

The Passover, the Last Supper, and Jesus

The theme of the entire Bible, Old Testament and New, is Jesus Christ. The entire Bible points to Jesus. He is in every book of the Bible in one way or another, sometimes explicit, sometimes implicit, sometimes poetic or metaphorical. The Old Testament points forward to Jesus the Messiah in future tense, in prophecy and promise. The Gospels tell the story of Jesus and His Crucifixion and Resurrection in present tense. The letters of the epistles point back to Jesus the Christ in past tense, in explanation. And Revelation (as well as Daniel and parts of the Old Testament) point forward to His Second Coming.

Last Supper was a Passover meal that Jesus celebrated with His disciples. But it is an essential point that the first Passover points to Jesus. Much as the Israelites were freed from bondage to slavery in Egypt, Jesus Christ, through His substitutionary crucifixion and resurrection, frees us from bondage to sin. As God gave the Israelites the Law, Jesus gives us guidance to live by (the Holy Spirit). And as God brought the Israelites into the Promised Land, Jesus Christ brings us into the promise of eternal life with Him forever. Jesus celebrated the Passover meal (*Seder*) with His disciples at the Last Supper, every element of which points directly to Him.

Here is a comparison and summary of the Passover, the Seder meal, the Last Supper, and their fulfillment in Jesus Christ:

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The Passover in Exodus and the Old Covenant (Mosaic, Sinaitic Covenant)	The Seder (Passover Meal) Ceremony (in order)	Elements of a Covenant, the Process (in order), and the Covenant Meal	The Last Supper	Fulfillment in Jesus
<p>The Old Covenant (Mosaic, Sinaitic Covenant)</p> <p>and the first Passover in Exodus (see "Passover" section, below)</p>	<p>The Jewish Seder (Passover Meal) ceremony as celebrated both in Jesus' time and today in ours</p> <p>(see "Seder" section, below)</p>	<p>The Seder is the covenant meal of the Old Covenant, the Mosaic (Sinaitic) Covenant</p>	<p>The Last Supper was a Passover meal (Matt 26:17, 19; Mark 14:12, 16; Luke 22:8, 13). It was a Seder celebrated as prescribed in Exodus</p>	<p>Jesus is our Passover (1 Cor 5:7b). See details in the entire column below.</p> <p>Additionally, the Passover and Seder foreshadow and picture the <i>Marriage Supper of the Lamb</i> (Rev 19:7-9; Matt 22:2; Luke 14:15), the welcome-banquet God will provide for the <i>Bride of Christ</i> (Rev 19:7-8; Rev 21:2, 9) which is the church, when we join Him in (the New) Heaven (Rev 21:1-2; Rev 19-22) [See also "4th cup", below]</p>
	<p>--</p>	<p>Exchange coats or robes</p>		<p>We get a new, white robe in heaven (Rev 6:11; 7:9, 13-14)</p>
	<p>--</p>	<p>Exchange belts</p>		<p>Gird your loins with [His] truth (part of the Full Armor of God) (Eph 6:14)</p>
<p>The blood sacrifices of the Levitical system (Exodus, Leviticus)</p>	<p>--</p>	<p>Cut the covenant</p>	<p>See "blood of the lamb" and "New Covenant in My blood", below. "My body given for you" (Luke</p>	<p>See "blood of the lamb" and "New Covenant in My blood", below</p>

			22:19 ; 1 Cor 11:24); "The New Covenant in My blood" (Luke 22:20)	
(see above)	--	Raise the right arm and mix blood (like "blood brothers")	See "blood of the lamb" and "New Covenant in My blood", below	See "blood of the lamb" and "New Covenant in My blood", below
Moses, "The man of God" (Deut 33:1 ; Josh 14:6); and the "people of God", "God's people"	--	Exchange names	We are Christians , we have His name in ours (Acts 11:26); He came as Emmanuel, God with <u>us</u> , and He took our name by taking our place on the cross; We're in Him (Eph 1:13 ; Phil 3:9 ; Col 2:6-11 ; 2 Thes 1:12 ; 1 John 2:5-10, 28 ; 3:9, 24 ; 4:13-16 ; 5:20 ; etc)	←
(Similar to a slave binding himself permanently to his master via piercing his ear with an awl (Ex 21:6 ; also Num 25:8 and Deut 15:17)	--	Make a scar	The scars of the nail holes in Jesus' hands and feet and the piercing of His side (John 19:34, 37 ; 20:20, 25, 27 ; Isa 53:5)	←
Short version: The Ten Commandments (Ex 20) Full version: The Law of Moses (Exodus, Leviticus, Numbers, and Deuteronomy)	--	Covenant terms or stipulations, documentation ... Including ↓	He has written His Law on our hearts (Jer 31:33 ; Heb 8:10 ; 10:16); we have the Holy Spirit in our hearts (Ezek 11:19 ; 21:7 ; Rom 5:5 ; 2 Cor 1:22 ; 3:3 ; Gal 4:6)	←
Deut 11:26-29 ; Deut 23 ; Deut 27-30	--	Penalties and blessings	Matt 25:31-46	Rev 20:11-15

