

Jewish Seder

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So excited to be with you tonight. I remember we were here in the year 2019 and we did this Passover meal presentation in year 2024. Now I think it was 2025 we did the Passover presentation. This is the third time that I will be doing this in your church. I am setting some records here and it is great. This is our ministry and I am excited that we are allowed to do this. I really appreciate Pastor Anthony for your love for the Lord, for your zealousness and your zeal to do his will. And so I really am appreciative of the fact that I am allowed to do this. But not only that, but also encouraging the church family to participate in what we just had this past Saturday, this Jewish evangelism. That was such an encouragement to me to see that many people that came. And I was encouraged to hear how you were encouraged that you were able to come and then that you were able to witness and then see some of the things and learn some of the new things and praise the Lord for that.

I want to always watch. We got some time that we can do this and this was on what I call drop of a head notice. We were already in California. Brother Anthony asked if we could do the Passover meal presentation. And unfortunately, we did not bring any items with us to do this. And so I said, if you are not going to hold me to the highest standard of authenticity, I am going to try and attempt to do this. Although remembering that I have already done it several times in your church and I asked some of you if you remember anything from those times and some of you said yes and even pointed out some of the things and some things were lost. But yet I would like to maybe look at it from a different point of view different angle since I may not have certain items with me tonight. I may pretend as if I am holding something up and say this stands for this or that that it is not actually going to be in my hand. But you will have to forgive me for that.

One time I came to this church and they said we set up our missionary table and they are like, where do you want the other table? What do you mean? Well, are you not doing the Seder meal tonight? Believe it or not, they expected me to. Somehow I did not put in my calendar or maybe pastor thought that we decided that is what we are doing. Regardless, I said, hey, we still do it. No table, no items on the table. I just had a Bible in my hand and I pretended we have all this and I just went through the whole thing without anything. So, we have more than that, but less than usual. So, you would have to forgive me for not being able to maybe show you everything. So, my prayer is that you would remember

other things from other times. And tonight, I may show you something new and something different. Although the basics are always the same. But I thank you.

Before I start, I would like to say thank you for all your prayers, for all the participation in our ministry in the United States. As you know, we are here now. And I do not remember if I shared with you last Sunday that we got our religious workers visas now. And so we are good for the next two and a half years. And so we will have to start the process again next year. They are not making it easy. But at least for now, for almost these two years, we are good. And so we would like to see us come back to California every year. Make it an annual thing because really America, well in America, New York State is the number one state for the Jewish people. That is where most of them live in the United States. And California is the second largest place for the Jewish people, especially Southern California.

And so going to Beverly Hills and being so far to West Hollywood and Burbank, those are historical names. When I shared with some of the people that is where we were, they were like, really? Wow. What is it like? They are thinking in Hollywood terms and they are thinking, but that is where you want to find the Jews. That is where they are. And so that was great for me. But we have been to Glendale, Canoga Park, Chula Vista, San Diego, Pasadena. We have been to Beverly Hills and other places like just going to the Jewish neighborhoods and seeing them in the streets and just doing Jewish evangelism. And we would like to continue doing that. Maybe next year when we come back, I am already invited to be a guest speaker or main speaker at the missions conference in San Diego. And pastor upon finding out that that is what I am going to be doing. He said, hey, our missions conference just be a week before then. So you come and be with us. So we already have it scheduled for August of next year. So, we might be back in August. Now that we even have a place where we may crash because that is where our daughter lives and they are going to be in Lancaster, California that she just got married, Sophia, you may remember her. And so, we are looking forward to that. So, we enjoy California. We enjoy the people, but we certainly enjoy God's people and you allowing us to be of service to you.

And I thank you for honoring us with coming out and participating actually participating in the endeavors that we have got the gospel endeavors. But also I would like for you to participate tonight. Not just be here but absent-minded just if you want to pay attention and that is when God can use us and then that is how we can be of service to God down the road. I always when I get here when I am limited on time because you know often times if you ask a Jewish rabbi how long does it take to do the Seder meal presentation or do the Seder meal they say the longer the better. If you ask a Baptist pastor how long do I have to do the Seder meal? They say the shorter the better. So we have about 35 to 40 minutes. I will be limited on time somewhat, but considering that this is the third time of

my knowledge that my memory that we are doing this, we should be good. But also remembering the words of your pastor, former pastor Waldrip, he used to say, Eugene, listening to you was like trying to drink from a fire hydrant. Slow down.

