

Memory Verse

1 Corinthians 5:7

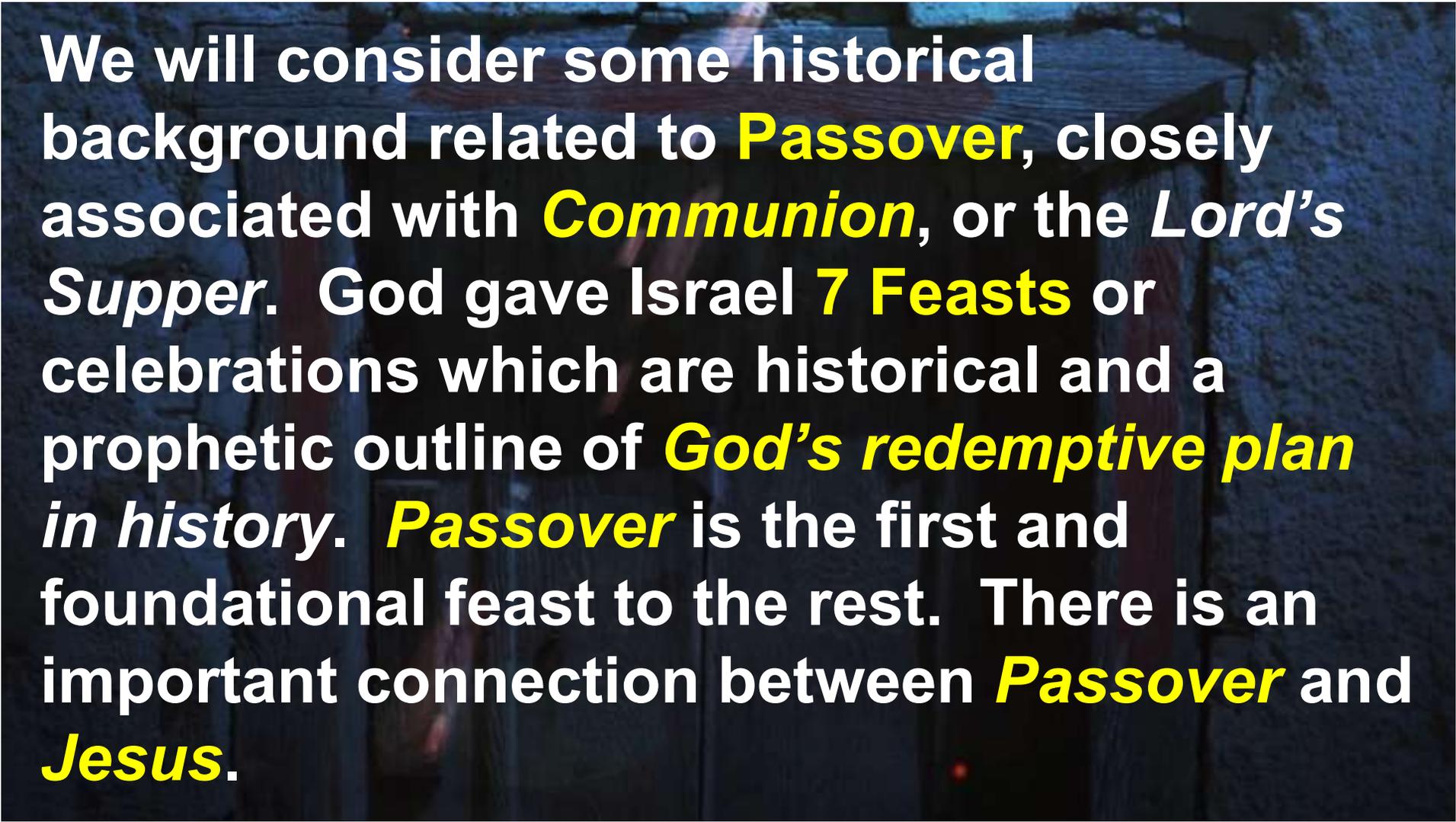
Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed.