(See details below)	(See details below)	Eat the covenant memorial meal, as detailed below:	(See details below)	(See details below)
The first Passover in Exodus:	The Jewish Seder (Passover Meal) ceremony as celebrated both in Jesus' time and today in ours:	The Seder is the covenant meal of the Old Covenant, the Mosaic (Sinaitic) Covenant:	The Last Supper was a Passover meal (Matt 26:17, 19 ; Mark 14:12, 16 ; Luke 22:8, 13). It was a Seder celebrated as prescribed in Exodus	Jesus is our Passover (1 Cor 5:7b). See details in the entire column below. Additionally, the Passover and Seder foreshadow and picture the <i>Marriage Supper of the Lamb</i> (Rev 19:7-9 ; Matt 22:2 ; Luke 14:15), the welcome-banquet God will provide for the <i>Bride of Christ</i> (Rev 19:7-8 ; Rev 21:2, 9) which is the church, when we join Him in (the New) Heaven (Rev 21:1-2 ; Rev 19-22) [See also "4th cup", below]
Take an unblemished lamb (Ex 12:5) ...				He is the sinless lamb of God Who takes away the sins of the world (John 1:29, 36 ; 1 Pet 1:19); He was and is sinless (2 Cor 5:21 ; 1 Pet 2:22 ; Heb 4:15b ; 7:26 ; 1 John 3:5) and perfect (Heb 5:9 ; 7:28 ; Matt 5:48)
Sacrifice and slaughter the lamb (Ex 12:3, 5), reserving the blood for later [see "blood of the lamb", below], and making sure not to break				He was a lamb led to the slaughter (Is 53:7); He is The lamb of God (Rev 5:6, 8); worthy is the lamb (Rev 5:12-14); He is the sinless lamb of God Who takes away the sins of the

any of its bones [see "unbroken", below]				world (John 1:29, 36 ; 1 Pet 1:19);
"I will bring you out" (Ex 6:6)	The 1st cup of wine, the cup of sanctification , before the meal, commemorating "I will bring you out" (Ex 6:6)		Taking the cup, He gave thanks (Luke 22:17-18)	He redeemed us from slavery to sin. "He has sent Me to proclaim release to the captives ... and to free the oppressed" (Luke 4:18 ; Isa 61:1)
	Washing hands before the meal		Jesus washed His disciples' feet (John 13:1-17) and said "unless I wash you, you have no part in Me"	His blood cleanses us from sin (Heb 9:14, 22 ; 1 John 1:7)
Use unleavened bread (Ex 12:8, 14-20) because you'll be leaving soon and there is no time for it to rise [see also "Q1", below]	3 pieces of unleavened matzo bread (much like crackers, today (see "matzo", below))		"This is My body given for you" (Luke 22:19 ; 1 Cor 11:24 ; etc), "do this in remembrance of Me" (Luke 22:19)	The body of Jesus, broken for us (see "afikomen", below), crucified for us. 3 pieces symbolize the Trinity. Leaven or yeast often symbolizes the pollution of sin (1 Cor 5:6-8 ; Matt 16:6 ; Mark 8:15 ; Luke 12:1), though it can mean other things as well (Matt 13:33 ; Luke 13:21 ; Gal 5:9). So unleavened bread indicates unpolluted sinlessness
	1 piece of the matzo (the "afikomen") is broken and hidden then later found by one of the children			His body was broken for us (1 Cor 11:24 (NKJV)). Jesus was "hidden" in the tomb for 3 days.

				And we come to Him as little children, in openness and belief.
(In Biblical times, unleavened bread was much like tortillas)	Modern matzos are pierced and striped "crackers"			Jesus was flogged and scourged (with "stripes" Luke 12:47-48 ; Acts 16:23) (John 19:1) and "by His stripes we are healed" (Isa 53:5). His side was pierced (John 19:34).
The Book of Exodus is the story of the Passover -- but also of the saving His people from bondage to slavery in Egypt, giving them His guidance to live by (the Law), teaching them how to worship Him, and bringing them into the Promised Land	The Seder re-tells of the story of Exodus, Including ... ↴			Jesus, through His substitutionary crucifixion and resurrection, frees us from bondage to sin (Rom 6:7,22-23); He gives us guidance to live by (the Holy Spirit) (John 16:13 ; 14:26 ; etc); as God Incarnate (Matt 1:23 ; John 1:14), we worship Him; and He brings us into the promise of eternal life with Him forever (John 3:15-16, 36 ; 5:24 ; 6:40 ; 10:28 ; 17:3 ; Rom 6:23 ; 1 John 5:11)
You shall tell your son what it's all about when you celebrate it (Ex 12:26-27 ; 13:8-9). The purpose is to pass it down from generation to generation, in remembrance <u>The answers:</u> ↴	A child asks 4 or 5 questions, summarized by "Why is today different from all other days?" The leader answers and explains. <u>The questions:</u> ↴		"Do this in remembrance of Me" (Luke 22:19)	"in remembrance of me" Luke 22:19 ; 1 Cor 11:24-25