So, if I start speeding up, you know, you just tell me, slow down. I heard some people said, Brother Anthony, relax. No, seriously, I am very much like you. I want to I am a perfectionist. I want to do it right. But there is no way no attempt will be given tonight to address every little thing, every item, every detail that is entailed in this Passover Seder meal presentation and the way the Jewish people do it. But at least we will cover the most important ones. But also would like to draw some biblical lessons from what we are going to see tonight. But for this, may I take you to the book of Exodus? The book of Exodus chapter 12.

This is going to be our main text for the evening because this is how the Jewish people, why the Jewish people do what they do every year. According to the statutes and the commandments that God gave to the Jewish people following from the book of Exodus chapter 12, we are going to read the passage and we are going to pray and dive right in in this what the Bible has for us tonight. In the book of Exodus 12, I will read from verse one. 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. I may stop here and there and then we will proceed reading as we go and I will explain certain things.

So when the Jewish calendar say month of March or sometimes April is the first month of the year. So their years are different in our number. Like I was asking this Jewish woman yesterday like what year is it? She said 2026. From what point has it been started counting from the birth and death of our AD BC? You know Jesus Christ that he is the central point of the human history said no no no we do not believe that of course. And she said our year is 5,77 something and that is the calendar that they have and their calendar is lunar. Our calendar is solar but they go by the lunar calendar. So their years are different and but their year starts in the month of that is why the Passover is usually in the spring but at a on a different month and so that is how we know that is when their calendar starts because they believe this is how their independent history the history of their nation started from this event when they first exited the land of Egypt. So this month shall be to you the beginning of months.

Speak ye unto all congregation of Israel, saying, in the 10th day of this month, they shall take to them every man a lamb, according to the house of their fathers, a lamb, for a house. And if the household be too little for the lamb, let him and his neighbor 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. You shall take it out from the sheep or from the goats and you shall keep it up until the 14th day of the same month and the whole assembly of the congregation of Israel shall kill it in the evening.

So I want to bring it out to your attention that the Jewish people were told to pick out this one lamb on the 10th day of the month. And for 4 days that lamb had to stay in that particular house. And there were many different families and there were many lambs that were taken. And so for four days they had to have that lamb in the house killing it on the 14th day just like we read. Why? What was the point for keeping the lamb for four days? Well, they had to inspect the lamb. They had to make sure that the lamb met all the criteria. And you will say, well, how long does it take to do that? Well, it is all ceremonial, very ceremonial. But most importantly, Jesus Christ when he entered Jerusalem, and you can find the references, I will not have time for this tonight. But when he entered Jerusalem, that is Matthew chapter 21, 22, 23, 25, and 26. That number of chapters covers almost six chapters five chapters covers two days in the life of Jesus Christ. He enters into Jerusalem and that is a month and in chapter 26 you see how he says in two more days I will be crucified. First two verses of chapter 26 he is giving another timeline another two more days and then he will die. So, and we know that he has been by that point for two days in Jerusalem. Why is he doing that? Well, first to follow and obey what it says here in the book of Exodus chapter 12, but also so he could be inspected by the high priests, by the Pharisees that were in the temple.

He spends his two days in the temple. He would have stayed there for another two days. They just would not have him. Remember, that is when he said, you made my father's house a den of thieves. And he would overturn the tables and that he was so enraged with the way they were treating God's house and they were enraged with the way he was treating them and so they would ask him questions and so he would be answering questions and he was giving different prophecies and so we read about that and then later in chapter 23 he gives all these things will come upon this generation and then he says there will be no stone left standing one stone upon another and that is when the prophecy of the destruction of the temple, it happened in 70 AD. And so Jesus leaves at the end of the second day and he goes out in the mount and all the apostles sit around him and he gives him this prophetic vision of the future of Matthew 24 talking about you will hear the war of wars or rumors of wars. That is that time. So he is doing it so he could follow what it says here in the book of Exodus chapter 12. And that is when the priests and high priests, remember when he first entered Jerusalem, all these Jewish people, the crowds were cheering him on and saying hallelujah, hosanna to the king and they were putting the palm leaves and their coats so he could walk.