GRACELIFE  CHURCH



Communion Service

**Jesus
in the
Passover**



We will consider some historical background related to **Passover**, closely associated with **Communion**, or the *Lord's Supper*. God gave Israel **7 Feasts** or celebrations which are historical and a prophetic outline of **God's redemptive plan in history**. **Passover** is the first and foundational feast to the rest. There is an important connection between **Passover** and **Jesus**.

A. Historical Context – *Exodus 12:1-13*

1. The Passover Instituted

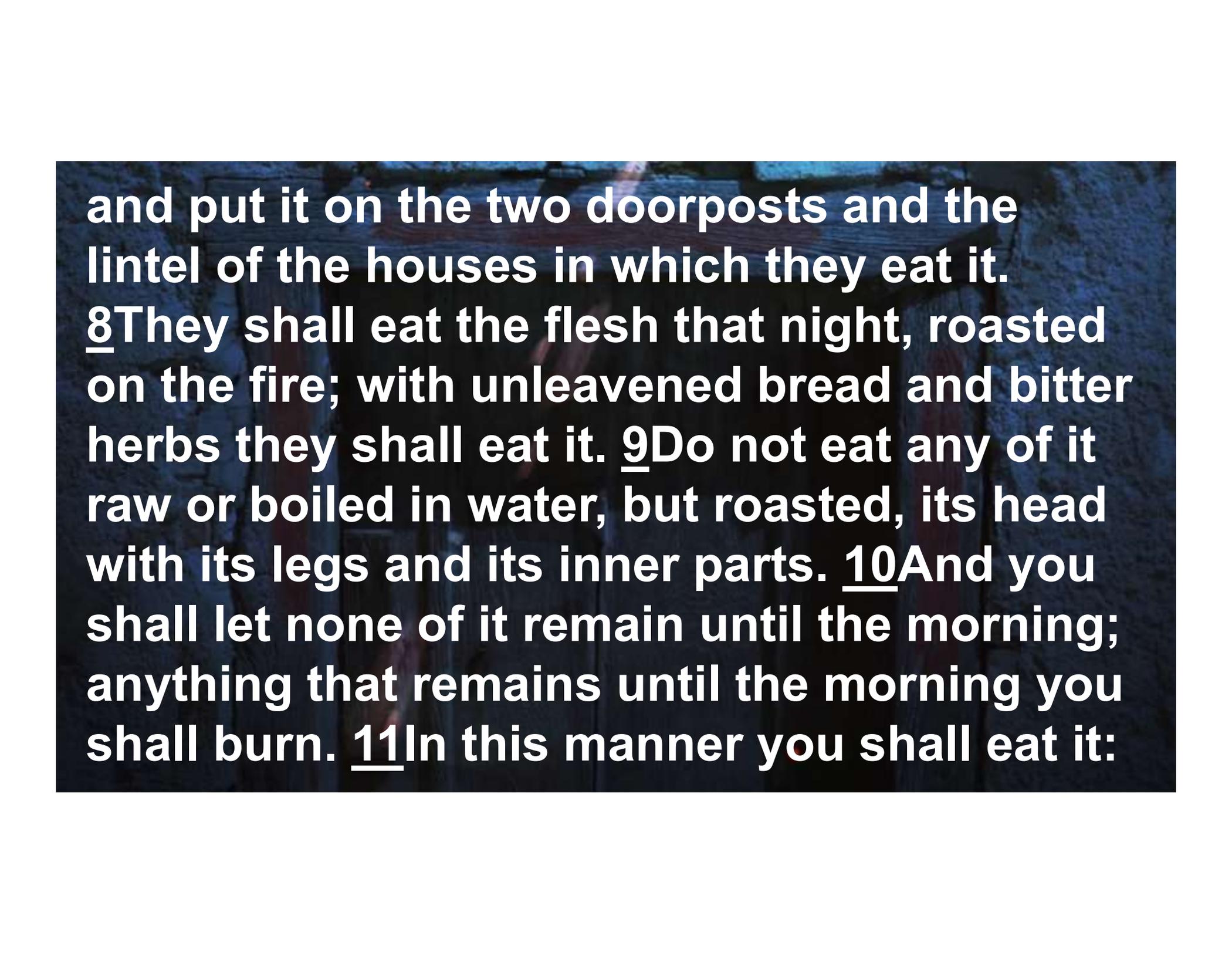
Israel was in bondage in Egypt, and God used 10 plagues to free them. The Passover is the Hebrew “*Pasach*” which comes from a root word meaning to “*step over*” or “*overlap*.” It was in this historical context of the 10th plague.

