The Passover And The Lord's Supper

Part 1

by

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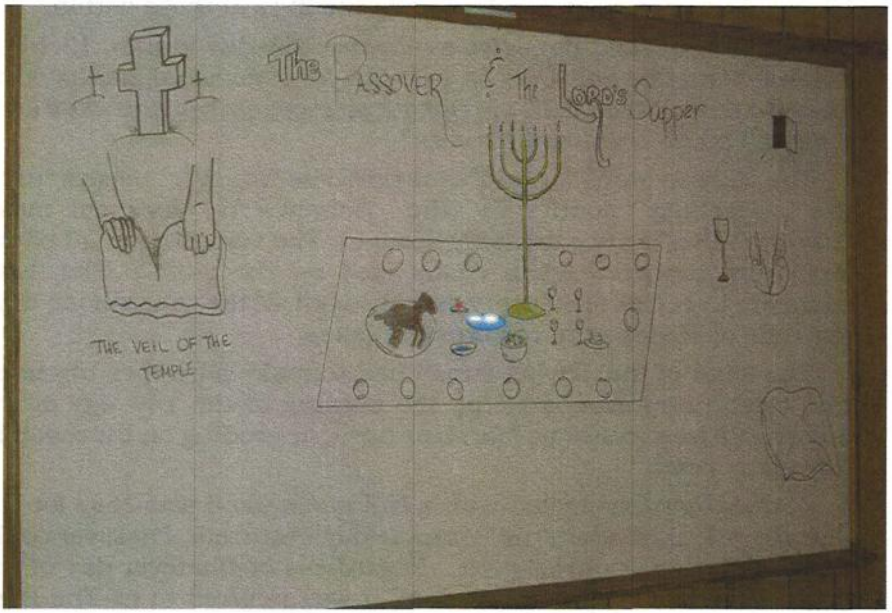
Ellis P. Forsman

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Part 1

Introduction: Luke 22:1-20



A number of years ago, I worked with another employee who was an Orthodox Jew. Being curious about a number of Jewish customs and observances I asked him several questions, especially about the Passover. The information he told me was enlightening. Some years after that, my wife and I met a woman who also was an Orthodox Jew; the information she gave us coincided with what I had already learned. This woman later became a member of the church of Christ. Subsequent studies on my part concerning the Passover filled in some of the gaps in my knowledge. Part 1 of this article is the outcome of my research on the Passover and Part 2 contains further research concerning The Lord's Supper with the Passover observances in mind.

As many of you know, when the Lord introduced what is commonly called "The Lord's Supper" he was celebrating a meal with His disciples in what we refer to as The Passover. The Jews refer to this meal as "The Feast of the Unleavened Bread", "The Season of Our Freedom", and "Passed Over"[1]. The last term is the one most commonly used, even among the Jews. The reference is to the account of how, in the 12th chapter of Exodus, when the angel of death killed the first-born of anyone in Egypt who did not have their homes marked by the blood of the Lamb; he passed over these homes that were so marked, sparing the lives of those within.

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.*"

The Hebrew word "owlam" translated as "for ever" means "until the vanishing point" in the Hebrew.[2] It does not mean "never-ending" as is commonly thought. The vanishing point of the Passover occurred when Jesus died on the cross. The Jews therefore kept this feast every year through all the generations from the time of Moses until the cross of Jesus.

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).

Jewish months started with a full moon, so it was easy for the Jews to calculate when the Passover day occurred. Passover could occur on any day of the week. Regardless of whatever day of the week on which Passover occurred, it was referred to as The High Sabbath and the first Saturday following the Passover was referred to as the ordinary Sabbath.[3] In fact, the Jews have seven annual holidays they refer to as "The High Sabbath", using the definition of Sabbath to mean "a day of rest" and not "the seventh day of the week".

1 Arthur U. Michelson, The Jewish Passover And The Lord's Supper, p. 80.
2 Bible Research Systems, Verse Search, Strong's Dictionary # 5769.
3 James Burton Coffman, Commentary On Mark, pp. 310-314.

