Passover a Shadow of the Lord’s Supper:

Hebrews 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the pattern shewed to thee in the mount.

Hebrews 10:1 For the law having a shadow of good things to come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Romans 15: 4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

Exodus 12:1-51

Jesus the Messiah celebrated the Seder with His disciples.

The removal of leaven
Before the beginning of the Passover, all leaven, which is a symbol of sin (1 Cor. 5:6-8), must be removed from the Jewish home. The house is cleaned from top to bottom and anything containing leaven is removed. Then, the evening before the Passover, the father of the house takes the traditional cleaning implements: a feather, a wooden spoon, and a bag, and searches the house for any specks of leaven which might have been missed.

Washing the hands
Once the leaven is removed, the family sits around the table and ceremonially washes their hands with a special laver and towel. Jesus also took part in this tradition, but rather than wash his hands, he got up from the table and washed the feet of his disciples, giving us an unparalleled lesson in humility

John 13:2-17

Lighting the candles
Once the house and the participants are ceremonially clean, the Passover seder can begin. The woman of the house says a blessing and lights the Passover candles.
It is appropriate that the woman brings light into the home, because it was through the woman that the light of the world, Messiah Jesus, came into the world

Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.
Galatians 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

Haggadah means "the telling" of the story of Passover. The story is told in response to four questions asked by the children: why is this night different from all other nights? The father proceeds to tell the story of the Exodus from Egypt, reading from a book called "The Haggadah".

The first cup of wine
The seder begins with: "Blessed art thou, Lord our God, King of the Universe, who hast created the fruit of the vine." Jesus himself blessed the first cup in Luke 22:17-18 And he took the cup, and gave thanks, and said, Take this, and divide [if] among yourselves: 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

The second cup of wine
The second cup is to reminds the Jews of the Ten Plagues and the suffering of the Egyptians when they hardened their heart to the Lord. This is in order not to rejoice over the suffering of our enemies

Proverbs 24:17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

They spill a drop of wine (which is a symbol of joy) as we recite each of the Ten Plagues, thus remembering that our joy is diminished at the suffering of others.

Afikomen
A very curious tradition now takes place. At the table is a bag with three compartments and three pieces of motza. The middle piece of motza is taken out, broken, and half is put back into the bag. The other half is wrapped in a linen napkin and hidden, to be taken out later, after the meal.

The seder plate
The rabbis have devised a series of object lessons during the Passover seder. These items are tasted by each person, as each is instructed to feel as if they themselves had taken part in the flight from Egypt.

Karpas - greens
The first item taken is the karpas, or greens, which is a symbol of life. The parsley is dipped in salt water, a symbol of tears, and eaten, to remind Jews that life for their ancestors was immersed in tears.

Beitzah - egg
A roasted egg is on the seder plate to bring to mind the roasted daily temple sacrifice that no longer can be offered because the temple no longer stands.
In the very midst of the Passover Seder, the Jewish people are reminded that they have no sacrifice to make them righteous before God.

Hebrews 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Maror - bitter herb
This is usually ground horseradish, and enough is eaten (with Motza) to bring a tear to the eyes. We cannot appreciate the sweetness of redemption unless we first experience for ourselves the bitterness of slavery.

Charoset
Charoset is a sweet mixture of chopped apples, chopped nuts, honey, cinnamon, and a little Manischewitz grape wine (kosher for Passover) just for color! This sweet, pasty, brown mixture is symbolic of the mortar that the ancestors of the Jews used to build bricks in the land of Egypt. Why do they remember an experience so bitter with something so sweet? The rabbis have a good insight: even the bitterest of labor can be sweet when our redemption draws nigh.

Shankbone of the Lamb
On every seder plate, is a bare shankbone of a lamb. In the book of Exodus, Jewish firstborns were spared from the Angel of Death by applying the blood of a spotless, innocent lamb,

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.²

The Meal
Chicken soup with motza balls; slices of gefilte fish with horseradish; chopped liver on a bed of lettuce; green salad; crispy fried onions. Then... brisket with cabbage; flanken; stewed chicken, roasted chicken, broiled chicken, boiled chicken, sautéed chicken, baked chicken; roasted turkey; green beans with onions; carrot and prune tzimmes; sweet potato and raisin tzimmes; mashed potatoes.

The Search for the Afikomen
After the meal the children hunt for the Afikomen, The first to find the Afikomen claims the prize today $5.00! The leader breaks the Afikomen into pieces and distributes them to everyone. It is believed these pieces of Afikomen bring a good, long life to those who eat them.

The tradition dates back to the time of Jesus. Jesus would have taken the middle one of the three pieces of motza, the piece that stood for the priest or mediator between God and the people, broken it as His body would be broken, wrapped half in a linen napkin as he would be wrapped in linen for burial, hidden it as he would be buried, brought it back as he would be resurrected, and distributed it to everyone seated with him, as He would distribute His life to all who believe.
This middle piece of motza represented His own, spotless body given for the redemption of His people. As the motza is striped and pierced, His own body would be striped and pierced, by those wounds we are healed.

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.

This middle piece of motza, or the Afikomen, is our communion bread.

**Third Cup**
is taken after the meal. It is the cup of redemption, which reminds the Jews of the shed blood of the innocent Lamb which brought our redemption from Egypt. We see that Jesus took the third cup in

Luke 22:20 Likewise also the cup after supper, saying, This cup [is] the new testament in my blood, which is shed for you.

and

1 Corinthians 11:25 After the same manner also [he took] the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink [it], in remembrance of me.

This was not just any cup, it was the cup of redemption from slavery into freedom. This is our communion cup.

**Fourth Cup**
The fourth cup is the Cup of Hallel, is "praise," in Hebrew, we see in the beautiful High Priestly Prayer of

John 17

that Jesus took time to praise and thank the Lord at the end of His last supper. The spotless Passover Lamb had praise on his lips as he went to his death.

**Elijah's Cup**
One empty place setting was for Elijah, the honored guest at Passover. Jewish people expect Elijah to announce the coming of the Messiah

Malachi 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

So a place is set, a cup is filled with wine, and hearts are expectant for Elijah. At the end of the seder meal, they open the door to see if Elijah has come.
The child returns, disappointed, and the wine is poured out. They do not realize that Messiah has already come.
Thanks to Chosen Peoples Ministries for the above outline.

The Importance of taking the Lord’s Supper every first day of the week will be explained in today’s lesson.

Passover, a shadow of the coming substitutional death, burial, & resurrection of Christ commemorated by The Lord’s Supper. Cf:

I Corinthians 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: 8 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.

Jesus eats the Passover with His disciples, which is often called The Last Supper.

Matthew 26:17-30

Mark’s account of the Last Supper is

Mark 14:22-26

Luke’s account of the Last Supper is

Luke 22:14-20

Jesus refers to eating His flesh & drinking His blood,

John 6:53-58

The apostle Paul encourages the Corinthians to examine themselves and take The Lord’s Supper properly.

I Corinthians 11:17-33

The Early Church is described as continuing steadfastly in partaking of The Lord’s Supper cf:

Acts 2:42 And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.
They also assembled upon the first day of each week to break bread by partaking of The Lord’s Supper cf:

Acts 20:7 And upon the first [day] of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.