Exodus 12:1-13 - The LORD said to Moses and Aaron in the land of Egypt, 2“This month shall be for you the beginning of months. It shall be the first month of the year for you. 3Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers’ houses, a lamb for a household. 4And if the household is too small for a lamb, then he and his nearest

neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb.

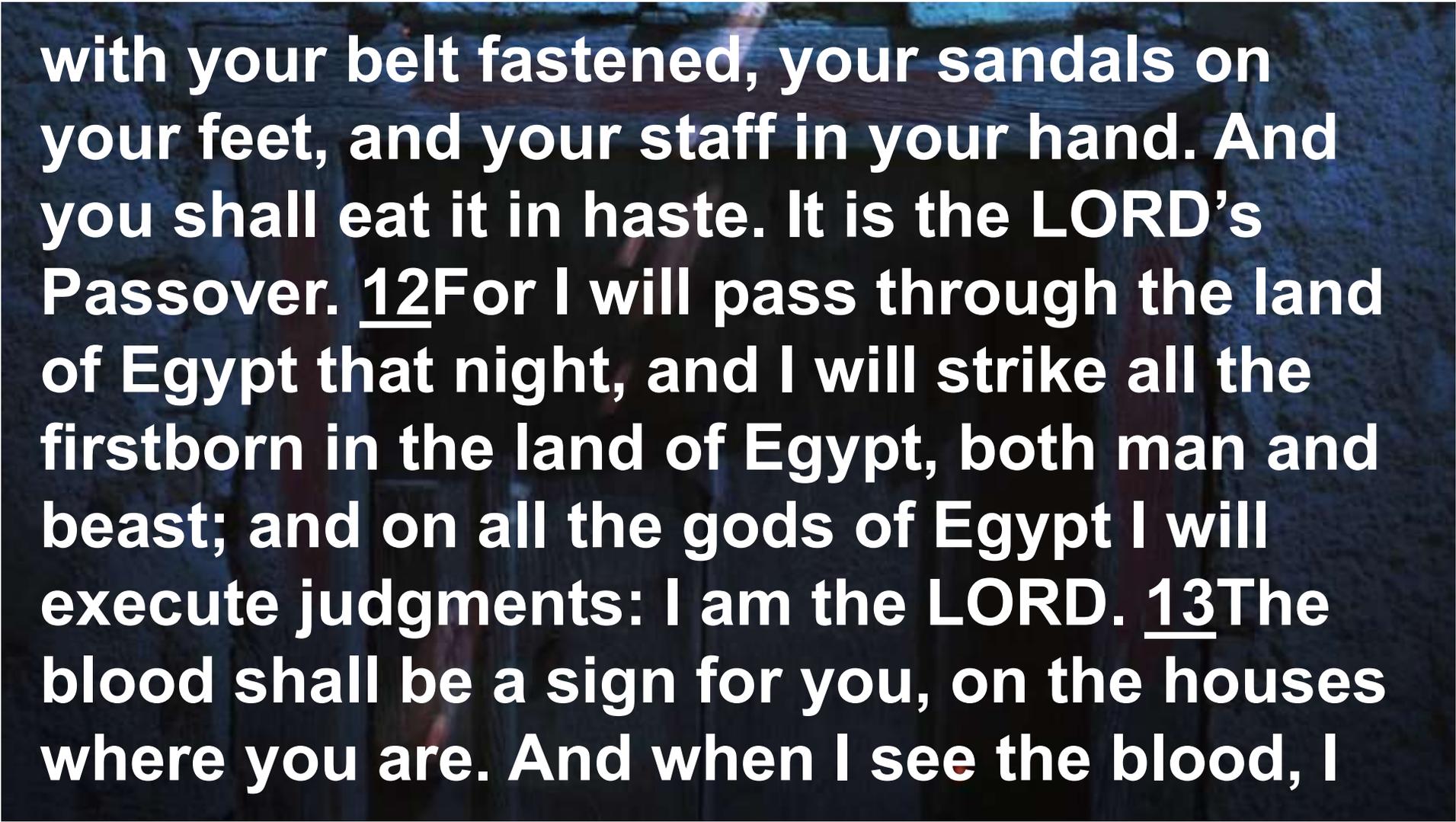
5Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, 6and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.