These are:[4]

The 1st day of the Passover
The 7th day of the Passover
The Day of Pentecost
Rosh Hashanah
Yom Kippur
The 1st day of Sukkoth
The 8th day of Sukkoth

We know the church was established on the Day of Pentecost which was always on the first day of the week. The Jews referred to Pentecost as the Feast of Weeks because it was always a week of weeks plus one day after the ordinary Sabbath which followed the High Sabbath (Passover), hence 50 days (penta).

For example, if the full moon occurred on a Wednesday during the Jewish month of Nisan when the Jews observed the Passover, that day would be called the High Sabbath; the first Saturday following the Passover would be called an Ordinary Sabbath. The Day of Pentecost would be counted 50 days (7 weeks plus one day) from the Ordinary Sabbath. Pentecost would always occur on the first day of the week, which is Sunday.

The Celebration of the Passover

Jewish Divisions

As there are divisions in the Christian world (Baptist, Assembly of God, Catholic, Methodist, etc.), so it is among the Jews. There is the Orthodox Jew, the Liberal Jew, the Reformed Jew, the Free Thinking Jew, and the Atheistic Jew.[5]

There were two major divisions of Jews during the time of Christ: Pharisees and Sadducees. The Sadducees were similar to the Atheistic Jew of today because they did not believe in the resurrection of the dead. The Atheistic Jew was a Jew by nationality only. They do not believe in the existence of God.

4 "High Sabbaths", Wikipedia – The Free Encyclopedia, August 4, 2011.
5 Michelson. loc. cit.

These diverse sects today differ in their beliefs and practices; the observance of the Passover is no exception. The Orthodox Jew today observes the Passover more closely and strictly to that of New Testament times than other Jewish groups, but even they have slipped in their observance. We will want to observe the Jewish custom of the Passover as it occurred during the time of Christ.

The Preparation of the Passover

Preceding the Passover the Jewish household begins to clean the house from top to bottom removing all leaven.[6] Leaven to the Jew represents sin. Every nook and crevice receives attention. No dirt must be left and the stove, kettles, and clothing must be carefully inspected; not a semblance of leaven was to be left anywhere. Carpets were taken out and beaten, the pockets of all clothes were turned inside out and carefully cleaned; if wallpaper had been pasted to the walls, they had to be torn down and the walls cleaned and painted, because the paste contained leaven. Ovens were powerfully heated several times to destroy any leaven there. Special dishes used in special feasts were unpacked; regular dishes were packed up and removed from the house until the Passover was over. Existing water was cast out and fresh water was brought in from a spring in a new container and covered to prevent contamination.

All leaven that was gathered was taken out of the house and prepared for burning the morning that preceded the Passover.

After the house is cleaned completely and on the day before the Passover, the housewife submits the house to the head of the family for inspection.[7] He goes around the house searching and inspecting while another member of the household holds a lighted candle to help in the search. Before he starts his search he says the following, "Blessed art Thou, O Jehovah our God, King of the Universe, Who is sanctifying us with Thy commandments and has commanded us to remove the leaven."

While the head of the household performs his duty of searching for the leaven, there is strict silence from the rest of the household. No one is allowed to speak a word. If he finds any leaven it is removed from the house and placed with the leaven gathered previously.

6 Michelson, op. cit., p. 9.
7 Michelson, loc. cit.

When his search is done and having not found any leaven he says these words, "All manner of leaven which is in my possession which I have not seen, shall be accounted null, and shall be regarded as the dust of the earth."[8]

At 10 o'clock in the morning just preceding the Passover, all the leaven that was accumulated is burned and the following prayer is recited: "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." This is called "Beur Chametz," or "The destruction of the leaven." They are free from sin and are ready to observe the feast of unleavened bread.[9]

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.*"

The leaven is used as an illustration of sin. The house represents our hearts which must be cleansed from all sin.