I understand some of them did not believe in him as the Messiah, but in the majority of the common folk accepted him as such coming in, but the high priests and the priests and

Pharisees, they did not believe in him as such. So that is why he was there in the temple for 4 days. He was supposed to be there for four days. He only stayed two and then he left. And so we continue reading and you notice where it says where it said there a lamb and then it said the lamb and then it said your lamb. There is a significance to that.

Many people in the world today they think Jesus Christ was a historical figure. He was a man. Someone who came to this world. Yeah. He was born. Even that Jewish lady, I am going to refer to her all throughout the evening tonight because she just like given us so many examples of how the Jewish people refute what we believe about the Bible and they do not want to believe that. So she agreed that Jesus was born and so to her he was a lamb. Nothing important. There are some people even today in the world they believe that Jesus was somebody important the lamb. And then some even believe that he was the lamb of God that was slain before the foundation of the earth. And so some say that he was the prophet. Some even go as far as to say he was the Messiah. He was the lamb of God. But unless you make him your lamb just like we read. He is of no value to you. He died in vain if you do not accept him as your lamb. He may be a historical figure. He may be the lamb of God, but you have to make him your own, your personal lamb, otherwise he is to no avail to you. And so that is interesting that it is here how the Bible points it out.

And so we see how Israel shall kill it in the evening of that day, and they shall take of the blood and strike it on the two side posts and the upper doorpost of the houses wherein they shall eat it. 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 sudden at all with water, but roast with fire, his head with his legs, with the curtains thereof, and you shall let nothing of it remain until the morning. And that which remaineth of it until the morning, he shall burn with fire. And thus shall you eat it with your loins girded, your shoes on your feet, and your staff in your hand, and you shall eat it in haste. It is the Lord's Passover. This is the first mentioning in the Bible of the word Passover. It describes the process, the event that took place at that time. And so we see how later it will be regarded as the a memorial day. Tomorrow is the memorial day. So something to remember. This day is set apart to remember.

And so for the Jewish people as we continue reading, we will see this verse 11. It is the Lord's Passover for I will pass through the land of Egypt. So he explains why the name this night and will smite all the firstborn in the land of Egypt, both men and beast, and against all the gods of Egypt, I will execute judgment. I am the Lord. And the blood shall be to you for a token upon the houses where you 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. And this day shall be unto you for a memorial, and you shall keep it a feast to the Lord throughout your generations. You shall keep it a feast by an ordinance forever.

So there are three mentions in the Bible of the word Passover. First, that Christ is our Passover. And so we will read that verse later in the New Testament. But also, what does Passover mean? The feast itself, the memorial that they and the ordeal that they went through that event that night was the Passover, but also that little lamb was called the Passover lamb and Jesus later being called the lamb of God also is our Passover. So that is very important because the Bible talks about how it is a memorial for them and they have to keep it as here we read unto you for memorial and you shall keep it the Lord throughout your generations. So it is like forever there is no end to this and the Jewish people are very particular and meticulous to make sure that they follow this.

Let us pray briefly and we will continue. Heavenly Father, I thank you tonight for allowing this truth be spoken of and that we can dive into the Old Testament truth that oftentimes are overlooked for us as New Testament Christians. But we want to be very considerate of the Jewish people, of their traditions, but most importantly of the biblical truths that are in the Old Testament, as they say, that the Tanakh, the Bible. And so we want to see how that translates into the New Testament and coming into being in Jesus Christ as the lamb of God, the ultimate lamb of God that was slain before the foundation of the earth. Please enlighten us and give us the clear understanding of these things that may be vague and maybe not so understandable before but may let us have more appreciation for our Judeo-Christian roots that we have and the Jewish people but most importantly of what Jesus did for us at the cross of Calvary shedding all his blood and then being born again in our hearts that we are new creatures in Christ and that we are your church. We thank you for this and I ask for your personal blessing for me as I present this that it will be more of you not of me. And then I pray for these things in Christ's name. Amen.