7“Then they shall take some of the blood



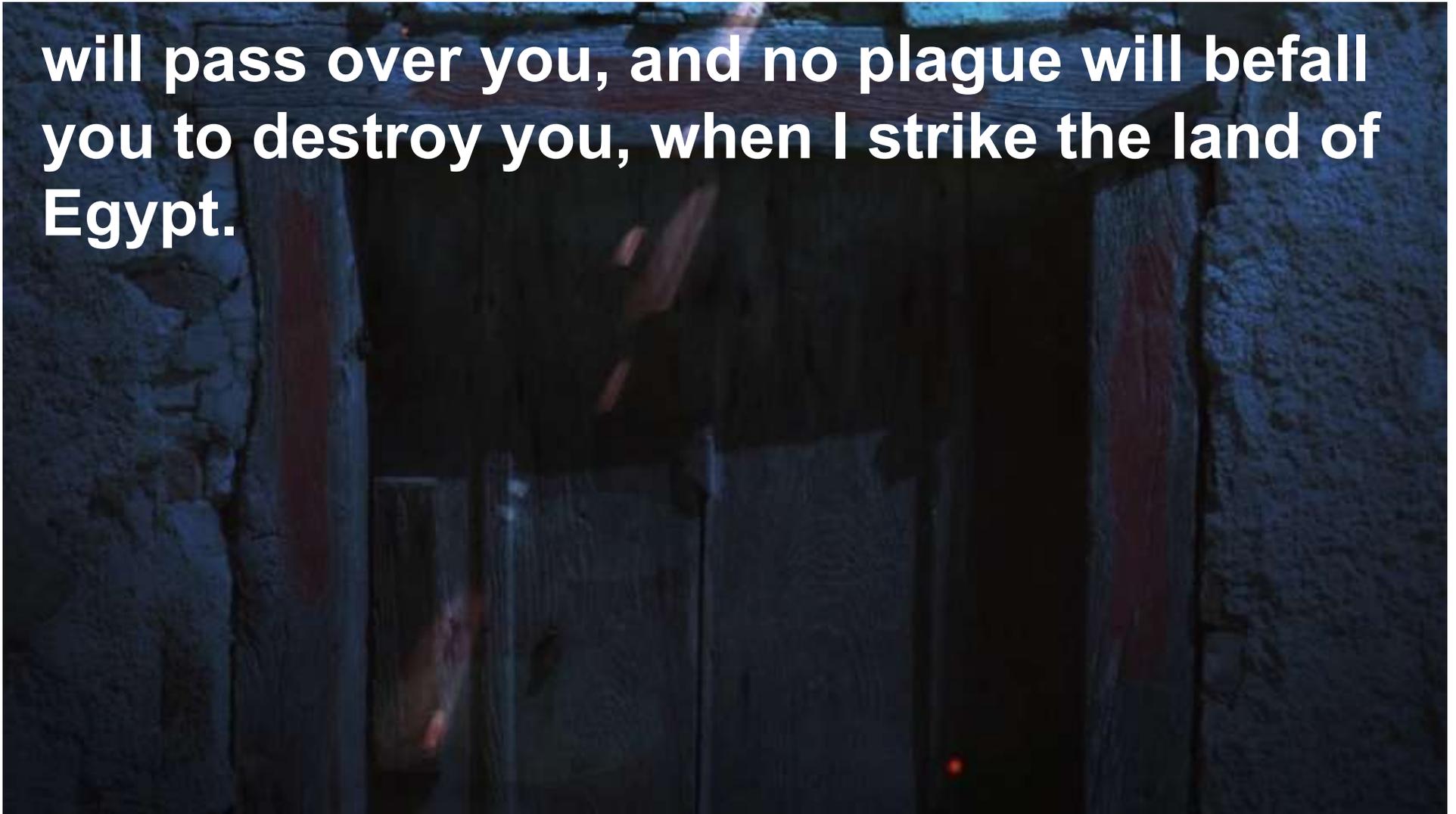
and put it on the two doorposts and the lintel of the houses in which they eat it.