The Passover Was a Home Festival, Not a Public One

For the most part, the Jews observed their religious ceremonies at the synagogue with everyone present. The Passover was different; it was observed as a home festival with very few people present.

The minimum number of people attending the Passover feast was 10 and never more than 20.[10] No Gentiles were allowed. It is much different today than it was during the time of Christ. Now, non-Jewish guests are invited to attend and communal Passover events are organized by synagogues. The Jewish book called the Talmud limited the number of attendees from 10 to 20.

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:*

8 Michelson, loc. cit.
9 Michelson, loc. cit.
10 Michelson, op. cit., p. 10.

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."

They had to make sure that there was not too few of them to be able to eat all the lamb and not too many that there was not enough to go around.

The Passover Table

During the time of Christ, the table consisted of a large clean leather spread laid on the floor on which several candlesticks with candles were placed.[11] 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 the apple 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).

You may have noticed things listed here are not mentioned in the Old Testament.

I want to clarify that the Jews say that Moses gave them an oral Law that was repeated orally down through the ages by the Jewish fathers. This was eventually put into written form called the Talmud (also called Mishna) centuries before the time of Christ.[12]

The original purpose of the Talmud was to further clarify the details of the Jewish religious customs. For example, Moses told the children of Israel they were to eat bitter herbs at the Passover meal. Left at that, there may be a difference of opinion as to what was classified as bitter herbs. So to be consistent, the Talmud states that parsley, hyssop, and horseradish are to be used for the bitter herbs. The Talmud also covers many other religious customs and traditions.

Josephus (Jewish historian during the time of Christ) made reference to the Talmud, "The Pharisees had passed on to the people certain regulations handed down by former generations and

11 Michelson, loc. cit.
12 W. White, Jr., "Talmud", The Zondervan Pictorial Encyclopedia of the Bible, Vol. 5, pp. 589-590.

not recorded in the Laws of Moses."[13] Josephus wrote mostly about the Jewish wars but he also acknowledged the existence of Christ during his lifetime in his history book.

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

Searching for the leaven.
Disposal of the leaven.
The Passover cakes and bitter herbs.
Work to be done before the Passover.
The killing of the paschal lamb.
Passover labors supersede Sabbath prohibitions.
Cooking the Passover.
Persons permitted to partake of the Passover.
Persons not permitted to partake of the Passover.
Unusual circumstances.
Order for eating the Passover.

The Talmud was passed down orally by the Jewish fathers then put in written form 584 years before Christ.[15] There have been some different versions or methods introduced since then:

Bavli version – About 499 A.D. by Jewish scholars. Some of the original Tractates were removed.
Pilpal – Created in the 15th-16th centuries in Poland and Lithuania. Its usage was discontinued in the 18th century.
Sephardic – Created in the 15th century and used originally by the Spanish and Italian communities. It is still popular today by many Jewish groups; however the customs of the Passover were different in this version as compared to that during the time of Christ.
Critical – Created in the 19th century.
Brisker – Created in the late 19th century

13 White, loc. cit.
14 White, op. cit., pp. 590-593.
15 "Talmud", Wikipedia – The Free Encyclopedia, March 2, 2012.

The Orthodox Jewish community observes the Passover most closely to the original Jewish Talmud, although recently I have discovered many of the Orthodox Jews today use the Sephardic version which differs in many areas than the Talmud used during time of Christ.

Instructions Concerning The Passover

At the start of the Passover the mother (usually) lights the candles at the table. Any Jewish family guests (if any) present are welcomed next.[16]

The family members were dressed in their best traveling clothes with sandals on their feet as if they were ready to go on a rapid journey, as was the case when they fled Egypt with Moses.

