**The Mystery of Jesus Christ in the Passover**

It was Good Friday twenty-seven years ago today, when I gave birth to my first born son, Ethan. I was reading Psalm 127 while in the hospital and I looked out the window and it was snowing - on March 29! It’s the eve of Good Friday and I can’t sleep for thinking about what the Father in Heaven did to redeem me on another Good Friday some two-thousand years ago. The more I meditate on the significance of that event, the more overwhelmed I am with the love of God and the sacrifice He paid to redeem me from the emptiness of a life enslaved to sin.

There is another reason this day has been on my mind a lot lately. I have been doing a Bible study with my ministry partner, Joney and a good friend of hers who is an Orthodox Jew. I have cherished every moment of our time together looking at the plan of God as it unfolds throughout the Old Testament. Oh how Joney and I pray that the Lord will reveal the Messiah to this precious woman.

With Passover and Easter Sunday approaching, in order to have an informed conversation with her about Passover, I did some research. With Several Study Bibles and Strong’s Concordance in hand, I began my search. One of the sources I used in my research is a book by Chosen People Ministries titled, *The* *Gospel* *in* *the* *Passover.* ([www.chosenpeople.com](http://www.chosenpeople.com))

I was curious to learn how an orthodox family commemorated God’s deliverance of His people through the Exodus. What I discovered is fascinating! The symbolisms and signs hidden in the Jewish feast known as a Seder are unmistakable. Every minute detail was pointing us to One person, and He is the Son of God incarnate as the Son of Man (Isaiah 7:14; Psalm 40:6-8; Hebrews 10:5-10; Colossians 1:18-22; 2:9).

Time will not allow me to unpack each part of the Passover meal, so we’ll focus on some key elements. As we do, you’ll get a better understanding of how Jesus kept, and ultimately fulfilled the Passover. It’s the story of redemption, atonement, deliverance, and salvation through a blood sacrifice of a Lamb. From Genesis to Revelation there’s a trail of crimson blood. The blood of Jesus -- the Lamb who was slain from the foundation of the earth.

**The Gospel in the Old Testament**

God Himself killed the first lamb and used it to cover Adam and Eve’s nakedness (Genesis 3:21). Then there’s the account of Abraham and Isaac. Stop and read Genesis 22:1-13.

The book of Isaiah is my favorite book of the Bible. It’s been called the gospel of the Old Testament. The apex of the book, though, is Isaiah chapter 53. No other prophecy so clearly depicts the death, burial and resurrection of the Lamb of God. Curiously enough, this passage of scripture is omitted in the liturgy reading in the synagogues today.

Before we go any farther, stop and read the following passages: Isaiah 52:10-53:12; Luke 22:1-23:56; John 18:1-19:42; Psalm 22; Exodus 12:1-38

**The Seder Meal**

A Haggadah is guide book that is used for the family Seder to commemorate the Passover. Here is the order of service (Seder): Lighting of the Candles (Gen. 3:15, Luke 2:7; Isaiah 7:14; John 10), The first Cup of Sanctification, First Washing of the Hands (John 13:1-11), Dipping of the Parsley (Exodus 12:21-22), Breaking of the Middle Matzah, The Story of the Passover, The Four Questions, The Cup of Plagues, The Lamb Shankbone, The Second Washing of the Hands, Eating of the Bitter Herbs, Eating of The Bitter Herbs with Charoset, The Roasted Egg, The Passover Supper, The Eating of the Afikoman, Third Cup of Redemption, Elijah’s Cup, and lastly, The Cup of Praise.

**Charoset** sweet apple mixture represents the mortar for making bricks and another sweet dish called Tzimmes, represent the sweet hope of redemption. The **Hyssop plant** was used to paint blood over the door post. Also, it symbolizes *purification from sin* (Psalm 51:7). A hyssop plant was soaked in vinegar and offered to Jesus upon the cross (John 19:29). **Salt water** reminds us of the salty tears shed while enslaved in Egypt and the salty Red Sea where they passed from death to life (John 5:24; Romans 6:23-24; Revelation 21:4). And last were the bitter herbs and boiled or roasted egg. But there are three main elements that point us to Jesus Christ- in Hebrew Yeshua Messiah.