8They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. 9Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. 10And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. 11In this manner you shall eat it:



with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD's Passover. 12For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. 13The blood shall be a sign for you, on the houses where you are. And when I see the blood, I

**will pass over you, and no plague will befall
you to destroy you, when I strike the land of
Egypt.**



A. Historical Context – *Exodus 12:1-13*

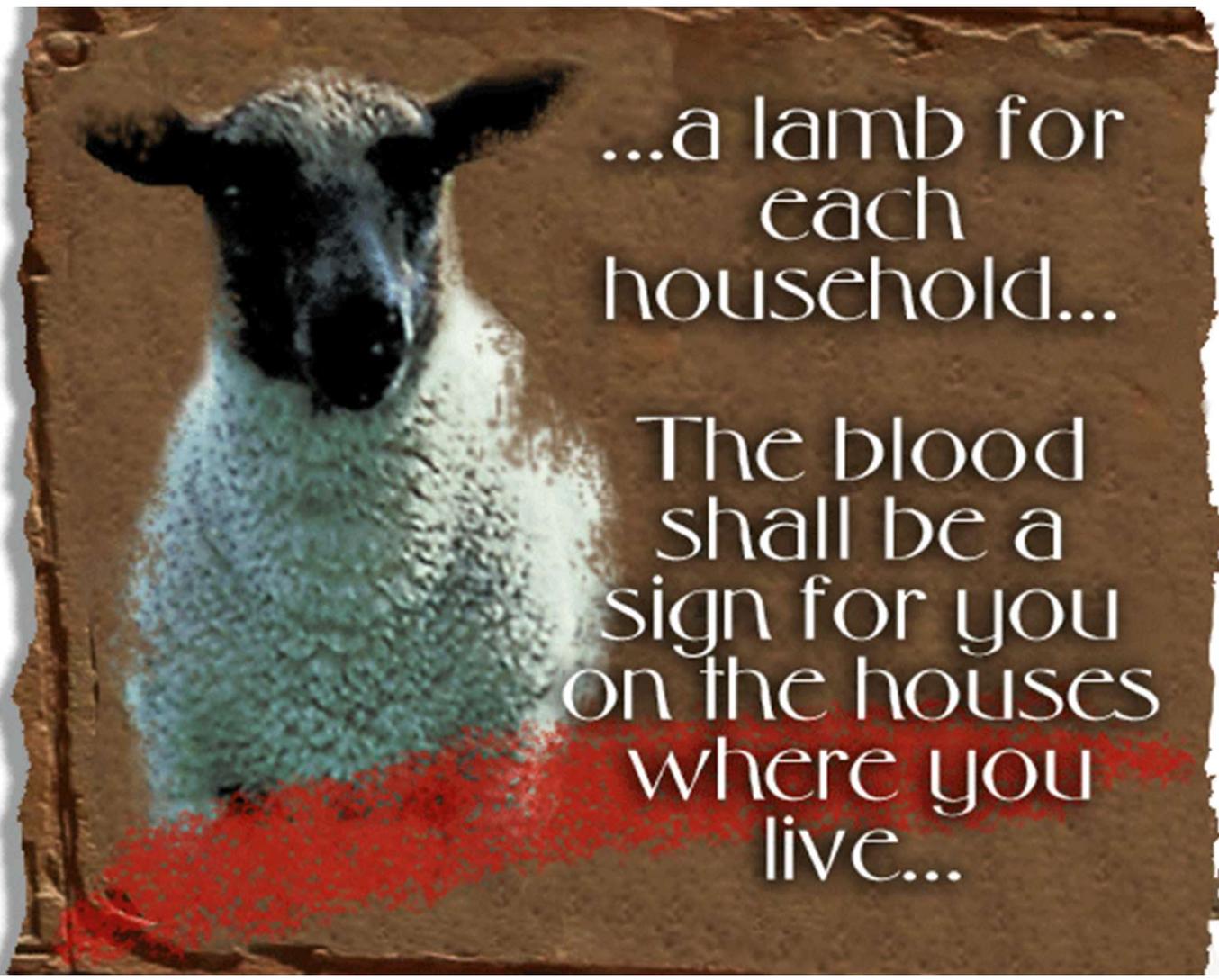
1. The Passover Instituted

God tells the Hebrews to take a lamb on the 10th day of the month of Nisan (March/April) – the *first month of the religious calendar* for Israel and keep this animal for 4 days (vs. 3, 6). It must be ***without blemish***, male and 1 year old (vs. 5). If they did not have a lamb, a “kid” (young goat) would suffice (vs. 5).

A. Historical Context – *Exodus 12:1-13*

1. The Passover Instituted

Then, on the 14th day, all Israel were to kill the lamb at twilight, at the *beginning of the day* or right before the sun went down. They were to take some of its blood and *smear it* on the 2 doorposts and lintel (*top piece of a door*) of their house.



...a lamb for
each
household...

The blood
shall be a
sign for you
on the houses
where you
live...

A. Historical Context – *Exodus 12:1-13*

1. The Passover Instituted

Then each person ate the meat of this same **lamb** with **bitter herbs** and **unleavened bread** that night, with their belt on their waist, sandals on their feet and a staff in their hand, because they would leave Egypt in *haste*. The leftovers were to be burned (*vs. 10*).

A. Historical Context – *Exodus 12:1-13*

2. The Passover Then

The *Hebrews smear the blood around the door* and when God came to kill the firstborn of Egypt, He “**passed over**” the houses with the *blood on the doors*, signifying that those in the house were covered by the blood of the lamb or young goat. From this point on, Israel celebrated Passover as a **memorial**.

REDEMPTION



B. The Passover Observed

1. The First Passover - *Ex. 12:8*

3 things were included in the **first Passover** and early Passover celebrations. As time went on, there were things added and altered. The **Lamb**: sacrifice. **Unleavened Bread**: leaving in haste in their redemption. **Bitter Herbs**: reminder of their slavery in Egypt.