<p>A1: The Israelites did not have time for dough to rise when they left Egypt [see also "unleavened", above]</p>	<p>Q1: "Why do we eat unleavened bread?"</p>			<p>Leaven or yeast often symbolizes the pollution of sin (1 Cor 5:6-8; Matt 16:6; Mark 8:15; Luke 12:1), though it can mean other things as well (Matt 13:33; Luke 13:21; Gal 5:9). So unleavened bread indicates unpolluted sinlessness</p>
<p>A2: To symbolize the bitterness of slavery in Egypt [see also "bitter herb", below]</p>	<p>Q2: "Why do we eat bitter herbs?"</p>			<p>To symbolize the bitterness of sin</p>
<p>A3: The first dip symbolizes the tears of the Israelites in slavery in Egypt. The second symbolizes the sweetness of freedom.</p>	<p>Q3: "Why do we dip the herbs twice, in salt water and in sweet Charoset paste?"</p>			<p>To symbolize the tears of sorrow, repentance; and the sweetness and joy of freedom from sin</p>
<p>A4: In ancient times free people ate reclining and slaves ate standing</p>	<p>Q4: "Why do we eat reclining?"</p>			<p>To symbolize freedom</p>
<p>A5: Because that is how the Passover lamb was prepared for sacrifice in the Temple [see also "Roast", below]</p>	<p>Some traditions add a 5th question: Q5: "Why do we eat our meat roasted?"</p>			
	<p>They sing the first part of the "Hallel" (praises), Ps 113 and 114</p>		<p>Jesus and the disciples "sang a hymn" (Matt 26:30; Mark 14:26); though those are probably the 2nd singing, below)</p>	<p>Praise to the Lord!</p>

<p>"I will set you free" (Ex 6:6)</p>	<p>The 2nd cup of wine, the cup of "plagues" commemorating "I will set you free" (Ex 6:6)</p>			<p>He took our infirmities and carried away our diseases (Matt 8:17; Isa 53:4); "He has sent Me to proclaim release to the captives and recovery of sight to the blind and to free the oppressed" (Luke 4:18; Isa 61:1)</p> <p>"by His stripes we are healed" (Isa 53:5). His side was pierced (John 19:34).</p>
	<p>Second hand washing, then dipping of crushed matzos into mixture of bitter herbs</p>		<p>Jesus dipped the bread into the bowl (Matt 26:23; Mark 14:20; John 13:26) (they probably all did)</p>	<p>God will crush Satan under his feet (Rom 16:20)</p> <p>For bitter herbs, see immediately below:</p>
<p>Using the bitter herb hyssop (Ex 12:8, 22), ... [see also "Q2", above]</p>	<p>Bitter herbs dipped in salt water [see also "Q3", above]</p>		<p>Jesus dipped the bread into the bowl (Matt 26:23; Mark 14:20; John 13:26) (they probably all did)</p>	<p>The bitter herbs symbolize the bitterness of sin</p>
<p>... they use the bitter hyssop to sprinkle the blood of the lamb [see "Sacrifice", above] on the lintel and doorposts (Ex 12:7, 12, 22)</p>			<p>My blood of the New Covenant (Luke 22:20; 1 Cor 11:25; Heb 12:24) [see "New Covenant in My blood", below]</p>	<p>We were purchased with Jesus' blood (Acts 20:28); sprinkled with His blood (1 Pet 1:2, 19); propitiation in His blood, He passed over our sins (Rom 3:25); justified by His blood (Rom 5:9)</p>
<p>Eat the roasted lamb (Ex 12:3, 5, 8; etc)</p>				<p>He was a lamb led to the slaughter (Is 53:7); He is The lamb of God (Rev 5:6, 8); worthy is the lamb (Rev 5:12-14); He is the</p>

