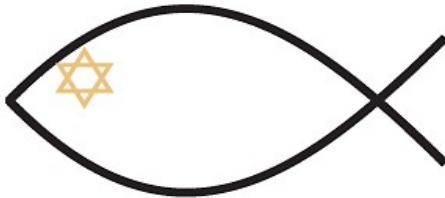


"Think not that I come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5:17

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"And When he puts forth his own sheep, he goes before them, and the sheep follow him: for they know his voice" John 10:4

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Yeshua (Jesus) and the Passover Seder

The Passover Seder as we know it today is not exactly what would have occurred during our Messiah's last Passover. However, there are many elements that are found in the Seder of today that did occur.

The Seder as we know it today was instituted after the destruction of the Temple in 70 AD. Because the Temple was destroyed and our Jewish ancestors were dispersed throughout the nations, there were no means (and no Temple) to celebrate the Passover in Jerusalem. If you remember, Passover is one of the three pilgrimage feasts whereby people would travel to Jerusalem, because that was where the temple was.

The Seder is simply a home service. It is believed to have been started by Rabbi Gamaliel II towards the end of the first century. The events of the Passover are recounted in what is called the Haggadah. Haggadah simply means "telling".

There is a preparation for the Seder which includes removing all leaven (chametz) from the home the night before.

"**Matzah is to be eaten throughout the seven days; neither hametz nor leavening agents are to be seen with you throughout your territory. 8 On that day you are to tell your son, 'It is because of what ADONAI did for me when I left Egypt.'** Exodus 13:7 - 8

The preparation for our Messiah's last Passover can be found in Matthew, Mark and Luke -

" Then came the day of matzah, on which the Passover lamb had to be killed. Yeshua sent Kefa and Yochanan, instructing them, "Go and prepare our Seder, so we can eat." They asked him, "Where do you want us to prepare it?" He told them, "As you're going into the city, a man carrying a jar of water will meet you. Follow him into the house he enters, and say to its owner, 'The Rabbi says to you, "Where is the guest room, where I am to eat the Pesach meal with my talmidim?"' He will show you a large room upstairs already furnished; make the preparations there." They went and found things just as Yeshua had told them they would be, and they prepared for the Seder." Luke 22:7 - 13

All feasts and Sabbaths commence with the lighting of the candles at sundown.

Prior to the Seder, the leader or head of household will wash their hands and go around the table to assist the others in washing their hands. Psalm 24:3 - 5 tells us:

"Who may go up to the mountain of ADONAI? Who can stand in his holy place? Those with clean hands and pure hearts, who don't make vanities the purpose of their lives or swear oaths just to deceive. They will receive a blessing from ADONAI and justice from God, who saves them."

In addition to the washing of hands, Our Messiah washed his disciples feet after the meal. The telling of this can be found in John 13:1 – 20 (Appendix 1)

During the Passover meal, you will find at the center of the table the following items on display:

- Roasted Shank Bone of a Lamb
- Karpas (Parsley)
- Bitter Herbs (Maror)
- Charoset (mixture of apples, nuts and juice)
- Salt Water
- Hard Boiled Roasted Egg (not scriptural but added later on)
- Matzah
- Fruit of the Vine (Wine or Grape Juice)
- The cup for Elijah

We will now look at each item in detail and its significance to the Passover and our Messiah.

NOTE: the order in which each item is presented in this article does not represent the order in which they are presented during the Seder

The Roasted Shank Bone of a Lamb:

The shank bone of a lamb represents the Passover lamb that was required, in Exodus 12:1 - 6:

"ADONAI spoke to Moshe and Aharon in the land of Egypt; he said, "You are to begin your calendar with this month; it will be the first month of the year for you. Speak to all the assembly of Isra'el and say, 'On the tenth day of this month, each man is to take a lamb or kid for his family, one per household - except that if the household is too small for a whole lamb or kid, then he and his next-door neighbor should share one, dividing it in proportion to the number of people eating it. Your animal must be without defect, a male in its first year, and you may choose it from either the sheep or the goats. "You are to keep it until the fourteenth day of the month, and then the entire assembly of the community of Isra'el will slaughter it at dusk."

For believers in Messiah, the shank bone also represents our Messiah as our Passover Lamb that was slain for our sins and transgressions.

The Karpas and Salt Water:

The Karpas or green vegetable represents life created and sustained by God. The salt water represents the tears shed as a result of a life of pain and suffering while in captivity. The green vegetable is dipped into the salt water, representing a life that is sometimes lived in tears.

The Bitter Herbs:

The bitter herbs represent our ancestor's lives in bondage...made bitter with hard labor in brick and mortar and with all kinds of work in the fields by the Egyptians.