B. The Passover Observed

2. Passover at the time of Christ

By the time of Jesus, there were additional elements... There was a **seder**, or *order of service*... There were **4 cups** of wine mixed with water... There was a **mixture of salt water or vinegar** the bitter herbs were dipped in, with other **food, prayers** and **ceremonial washing** of the hands. At the end, they would **sing**.

B. The Passover Observed

2. Passover at the time of Christ

They sung ***Psalms 115-118***, known as the ***Hallel***, or *praise*. We are familiar with *Psalm 118:24* - This is the day that the LORD has made; let us rejoice and be glad in it...

The “***day***” was the day **Messiah would suffer and die**. The Scriptures say it’s **marvelous** in our eyes because **redemption** was being taken care of.

B. The Passover Observed

3. Passover Today

Reading from the *Haggadah*... “*the telling*” it cites the Passover account in order.

Jews were unable to offer sacrifices after 70 AD... Since they could not sacrifice a lamb any longer, this was changed into a **lamb shank** or **bone**. **Chicken** or something may be substituted by some Jews and there is a lot more food that is *eaten*.

THE PASSOVER TABLE

A PILLOW is placed near the left arm of the leader on which to recline during the Seder. The custom of reclining while eating is of ancient Persian origin. It symbolizes freedom, since slaves were never permitted to recline in leisure at a meal.

SALT WATER symbolizes the Jewish tears shed during Egyptian bondage and God's miraculous parting of the Red Sea.

The HAGGADAH (Heb. "the telling") is so named from the Lord's command to "tell your son" (Ex. 13.8). It is the book which relates the Passover story through readings, songs, and prayers in the traditional prescribed order.

The KIPPA (Hebrew) or **YARMULKE** (Yiddish) is the small head covering worn by Jewish males to show reverence for God. There is no command for such a practice in Scripture, but it arose by tradition in postbiblical times.

HAZERET is a whole bitter herb such as horseradish, radish, or onion. It is in addition to the maror since the biblical command in Numbers 9:11 is to eat the meal with bitter herbs (plural).

