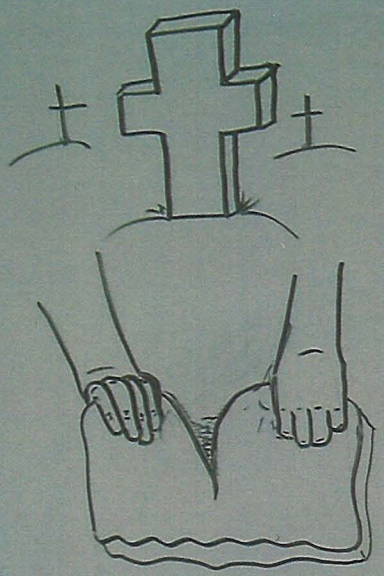
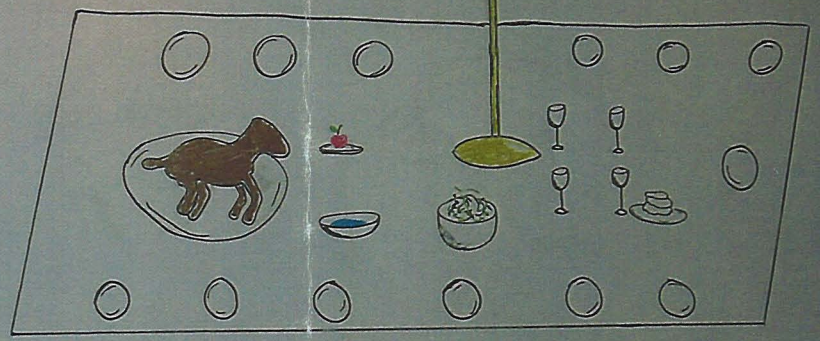


THE VEIL OF THE TEMPLE

The Passover & The Lord's Supper







The Passover And The Lord's Supper – Part 1

Luke 22:1-20

I. Introduction.

A. Lord's Supper was introduced by Jesus during the Passover observance..

1. You can read the full account of this event in the 12th chapter of Exodus.

B. God commanded the Jews to observe this day in Exo. 12:14 as follows: "*And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.*"

1. The head of the Jewish family had to make sure they observed this celebration every year on the evening of the 14th day of the month of Nisan (could be March or April, depending on the moon in any given year).

II. The celebration of the Passover.

A. Jewish divisions.

1. As there are divisions in the Christian world (Baptist, Assembly of God, Catholic, Methodist, etc.), so it is among the Jews.

a) There is the Orthodox Jew, the Liberal Jew, the Reformed Jew, the Free Thinking Jew, and the Atheistic Jew.

b) There were two major divisions of Jews during the time of Christ: Pharisees and Sadducees

B. Searching for leaven in the households and removing same.

C. On the day of the Passover at 10 o'clock in the morning all the leaven that they had accumulated is burned and the following prayer is recited:

1. "All manner of leaven which is in my possession, which I have removed, and all manner of leaven which I have not seen and have not removed, shall be null and shall be accounted as the dust of the earth."

2. This is called "Beur Chametz," or "The destruction of the leaven."

D. Paul knew the Jews would understand him when he said in 1 Cor. 5:7-8, "*Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*"

III. The Passover was a home festival, not a public one.

A. The minimum number of people attending the Passover feast was 10 and never more than 20. No Gentiles were allowed.

1. Exo. 12:3-4, *"Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.*"

IV. The Passover Table.

A. The table was covered with a clean linen cloth on which several candlesticks with candles were placed. On different plates were laid the following articles: three unleavened breads wrapped in a special napkin, a bunch of parsley, hyssop, horseradish (maror - symbol of the bitter herbs), a dish of salt water, two hard-boiled eggs, a crushed apple (some dice into small cubes), a roasted lamb, and four cups of the fruit of the vine (Of the Jewish groups that try to observe the Passover as prescribed in the Talmud, some have four separate cups while others have a large pitcher and use only one cup for all four instances).

1. Different sections of the Talmud were called Orders which were subdivided into sections called Tractates of which there were 63 in number. The 14th Tractate covers their instructions and rules concerning the Passover:

a) Searching for the leaven.

b) Disposal of the leaven.

c) The Passover cakes and bitter herbs.

d) Work to be done before the Passover.

e) The killing of the paschal lamb.

f) Passover labors supersede Sabbath prohibitions.

g) Cooking the Passover.

h) Persons permitted to partake of the Passover.

i) Persons not permitted to partake of the Passover.

j) Unusual circumstances.

k) Order for eating the Passover.

2. The Talmud was passed down orally by the Jewish fathers then put in written form over 500 years before Christ. There have been some different versions or methods introduced since then:

a) Bavli version – About 499 A.D. by Jewish scholars. Some of the original Tractates were removed.

b) Pilpal – Created in the 15th-16th centuries in Poland and Lithuania. Its usage was discontinued in the 18th century.

c) Sephardic – Created in the 15th century and used originally by the Spanish and Italian communities. It is still popular today.

d) Critical – Created in the 19th century.

e) Brisker – Created in the late 19th century

3. The Orthodox Jewish community observes the Passover most closely to the original Jewish Talmud.

B. Instructions concerning the Passover.

1. Rev. 2:17, "*...To him that overcometh will I give to eat of the hidden manna,*

2. 1 Cor. 11:26, "*For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*"

C. Bitter herbs and salted water.

1. Exo. 12:8, "*And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.*"

D. The hard-boiled eggs and the salted water are not mentioned in the Bible but are mentioned in the Talmud which contains in detail all the rules and instructions for this service, as well as others. The Talmud is considered by the Jews to be Law and just as sacred.