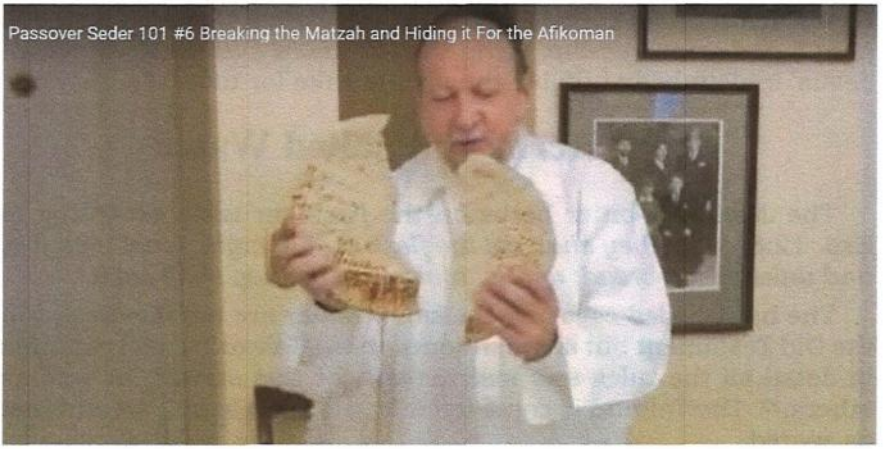
The bread was made with unfermented dough. It was not allowed to stand, but was baked immediately to prevent rising.

There were three cakes of unleavened bread stacked together on the table. If you ask a Jew today what the three represent, some will say, "The top one is the priesthood, the middle one the Levites, and the bottom one All Israel."[17] At one time they represented God, The Messiah, and The Holy Ghost. Because of the Jewish distaste for Christ being referred to as the Messiah, these Jews changed the meaning of the cakes.

The Passover ritual had the family leader pick up the three loaves, pull out the middle cake (the one that represented the Messiah), pray over it, break it into half, and then place one half under a pillow as if hiding it.[18] [19] The meaning was that it was to be hidden or buried, signifying the death, burial, and resurrection of the Messiah as prophesied (Isa. 53). The Apostle Paul pointed this out in Acts 26:22-23, "*Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.*" This bread that was hidden was called Aphikomen, meaning "hidden manna". Later, after some prayers it

16 Michelson, op. cit., p. 12.
17 Michelson, op. cit., p. 13.
18 Michelson, loc. cit.
19 Green, Mireille. Passover Seder, Website:mireillegreen.com/yachatz.

was taken from beneath the pillow, broken in two, and one half was passed to the members of the family to eat. The other half was placed on an empty plate which was reserved for Elijah or the Messiah. This was practiced for centuries before the coming of Christ. Today, many make a game of hiding the manna with the children. They are sent out of the room, the manna hidden somewhere in the room, and the children called back in to search for the manna.



Reference to the practice of hiding the manna was given in Rev. 2:17, "*...To him that overcometh will I give to eat of the hidden manna, ...*" This was called Aphikomen, meaning "hidden manna".

The half of the Matzoh that was not hidden was set aside on a plate until it is later joined with its hidden half when redeemed. (Some Jewish groups instead place this half back (unhidden) in the stack with the Matzo's called God and Holy Spirit and are both eaten during the meal). [20]

Some groups, after they take the hidden piece from beneath the pillow (redeeming the Aphikomen
), lay it aligned together with its complimentary half on the plate to show that "what is broken off is not really lost, so long as we remember and search after it."[21] A piece of this broken bread is

20 Rabbi Buchwald, Passover Seder 101, "Breaking the Matzah and Hiding the Aphikomen" YouTube.

21 Levin, Meyer. An Israel Haggadah for Passover (New York: Harry N. Abrams, Inc., no date.

broken off, placed on the Messiah's plate, the remainder which is then passed around for all to share in the eating of the broken manna.

Today, many make a game of hiding the manna with the children. They are sent out of the room, the manna hidden somewhere in the room, and the children called back in to search for the manna. This practice of the children searching for the hidden manna began during the Middle Ages. [22]

When we eat the broken bread in the Lord's Supper we shew the Lord's death till He comes. 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."* Jesus' broken body fulfilled the middle cake for us.