"But the more the Egyptians oppressed them, the more they multiplied and expanded, until the Egyptians came to dread the people of Isra'el and worked them relentlessly, making their lives bitter with hard labor -digging clay, making bricks, all kinds of field work; and in all this toil they were shown no mercy." Exodus 1:12 - 14

Charoset:

To this point, the tears and bitterness of our ancestors in bondage are remembered. The Charoset is a sweet mixture of apples, nuts, honey and wine or grape juice that is used to remember how Israel toiled to make treasured cities for Pharaoh. At this time we take a combination of the bitter herbs on matzah and dip it into the charoset. This is to remind us that even the most bitter of circumstances can be sweetened by the hope of God.

It was at this time that our Messiah tells his disciples of His impending betrayal. It is recounted in Mark 14:18 - 20:

"As they were reclining and eating, Yeshua said, "Yes! I tell you that one of you is going to betray me." They became upset and began asking him, one after the other, "You don't mean me, do you?" "It's one of the Twelve," he said to them, "someone dipping matzah in the dish with me."

The Roasted Egg:

The roasted egg is not found in the original Passover celebration (as instituted by God), but was added later and is a result of Israel's Babylonian captivity. Today, the roasted egg represents festival sacrifice as well as the two destructions of the temple in Jerusalem (586 BC and 70 AD).

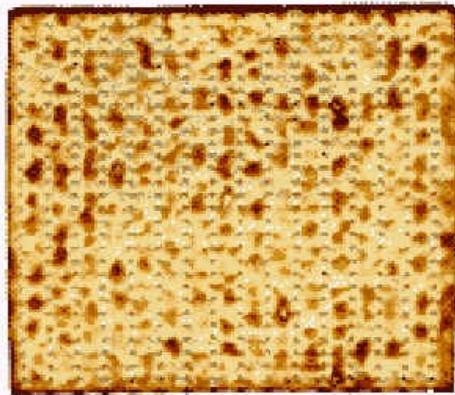
A warning!!! The egg is also a symbol of fertility, as found during other pagan celebrations. The enemy Lucifer is always very close at hand, attempting to destroy that which God has ordained and commanded.

The Matzah:

The matzah is a bread baked without leaven or yeast. It remains flat after it is baked.

Other feasts and celebration typically have two loaves of bread for the meal. The feast of Passover will have three matzahs on the table. Two matzahs represent the showbread found in the temple. The third matzah is added to remind us of the joyous nature of this feast, representing freedom.

God's representation of our Messiah as the bread of life, is perfectly portrayed by the unleavened bread.



" In fact, it was our diseases he bore, our pains from which he suffered; yet we regarded him as punished, stricken and afflicted by God. 5 But he was wounded because of our crimes, crushed because of our sins; the disciplining that makes us whole fell on him, and by his bruises we are healed." Isaiah 53:4 - 5

As you can see for yourself - Pierced, Bruised and Stripes.

During the Seder, prior to the meal, the middle matzah is broken in two. A piece is wrapped in a white linen and hidden by the leader or head of house (or stolen by the children). This piece is called the Afikoman or desert matzah. The white linen that the Afikoman is wrapped in can represent the burial garments that Yeshua was wrapped:

Then Kefa and the other talmid started for the tomb. They both ran, but the other talmid outran Kefa and reached the tomb first. Stooping down, he saw the linen burial-sheets lying there but did not go in. Then, following him, Shim'on Kefa arrived, entered the tomb and saw the burial-sheets lying there, also the cloth that had been around his head, lying not with the sheets but in a separate place and still folded up. Then the other talmid, who had arrived at the tomb first, also went in; he saw, and he trusted. John 20:3 – 8

The Seder cannot conclude until it is found. There are various Seder traditions, however the most common is the children hunt for the Afikoman. Once found, it is in essence held for ransom and purchased back by the leader.

God did the same thing for us...He paid the price for our sins, by purchasing back His Son from us for the ultimate price...His shed blood.

Once the Afikoman is purchased back, the meal can now conclude. It is at this time that the Afikoman is broken and distributed amongst the participants. The Afikoman is the last food that we eat at the Passover. Looking back, it was to remind us of where Israel was - in bondage in Egypt: And how God delivered them and set them free. As believers in Messiah, we remember the broken body of the Lamb of God that has taken away the sins of the world. Being the last thing we eat, at this meal, we can meditate and allow the taste of what God has done to linger.

It was also at this time, as found in the Gospels of Matthew, Mark and Luke...