				sinless lamb of God Who takes away the sins of the world (John 1:29, 36 ; 1 Pet 1:19);
Bones of the lamb to be unbroken (Ex 12:46) [see also "Sacrifice", above]				The Romans broke the bones of the other criminals who were crucified next to Jesus, but did not break Jesus' bones (John 19:32-33)
Roast the lamb meat (Ex 12:8-9) [See "whole burnt offering", next below]	[See also "Q5", above]			See next below: ↓
Eat the lamb all in one night, leaving no leftovers; any leftovers are to be burned up (Ex 12:9)				The Passover lamb was a whole burnt offering (Ex 29:18 ; Lev 8:21 ; Deut 13:16); Jesus is our better offering that sanctifies us once for all (Heb 10:8-10)
Eat the meal in a single house, do not go outside (where the Egyptians could get you or where you could be caught unawares and unprotected when the Destroyer comes) (Ex 12:46)			The Last Supper was eaten together indoors in an upper room (Mark 14:15 ; Luke 22:12)	
Eat the meal with your loins girded, your cloak tucked into your belt, sandals on your feet, and your staff in your hand			See "departed immediately", below	

<p>(Ex 12:11) because you need to be ready to leave immediately</p>				
<p>"I will redeem you" (Ex 6:6)</p>	<p>After eating: the 3rd cup of wine, the cup of redemption or blessing, commemorating "I will redeem you" (Ex 6:6)</p>		<p>"This is the cup of the New Covenant in My blood" (Luke 22:20; 1 Cor 11:25; see also 1 Cor 10:16 which calls it the cup of blessing; 1 Cor 10:21; and of the Lord; see also Jer 31:32) [see also "blood of the lamb", above]</p>	<p>Redeemed by the blood of the Lamb (1 Pet 1:18-19)</p>
	<p>The cup of Elijah "who will come before the Messiah returns" (Mal 4:5)</p> <p>They set a place for Elijah at the table, but don't drink the cup</p>		<p>They didn't drink this, since "Elijah already came" in the person of John the Baptist (Matt 11:14; 17:12-13) ... and so did the Messiah -- Jesus Himself</p> <p>(Some say that Jesus sat at the place of Elijah, so there was no empty place set. Some add that He actually drank the cup of Elijah. However, both are conjecture.)</p>	<p>Note that Mal 4:5 speaks of Elijah coming "before the great and terrible day of the LORD", which would be the <i>second</i> coming of Jesus, not the first.</p> <p><i>Messianic Seders</i> (Seders celebrated by Jews who have accepted Jesus Christ as their Messiah, i.e., Jewish Christians) look forward to the second coming.</p>
	<p>They sing the second part of the "Hallel" (praises), Ps 115-118</p>		<p>Jesus and the disciples "sang a hymn" (Matt 26:30; Mark 14:26), most likely the Hallel.</p>	<p>Praise to the Lord!</p>
			<p>Then they departed immediately for the Mount of Olives (before drinking</p>	

			the 4th cup). [see also "ready to leave", above]	
"I will take you for My people" (Ex 6:7)	The 4th cup of wine, the cup of praise or acceptance commemorating "I will take you for My people" (Ex 6:7)		The 4th cup was not drunk! "I will not drink of the fruit of the vine from now on until I drink it anew with you in My Father's kingdom" (Matt 26:29 ; see also Matt 22:2 ; Luke 14:15)	The last cup will be drunk at the Marriage Supper of the Lamb (Rev 19:7-9) [see also "Marriage Supper of the Lamb", above]
Passover as a remembrance forever (Ex 12:14 ; See also Ex 12:26-27 ; 13:8-9)			My body given for you, "do this in remembrance of Me" (Luke 22:19)	Luke 22:19 ; 1 Cor 11:24-25
"Sanctify to Me every firstborn ... it belongs to Me" (Ex 13:1, 12); "Every firstborn of your sons your shall redeem" (Ex 13:13)				Jesus was the firstborn of Mary. He is sanctified because He is sinless (John 1:29, 36 ; 1 Pet 1:19 ; 2 Cor 5:21 ; 1 Pet 2:22 ; Heb 4:15b ; 7:26 ; 1 John 3:5 ; Heb 5:9 ; 7:28 ; Matt 5:48 ; etc) and is God incarnate (Matt 1:23 ; John 1:14). And Jesus, Himself, is our Redeemer (Job 19:25 ; Isa 59:20 ; etc)
Resuming the elements of the Mosaic Old Covenant, from above:	--	Resuming the elements of the Covenant, from above:	Resuming the elements of the New Covenant, from above:	Continuing the fulfillment in Jesus, from above:
The bronze altar and entire Tabernacle/Temple in the Levitical sacrificial system	--	Plant a memorial (e.g., altar, pile of rocks, tree)	The Holy Spirit is the seal and pledge / promise (memorial) (2 Cor 1:22 ; Eph 1:13 ; 4:30)	←

God Himself is BOTH the first party of the covenant AND the guarantor of the covenant (Heb 6:13)	--	Witness, guarantor, enforcer	God Himself is BOTH the first party of the covenant AND the guarantor of the covenant (Heb 6:13)	←
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