Bitter Herbs and Salted Water

The Jews had bitter herbs on the Passover table according to 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."*

The hard-boiled eggs and the salted water are not mentioned in the Old Testament but are mentioned in the Talmud which contains in detail all the rules and instructions for this service, as well as others.[23] The Talmud is considered by the Jews to be Law and just as sacred.

Now, is the Talmud infallible? No. It started out as defining their customs and traditions. Later, the Jews treated it as law. The Jews accused Jesus of disobeying what was written in the Talmud.

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."*

22 Pelaia, Ariela, The Hidden Matzah: Aphikomen and its Role in Passovr.
23 Michelson, op. cit., pp. 15-16.

Some translations say "wheat"; others say "corn".

David was a king, not a priest, so it was unlawful for him to eat of the shewbread. Jesus brings this up because David was so popular among the Jews that they approved of what he did. So, if they approved of what David did that was against the Law, why did they accuse Jesus and His disciples of breaking the Law? One crime is no different than the other. Jesus did not say that David was innocent nor did He admit to breaking the Law Himself; He was showing the Pharisees that they were inconsistent.

However, 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 concerning eating on the Sabbath, "*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.*"

According to the Law of Moses Jesus did nothing wrong. The Jews made the traditions in the Talmud their Law. Sometimes these traditions contradicted the Law of Moses.

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?*"

Any time you see the phrase in the Bible, "tradition of the elders", the reference is to the Talmud.

Did Jesus reject all of the Talmud? No. Some of the things he used in the Passover were mentioned in the Talmud. What he rejected were those things in the Talmud that contradicted the Law of Moses. We have the example in the New Testament where Jesus accepted some of the customs of the Talmud concerning the Passover.

For example, every Jew was to eat a piece of the bitter herbs (horseradish, parsley, and hyssop) and a bite of the two eggs which reminded him of the bitter life his ancestors lived in bondage. These were dipped into a dish of salted water they called the "*sop*". The sop was never used as a washing as some today believe, it was used as a part of the eating. Sop to the Jew was something they dipped food into; it could be gravy, sauce, or any liquid. The most common use of the sop in other meals was to dip leavened bread into a gravy before they ate it. Leavened bread was not allowed during the Passover, so that was not the purpose of the sop at that time. The sop that was used in the Passover was salted water. The bitter herbs and the two eggs were dipped in the sop (salt water)

with their hands and were eaten; this reminded them of the eyes and tears of their forefathers.

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."*

John 13:21-27, *"When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? 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. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly."*

In this we see here that Jesus observed the Passover ceremonies as recorded in the Talmud. Judas dipped his hand with the Lord in the dish and went out. The eating of the bitter herbs with the sop occurred between the first and second cups of the Passover according to the Talmud. Judas was not present when Jesus instituted The Lord's Supper, which occurred after the 3rd cup of the Passover. Also note that those present at this Passover were lying on their side while eating.

The Passover Lamb

According to Exo. 12:1-5, there had to be a lamb on the Passover table. 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. 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:"*

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. 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.*"

How times have changes. Today they pick up a lamb shank (not a whole lamb) at the butchers usually the day before, but some allow it to be purchased sometime during the week before.

How can it be verified by the head of the family personally that it was without spot or blemish and also was a first-born lamb? To have just the shank a bone may not have been broken, but it certainly was separated from the rest of the body.

A dear church of Christ friend of mine told of when he and his wife were invited to eat the Passover with some Jewish friends of theirs. Instead of a lamb, they were served chicken! A CHICKEN!? There were two problems here:

- It was against the Law of Moses for anyone who was not a Jew to eat of the Passover.
- The Jews were commanded to prepare a lamb, not a chicken. In the Sephardic version of the Talmud the Jews are allowed to have just a shank of lamb on the table. God commanded a whole lamb with its head, legs, and insides.