The ROASTED EGG in some traditions represents the required peace offering in the Temple for the second day of Passover.

The SHANKBONE of a lamb is a stark reminder of the Passover lamb sacrificed each year in the days of the Temple. The sacrificial system ceased with the Roman destruction of the Temple in A.D. 70.

MAROR (bitter herbs), usually ground horseradish, is a mandatory item for Passover. It is a reminder of the bitterness which the Israelites suffered as slaves in Egypt.

KARPAS, usually parsley, bitter lettuce, or watercress, is considered a bitter herb. Its green color is a reminder of the springtime during which Passover occurs and also of the hyssop plant used to apply the blood to the doorposts.

ELIJAH'S CUP is the extra cup of wine poured in the hope that the prophet Elijah might come and announce the arrival of the Messiah. Rabbinic tradition holds that the Messiah will come during Passover, the season of redemption, to bring about the final redemption from dispersion. However, according to Malachi 4:5, Elijah must appear first.

WINE is a symbol of joy. Rabbinic law commands that four cups of wine be taken during the Seder to symbolize the four-fold expression of the Lord's promised deliverance (Ex. 6:6-7). According to rabbinic law, this wine must be red.

HAROSET is a sweet mixture of finely chopped apple, nuts, cinnamon, and wine made to resemble the red-brown clay and mortar used by Israel in making the bricks of Pharaoh's pyramids. Its sweetness is a reminder of the sweetness of God's redemption from slavery.

The SEDER TRAY is a tray or platter which usually has six circular indentations so that the symbolic Passover foods may be individually displayed. It is the central item on the modern Passover table.

CANDLES are lit at sunset and a prayer pronounced over them by the mother of the house to begin the Passover service. The candles, with their bright, warm glow, symbolize the solemnity of the occasion and set Passover apart as a special day.

THREE MATZAHs (unleavened bread) are placed on the Passover table with one in each pocket of the embroidered matzah *tash* (linen bag). Some rabbinic authorities suggest that the three matzahs represent the three groups of Jewish people: the priests, the Levites, and the Israelites. However, there is no biblical basis for this explanation.



Afikomen



B. The Passover Observed

3. Passover Today

The **Rabbis don't know** where this tradition came from. The 3 *Matzahs* speak of the **Tri-une God**. The **middle** Matzah speaks of the Son who was broken, buried or hidden and later resurrected and seen by many. Also, “*afikomen*” is **not Hebrew**. It is from the **Greek word** “*afikomenos*” which means “*he is coming.*” *Afikomen* means “***I came.***”

C. The Passover Fulfilled

Jesus is born about 4-6 BC and about 30 years later is baptized and called the *Lamb of God who takes away the sin of the world...*

In *Luke 22*, the *plot to kill Jesus* emerges and *Judas sought* to betray Him. Christ is beaten... In *Luke 23*, Jesus is sent to be tried by Pontius Pilate... who said, “I find **no fault** in this Man...”

C. The Passover Fulfilled

Exodus 12:46 says the *Passover lamb* was **not** to *have its bones broken*. To do so, would be to make it flawed or blemished. In the *Gospel accounts*, Jesus died before the soldiers *came to break His legs*. One more connection is there were **no bones broken** in the Passover lamb, or the Lamb of God.