"While they were eating, Yeshua took a piece of matzah, made the b'rakhah, broke it, gave it to them and said, "Take it! This is my body." Mark 14:22

"Also, taking a piece of matzah, he made the b'rakhah, broke it, gave it to them and said, "This is my body, which is being given for you; do this in memory of me." Luke 22:19

that what is known as communion was first commanded by our Lord. It was during the Passover supper that Jesus reveals to His disciples the importance of this meal and how it relates to God's purpose in Him being here.

Jesus took the matzah that is the Afikoman - (the last food eaten at Passover), He breaks the matzah, gives thanks and distributes amongst His disciples to be His body, broken for us. All who are there, partake in the first communion of our Lord.

Paul states: "For what I received from the Lord is just what I passed on to you - that the Lord Yeshua, on the night he was betrayed, took bread; and after he had made the b'rakhah he broke it and said, "This is my body, which is for you. Do this as a memorial to me." 1 Corinthians 11:23 - 24

The Fruit of the Vine:

The Sabbath meal as well as other feast meals consist of two glasses from the fruit of the vine (juice or wine). The Passover meal adds two glasses to the meal feast. The addition is similar to the addition of the extra matzah. It is to set Passover apart from all other feasts and Sabbaths as the most important celebration.

Each cup of wine for the Passover meal offers a specific meaning.

Cup	Meaning	Consumed
Cup 1	"I will bring you out of Egypt"	Consumed after the Kiddush (blessing) before the meal
Cup 2	"I will deliver you from bondage"	Consumed after the story of Passover and before the meal
Cup 3	"I will redeem you with an outstretched arm"	Consumed after the meal
Cup 4	"I will take you to me for a people"	Consumed after the meal concluding the Passover

Each cup is significant. There meanings are derived from Exodus 6:6 - 7

"Therefore, say to the people of Isra'el: 'I am ADONAI. I will free you from the forced labor of the Egyptians, rescue you from their oppression, and redeem you with an outstretched arm and with great judgments. I will take you as my people, and I will be your God. Then you will know that I am ADONAI your God, who freed you from the forced labor of the Egyptians."

The third cup, consumed after the meal - "I will redeem you with an outstretched arm" is the cup of redemption. This is the cup that our Messiah spoke of:

"He did the same with the cup after the meal, saying, "This cup is the New Covenant, ratified by my blood, which is being poured out for you." Luke 22:20

"Also he took a cup of wine, made the b'rakhah, and gave it to them, saying, "All of you, drink from it! For this is my blood, which ratifies the New Covenant, my blood shed on behalf of many, so that they may have their sins forgiven.." Matthew 26:27 - 28

Through His death on the cross, he would redeem God's people as well as the nations of the world.

He would not partake in the third or forth cups in that as you can see by the meanings of each cup, our Messiah had not yet fulfilled the task at hand.

"I tell you, I will not drink this 'fruit of the vine' again until the day I drink new wine with you in my Father's Kingdom." Matthew 26:29

Cup of Elijah:

On the table there is a cup set aside for the prophet Elijah. For non-believers in Messiah, it represents looking forward to the Messianic age. Elijah did not see death but was ascended into heaven, in a chariot, and disappeared. The account of Elijah's ascension can be found in 2 Kings 2:1 – 11. (Appendix 2)

His return has been anticipated for centuries. His name has been associated with the Messianic age. The cup set aside for Elijah during the Seder symbolizes that he is a welcomed guest. During the Seder, one of the children will be asked to open the door for Elijah. This signifies a willingness and readiness of those present at the Seder to bring the Messianic age into their lives and that it may come at any time.

An angel of the Lord appears to Zacharias, prior to the birth of John the Baptist and said to him:

"But the angel said to him, "Don't be afraid, Z'kharyah; because your prayer has been heard. Your wife Elisheva will bear you a son, and you are to name him Yochanan. He will be a joy and a delight to you, and many people will rejoice when he is born, for he will be great in the sight of ADONAI. He is never to drink wine or other liquor, and he will be filled with the Ruach HaKodesh even from his mother's womb. He will turn many of the people of Isra'el to ADONAI their God. He will go out ahead of ADONAI in the spirit and power of Eliyahu to turn the hearts of fathers to their children and the disobedient to the wisdom of the righteous, to make ready for ADONAI a people prepared." Luke 1:13 - 17

Even in the end times, Elijah will come before the Lord:

"Look, I will send to you Eliyahu the prophet before the coming of the great and terrible Day of ADONAI. He will turn the hearts of the fathers to the children and the hearts of the children to their fathers; otherwise I will come and strike the land with complete destruction." [Look, I will send to you Eliyahu the prophet before the coming of the great and terrible Day of ADONAI.]" Malachi 4:5 – 6

As believers, we are in the Messianic age, believing that our Lord satisfied God's requirement for the remission of sin. We as believers are also looking forward, however, it is not for His coming, but rather for our Messiah's return.