It is no wonder that Jesus had so much difficulty with the Jews in their observances.

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

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.*"

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.*" (Reference Exo. 12:9, 46).

Christ's bones were not broken, but His body was. Zech. 12:10, *"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: 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."*

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

Some churches of Christ claim that we are not to break the bread because Christ's bones were not broken. I will deal with this in another article.

The Cup



According to Rabbinical Law there were to be 4 cups of the fruit of the vine on the table.[24] 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 each occurrence during the Passover.

Only unfermented grape juice was used as all leaven had to be removed from the house. The drink used in the Passover had to be unfermented grape juice since no leavening was allowed at the Passover; that meant the grape juice used had to be unfermented.

Drinking the fruit of the vine was to remind them of the blood of the Lamb which was sprinkled on the side posts of the doorway and over the door so that the plague of the death angel would pass over their ancestors. 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."*

24 Michelson, op. cit., pp. 18-19.

Why four cups? Each cup was handled at four separate times during the Passover; three were drunk by the participants, the fourth was reserved for Elijah or the Messiah.[25]

- The first cup is the *Kiddush*, which means sanctification.[26]
- The second cup is called the cup of plagues.
- The third cup is called the cup of redemption.
- 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**. Paul indicated the cup Christ used when He instituted the Lord's Supper was called the cup of blessings. Some Jewish groups today call the third cup the "cup of blessings" and they drink of it instead of placing it at the plate reserved for the Messiah, as was the custom during the time of Christ.

The head of the household took the first cup, took a sip, and passed it to the others, who all took a sip (this was repeated for each cup except the fourth cup which was reserved for the Messiah).[27]

Each ate of the bitter herbs and the account of the Passover of the angel of death was read aloud. Remember it was at this point that Judas left.

The youngest person present asked, "Why is this night different from all other nights?"[28]

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."

During the Passover the child also asks the following questions that the head of the household answers:[29]

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

25 Michelson, loc. cit.
26 David Brickner, "The Mystery of the Passover Cup", jewsforjesus.org/publications/newsletter/2002_03/mystery website.
27 William Sanford LaSor, Daily Life in Bible Times, p. 79.
28 "Passover Seder", Wikipedia – The Free Encyclopedia, September 2, 2010.
29 "Passover Seder". loc. cit.

- Why is it that on all other nights we eat leavened bread, but on this night we eat matza (unleavened bread)?
- Why is it that on all other nights we eat all kinds of vegetables, but on this night we eat bitter herbs?
- Why is it that on all other nights we dine either sitting upright **or** reclining, but on this night we all recline? It was a table without legs. They had to observe the Passover in the same manner as did their forefathers in the original Passover, which meant they laid on the floor around a leather spead.

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

Then Psalms 113 and 114 were sung.[30]

Then the meal was eaten, including the roasted lamb.

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

Two of the unleavened cakes were eaten with the meal.

It was after the third cup that the head of the family took the unleavened bread out from under the pillow, asked God's blessing upon it, broke it in half and place one half of it on the empty plate for the Messiah; the other half was eaten by those present.[31]

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

This cup was called "*the cup of blessings*". Paul made reference to this fourth cup that was used when Jesus instituted His Supper.

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?*"

I ask you, where in the Old Testament is the term "*cup of blessings*" used? You can search all you want to, but it is not to be found anywhere else in the Bible. No, the term of "*cup of blessings*" is not found in the Bible but was mentioned in the Talmud as the one that was reserved for the Messiah.

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.

30 LaSor, op. cit., p. 79.
31 Michelson, loc. cit.

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."[32]

Then he says with a loud voice, "Blessed be thy entrance, Elijah." (or Messiah).

After a few minutes of waiting the door is closed.

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

The Passover is concluded with the reading of Psalms 115-118 and singing of Psalms 136.[33]

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."*

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

32 Michelson, op. cit., p.20.
33 Michelson, loc. cit.

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