1. The Jews accused Jesus of disobeying what was written in the Talmud.

a) Luke 6:1-5, "*And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him; How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? And he said unto them, That the Son of man is Lord also of the sabbath.*"

b) The law to which the Pharisees referred was in the Talmud, not the Law of Moses. The Talmud differed from what Moses had told them in Deut. 23:25, "*When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.*"

c) According to the Law of Moses Jesus did nothing wrong.

d) The Jews made the traditions in the Talmud their Law.

1) Matt. 15:1-3, "*Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?*"

2. They were to eat the bitter herbs and the eggs after the latter was dipped in salt water.

a) Jesus did this during His Passover observance. Matt. 26:23, *"And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.*"

b) We see here that Jesus observed the Passover ceremonies.

E. The diced apple.

1. Again, this requirement was not in the Bible, but was in the Talmud, and observed by the Jews.

2. The head of the family cut the apple in pieces in the form of squares (one for each person present), reminding the Jews of the mortar and the brick their ancestors had to make in order to build the cities of Pharaoh. Everybody was required to eat a square piece.

F. The Passover Lamb.

1. Exo. 12:3, "*Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:*"

2. This lamb had to be without spot or blemish and had to be chosen on the 10th day of Nisan, or 5 days before the Passover.

a) Exo. 12:1-5, "*And the LORD spake unto Moses and Aaron in the land of Egypt saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:*"

3. It was to be first-born; was to be roasted with fire; and not a bone was to be broken. Great pains were done to make sure this was so. It had to be killed, roasted, and eaten all during the evening of the 14th of Nisan.

a) Exo. 12:8-10, "*And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.*"

4. Jesus is our Lamb without spot that was sacrificed and not a bone of His body was broken.

   a) John 1:29, "*The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*"

   b) John 19:31-36, "*The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.*"

   c) Christ's bones were not broken, but his body was.

      1) Zech. 12:10, "*... and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*"

      2) John 19:34, "*But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.*"

G. The cup.

1. According to Rabbinical Law there were to be 4 cups of the fruit of the vine on the table. No one had their own cup. There were either 4 separate cups used or there was only one cup used, but filled at four separate moments of the Passover (depending on the Jewish group observing the Passover). In either case they all drank from the same cup at the four separate times during the Passover.

   a) Exo. 12:13, "*And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.*"

2. Why four cups?

a) The first is the *Kiddush*, which means sanctification.

b) The second cup is called the cup of plagues.

c) The third cup is called the cup of redemption; some call it the cup of blessings.

d) The fourth cup is often called *hallel* which means praise. It is sometimes called the cup of acceptance, or the cup of Elijah. It is also called the cup of blessings by many. Paul indicated the cup Christ used when He instituted the Lord's Supper was called the cup of blessings.

e) The head of the household took the first cup, blessed it, took a sip, and passed it to the others, who all took a sip.

f) Each ate of the bitter herbs and the account of the Passover of the angel of death was read aloud.

g) The youngest person present asked, "Why is this night different from all other nights?"

h) The head of the household then explained its meaning and ended with, "In every age a man is bound to regard himself as if he went forth out of Egypt…It is because of what the Lord did for me when I came out of Egypt."

1) During the Passover the child also asks the following questions that the head of the household answers:

2) Why is it that on all other nights we do not dip our food even once, but on this night we dip them twice?

3) Why is it that on all other nights we eat leavened bread, but on this night we eat matza (unleavened bread)?

4) Why is it that on all other nights we eat all kinds of vegetables, but on this night we eat bitter herbs?

5) Why is it that on all other nights we dine either sitting upright **or** reclining, but on this night we all recline?

i) The second cup was blessed, sipped, and passed to the others, who all drank from it.

j) Then Psalms 113 and 114 were sung.

k) Then the meal was eaten, including the roasted lamb.

l) The third cup then was blessed by the head, sipped, and passed to the others to drink.

m) Two of the unleavened cakes were eaten with the meal.

n) It was after the third cup that the head of the family took the unleavened bread out from under the pillow and placed on the empty plate for the Messiah.

o) The fourth cup was always placed by an empty plate in front of an empty chair which was reserved for the Messiah (some references say Elijah). Some believe that Elijah will return before the Messiah comes.

1) 1 Cor. 10:16, "*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?*"

3. The head of the family then calls out to an open door, "Thou God of Abraham, Isaac, and Jacob, long have we waited for Thy promise. We beseech Thee now, to send Thine anointed Whom Thou hast promised, the Son of David. Have mercy upon Thy people Israel. Gather us according to Thy word and we shall be Thy people and Thou will delight in us as of old. Behold all things are ready and we wait."

4. Then he says with a loud voice, "Blessed be thy entrance, Elijah."

5. After a few minutes of waiting the door is closed.

6. The head of the family makes a further plea to God, "How long shall we wait, O Lord!" (shortened version of what he says).

7. The Passover is concluded with the reading of Psalms 115-118 and singing of Psalms 136.

a) Jesus and His disciples sang a hymn after the Lord's Supper was instituted by Jesus: Matt. 26:30, "*And when they had sung an hymn, they went out into the mount of Olives.*"

H. This lesson is continued on part 2 of the "*Passover And The Lord's Supper*".