**The Bread Broken to Give Life**

**“Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the earth.”**

**Matzah** tash is an embroidered pouch with three pockets that each hold three different pieces of matzah, which is unleavened bread (without sin). It is striped and pierced to slow down fermentation.

Digging Deeper: Read the following passages: Isaiah 53:4-5; Psalm 69:11; Zechariah 12:10, 13:1; Revelation 1:7; John 8:24-28, 12:32-34; 19:37; Philippians 2:9-11, Matthew 27:1-44

The three pieces are thought to represent Abraham, Isaac and Jacob. To us, this mysterious bread represents the Trinity -the ***Father***- Ha Av, the Son- Ha Ben, and the Holy ***Spirit*** -Ruwach Ha Kodesh (John 10:10, 29-31).

**The center Matza** bread is called Afikomen -- in Greek, it means the one who is to come. It unmistaken represents Jesus as the Christ, in Hebrew Yeshua the Messiah.

It is broken in half, buried, hidden in a cloth and brought back at the end of the feast broken and divided into smaller pieces and given to each person at the Seder table.

**Digging Deeper**: 1 Corinthians 11:23-26; Genesis 22:8-13; John 1:29, 3:14-18; Mark 10:45

**A New Covenant in Blood**

**“Blessed art Thou, O LORD our God, King of the universe, Creator of the fruit of the vine.”**

The Seder is centered around four cups, each named after a promise of God (Exodus 6:6-7).

1. The Cup of Sanctification (Luke 22:20; 1 John 1:7-9)
2. The Cup of Judgement (Luke 22:20)

There is a song that is sung at this point in the Seder called Dayenu which means, “It is enough or we would have been satisfied. It goes like this: If He had rescued us from Egypt but had not punished the Egyptians -Dayenu.... And on and on it goes.

1. The Cup of Redemption (Jeremiah 31:31; Exodus 6:6, 12:38; 1 Peter 1:18-19;Luke 22:1-21). When Jesus took the Passover meal with His disciples, He ushered in a New Covenant (1 Corinthians 11:24-26). And just as there were Gentiles who also came out of Egypt, His redemption would include people from all nations just as God promised to Abraham (Genesis 17:1-5).
2. The Cup of Praise “Next Year in Jerusalem”.

**Digging Deeper**: Psalm 22:1-18; Luke 22:1-21; Matthew 26:28.

The Shankbone of a Lamb - in Hebrew Zeroah. It comes from the same word translated as the arm of the Lord. Specifically, the outstretched arm of the Lord (Ex. 6:6; Isaiah 52:10-53:1).

**Digging Deeper**:Psalm 98:1-3, 77:15, 44:3; 136:12; Jer. 32:21; Is. 52:10, 53:1-7; John 12:32-47. Gen. 22:8-13; John 1:29; Hebrews 9:22; Leviticus 16:1-34; 17:6-11; Romans 3:24-25, 5:8-9; 1 Peter 1:18-19; Revelation 1:5, 5:9; Colossians 1:14-20; Hebrew 9:7-26, 10:4-28, 11:28, 13:11-20; Ephesians 1:7, 2:13, 6:12; Mark 10:45

**An Empty Seat for Elijah**

At the Seder table there will always be one extra place setting for the prophet Elijah – the one who will usher in the coming of the Messiah and His Kingdom on earth (Malachi 3:1, 4:5-6; Isaiah 40:1-5; John 1:23-29, Luke 1:17, 76-78; Matthew 3:1-3). Jesus declared that Elijah had come. He was John the Baptist (John 1:15-37).

A celebration of God’s salvation, atonement, deliverance and redemption through a sacrificial Lamb (1 Peter 3:18-19; Revelation 5:7-9; John 1:29; Revelation 5:9, 7:9-10, 13:8, 17:14). The Song of the Lamb… Revelation 15:3-5; Psalm 111:2; Joshua 22:5

Close with Psalms 113-118.

It is not a coincidence that in Revelation, the Lamb is mentioned some 60 times.

**Terms and Related Passages**

**Yom Kippur Strong’s 3725**- the Day of Atonement (Leviticus 1-28, Hebrews 6:19, 9:7-25; Genesis 6:14).

Kaphar in Strong’s #3722: Root word is to cover, clean, forgive, make atonement, be merciful, to purge away, make reconciliation, pardon, reconcile

Mercy Seat is #3727