I hope you have enjoyed our look into the Passover Seder and how it relates to our Messiah.

Color Type	Indication
Blue	Bible Text
Red	Bible Text referencing Jesus speaking
Black	General Text

Sources of Reference for this Article
The Jewish Study Bible - Oxford
Scofield Study Bible - King James Version
Passover Haggadah

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Appendix 1:

Joh 13:1 It was just before the festival of Pesach, and Yeshua knew that the time had come for him to pass from this world to the Father. Having loved his own people in the world, he loved them to the end.

Joh 13:2 They were at supper, and the Adversary had already put the desire to betray him into the heart of Y'hudah Ben-Shim'on from K'riot.

Joh 13:3 Yeshua was aware that the Father had put everything in his power, and that he had come from God and was returning to God.

Joh 13:4 So he rose from the table, removed his outer garments and wrapped a towel around his waist.

Joh 13:5 Then he poured some water into a basin and began to wash the feet of the talmidim and wipe them off with the towel wrapped around him.

Joh 13:6 He came to Shim'on Kefa, who said to him, "Lord! You are washing my feet?"

Joh 13:7 Yeshua answered him, "You don't understand yet what I am doing, but in time you will understand."

Joh 13:8 "No!" said Kefa, "You will never wash my feet!" Yeshua answered him, "If I don't wash you, you have no share with me."

Joh 13:9 "Lord," Shim'on Kefa replied, "not only my feet, but my hands and head too!"

Joh 13:10 Yeshua said to him, "A man who has had a bath doesn't need to wash, except his feet — his body is already clean. And you people are clean, but not all of you."

Joh 13:11 (He knew who was betraying him; this is why he said, "Not all of you are clean.")

Joh 13:12 After he had washed their feet, taken back his clothes and returned to the table, he said to them, "Do you understand what I have done to you?

Joh 13:13 You call me 'Rabbi' and 'Lord,' and you are right, because I am.

Joh 13:14 Now if I, the Lord and Rabbi, have washed your feet, you also should wash each other's feet.

Joh 13:15 For I have set you an example, so that you may do as I have done to you.

Joh 13:16 Yes, indeed! I tell you, a slave is not greater than his master, nor is an emissary greater than the one who sent him.

Joh 13:17 If you know these things, you will be blessed if you do them.

Joh 13:18 "I'm not talking to all of you — I know which ones I have chosen. But the words of the Tanakh must be fulfilled that say, 'The one eating my bread has turned against me.'

Joh 13:19 I'm telling you now, before it happens; so that when it does happen, you may believe that I AM [who I say I am].

Joh 13:20 Yes, indeed! I tell you that a person who receives someone I send receives me, and that anyone who receives me receives the One who sent me."

Appendix 1:

2Ki 2:1 The time came for Adonai to take Eliyahu up into heaven in a whirlwind. Eliyahu and Elisha were on their way from Gilgal,

2Ki 2:2 when Eliyahu said to Elisha, "Please wait here, because Adonai has sent me all the way to Beit-El." But Elisha said, "As Adonai lives, and as you live, I will not leave you." So they went down to Beit-El.

2Ki 2:3 The guild prophets of Beit-El came out to Elisha and said to him, "Do you know that Adonai is taking your master away from you today?" "Yes, I know," he answered; "say no more."

2Ki 2:4 Eliyahu said to him, "Elisha, please wait here, because Adonai has sent me to Yericho." He replied, "As Adonai lives, and as you live, I will not leave you." So they came to Yericho.

2Ki 2:5 The guild prophets of Yericho approached Elisha and said to him, "Do you know that Adonai is taking your master away from you today?" "Yes, I know," he answered; "say no more."

2Ki 2:6 Eliyahu said to him, "Please wait here, because Adonai has sent me to the Yarden." He replied, "As Adonai lives, and as you live, I will not leave you." So the two of them went on.

2Ki 2:7 Fifty of the guild prophets went and stood watching them rom a distance, while they stood by the Yarden.

2Ki 2:8 Then Eliyahu took his cloak, rolled it up and struck the water with it; and the water divided itself to the left and to the right; so that they crossed on dry ground.

2Ki 2:9 After they had crossed, Eliyahu said to Elisha, "Tell me what I can do for you before I am taken away from you." Elisha said, "Please! Let a double share of your spirit be on me!"

2Ki 2:10 He replied, "You have requested a hard thing. Nevertheless, if you see me when I am taken from you, you will get what you asked for; but if not, you won't."

2Ki 2:11 Suddenly, as they were walking on and talking, there appeared a fiery chariot with horses of fire; and as it separated the two of them from each other, Eliyahu went up into heaven in a whirlwind.