C. The Passover Fulfilled

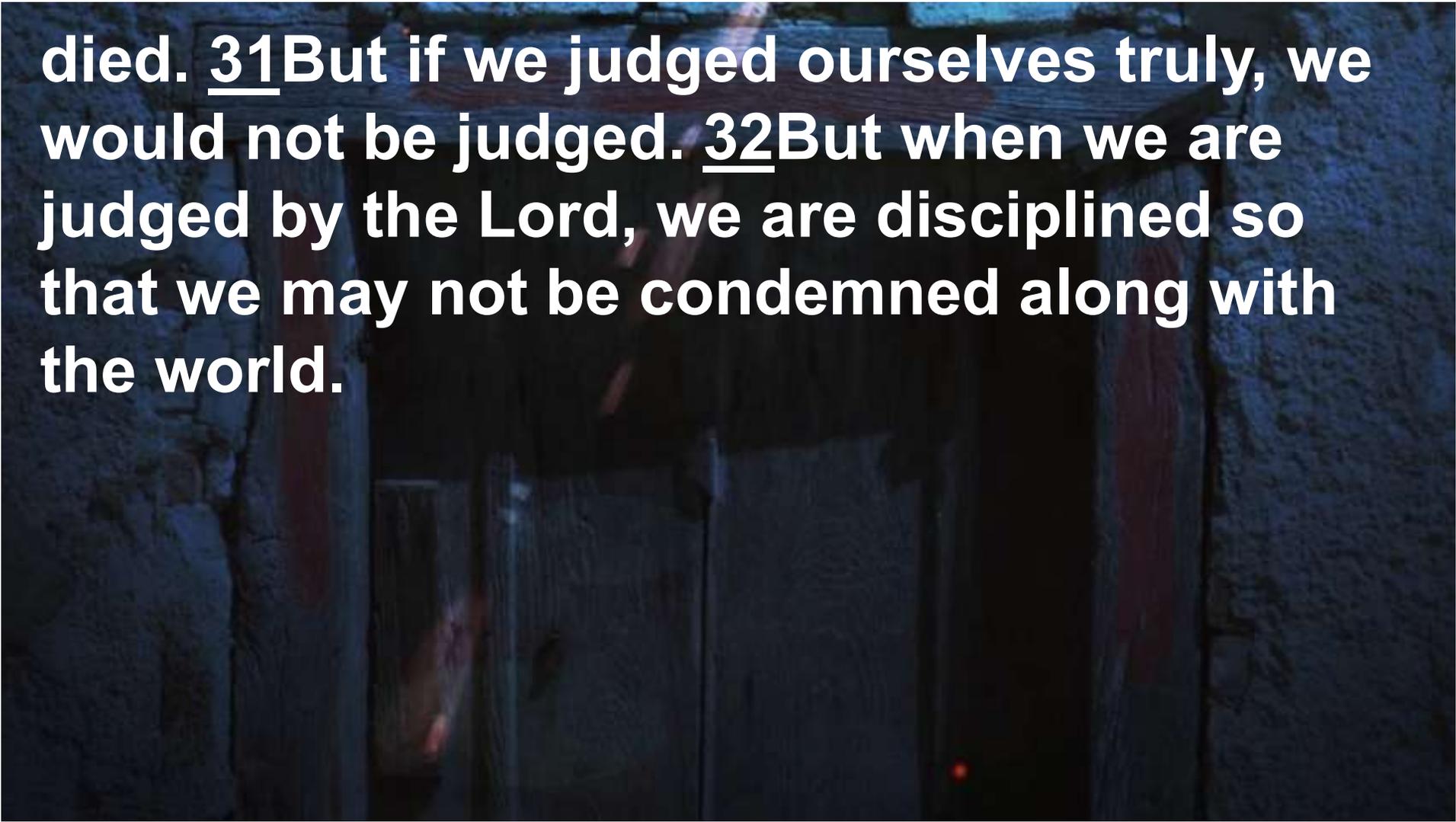
Jesus died at Passover for our sins and only by faith in the Lamb of God will we be **covered by His blood** as the houses were **covered by the animal's blood**. When we die, the only way God will “***pass over***” judgment upon us is if our soul is covered by the blood of Jesus, *God's Lamb*. Why? Because **Jesus died in our place**, as the **lamb died in the place of the Israelites...**

C. The Passover Fulfilled

God *redeemed Israel* through the **death** of the **animal**, and *God has redeemed us* through the **death and resurrection of His Son**. Just as the *Passover* was a **reminder** of one historical event: Exodus or freedom from Egypt, *Communion* is a **reminder** of one historical event: the death of Jesus and our freedom from sin...

1 Corinthians 5:6-8 - Your boasting is not good. Do you not know that a little leaven leavens the whole lump? 7Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. 8Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

1 Corinthians 11:27-32 - Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. 28Let a person examine himself, then, and so eat of the bread and drink of the cup. 29For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. 30That is why many of you are weak and ill, and some have



died. 31But if we judged ourselves truly, we would not be judged. 32But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

The Passover
points to

Jesus!



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