Abrahamic Covenant, God could swear by none greater than Himself and He alone walked through it. It would never be undone.
    - Symbolic representations – Contrary to the Roman Catholic doctrine of transubstantiation, which teaches that the bread and wine become the literal body and blood of Jesus when consumed, Jesus said we are to do this ordinance out of “remembrance” (19).
      - Jesus said the real drinking was from the fruit of the vine (Mark 14:25)
  3. Closes with a Hymn – Most likely Psalm 118.

- Where is the Fourth Cup? (The Cup of Praise)
  1. This cup was not passed during the last supper, because it is \_\_\_\_\_ for the coming Millennial Kingdom.
    - *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.* (Matthew 26:29)
  2. We are therefore to remember the Lord's supper by drinking from the communion "cup of redemption".

#### Jewish Marriage Covenant in connection to Passover<sup>4</sup>

##### The Bridegroom's Proposal

- In Bible times a Jewish man would propose to a woman by offering her father a \_\_\_\_\_.
  - This was a \_\_\_\_\_ - price
  - This was a conversation that took place only between the man and the bride's father.
- Once a price was agreed upon the Bride's father would accept the payment and then tell his daughter that she is \_\_\_\_\_.
- Though not yet consummated they entered a \_\_\_\_\_ riod that would bind them legally married.
- In a \_\_\_\_\_ gesture, the couple would share a cup of wine, representing a covenant that was between the father and the bridegroom.

##### Betrothal Period

- After drinking the wine the bridegroom announces he needs to go away and prepare a wedding \_\_\_\_\_.
  - John 14:2 - *In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.*
- Returning to his \_\_\_\_\_ house he begins to build the Chuppah which is the marriage chamber. (This is represented as the wedding canopy today.)
- The Father would be the one to announce when the wedding chambers was complete. He would be the only one who would know when the Bridegroom would \_\_\_\_\_.
- The Father would announce "Son go get your bride."

##### Bride's Responsibility

1. To be \_\_\_\_\_ at any moment for when the Bridegroom would return.
2. To remain \_\_\_\_\_ for him worthy of wearing white for him.
  - a. It would be a shameful thing for the bride to be caught \_\_\_\_\_. The whole village and the woman's family would have been disgraced.
  - b. This is why Joseph sought to put Mary away \_\_\_\_\_.

##### Bridal Procession

- The Bridegroom would go to the Bride's house with his groomsmen and send one ahead to \_\_\_\_\_, "The Bridegroom was coming, be ready!"

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<sup>4</sup> Through Jewish Eyes, Craig Hartman. 2010 pgs. 84-86.

- Once they arrived the bridal party has some blessings and then would go to the groom's father's house. There the wedding guest would be \_\_\_\_\_ - and ready.
- After the celebration the couple would enter the marriage chamber. Shortly after he would come out and announce the \_\_\_\_\_ of the union.
- That announcement would begin a \_\_\_\_\_ day celebration along with the \_\_\_\_\_ repeated blessings called Sheva-b'rachot

Application Questions:

1. Are you partaking the Lord's supper unworthily? (1 Cor. 11:27)
2. Where are you sitting at the table?
3. Are you close in proximity but far away spiritually?