So we could have it pretty. I will ask my wife to come and light the candles. In the Jewish tradition, it is usually a woman that lights the candles because the Jewish people believe that it was Eve in the garden that took out the light of the world when she first sinned. And therefore when the woman lights the candle she covers it up with her hand and she prays a certain prayer and the prayers are all recited out of memory they are learned and so she is asking the Lord or God of Israel to bring the light into the world and so she lights the candles and thus the evening meal begins for the Jewish family.

And again I am cutting corners getting to this night for the Jewish people is so very important. They place so much importance and so much preparation to have this evening. So much so that they even have certain funds where they donate money to that if there are families that cannot afford this, they can draw from those funds so they could have their own festive meal or somewhat festive or however they can have it. But as long as they have it, that is the most important. Families, they would have certain sets of dishes only used once a year so they could use it. There will be a white linen. They will be very

dressy. They will be all dressed, very dressy for that evening. And so they get certain matzah made just for Passover, certain wine prepared just for Passover. I am not going to go into detail how they produce it. But it has to be blessed by a rabbi and it has to be done in a certain way. Only a Jew can make it. No gentile is allowed to. It cannot be made during the day only in the twilight or the evening. So no sun ray would touch it. So they just want to stay away from the process called fermentation. Because the sun would help that. And so they want to make sure that they purify the oven where they are going to have the matzah made seven times hotter and seven times cleaner just to they go the distance to make sure that everything is kosher, everything is clean.

And so they also want to clean their houses for this meal. And it is so important to know that they even have certain ceremonies. Remember all of this is very ceremonial just as a memorial. They want to have all these things so they could remind themselves and their children and teach their children about how it was in the past. And so for example, they have this ceremony called searching for the hametz. In other words, they are looking for leaven. Hametz in translation from Hebrew is leaven. So the father would take this candle or a flashlight and some kind of light and he would have his sons go with him around the house looking for any leaven in the house. Of course the mother the night before the day before on the preceding day she would clean the house meticulously but she would leave some leaven somewhere in the house for the father to find it. So everything would be clean and it is the best time they clean the house that one time but the fathers are usually suggested to take their money stash from under the vacuum cleaner and put it somewhere else because that is when the mother may even find it because she is going to be after the vacuum cleaner that day. So they really clean it nice.

Also they do not want to get rid of all the leaven products that are in their cabinets and their fridge. So they have what they call a mock sale. What it is is they gather it all up and they sell it to their gentile neighbors for the duration of the feast because the feast of unleavened bread follows right after Passover for another seven days. So after the end of those feasts they go back to the gentile neighbors and buy their products back from them of course at a higher price. I am sure that is about the only time that Jews get beaten in business by Gentiles. A mock sale. They always come up with all these different ways how they can go around the law.

But the father goes around the house with the candle looking for that leaven. And then he takes this cotton napkin. I do not have a feather, but he takes this feather. He is not going to touch it. Then he takes this wooden spoon and he swipes it from the table, countertop, wherever into the wooden spoon, puts it in the cotton napkin, covers, then folds it up and takes it outside with his boys where other fathers with their children, mostly boys. So they all gather together and they have a ceremonial burning of this leaven. And when that is done, each father or father of that family says that my house is now clean, ceremonially

clean to have this Passover meal in it. So basically what he is doing is he is trying to make sure that if anything is found after this, he is not going to claim it as his own. So he went the distance to find it. He found it. He brought it out. He burned it. And he prays and says, God, to the best of our ability, our house is clean. Because they are very particular about making sure that it has no leaven. It reminds me of the verse of scripture that we find in book of first Corinthians. It is in chapter 5.

Purge out therefore the old leaven that you may be a new lump as you are unleavened. So the Bible and we know this. We know that leaven is a type of sin in the Bible. So as Christians we are the Bible says unleavened because we have Christ's righteousness. It is imputed into us and so we have his righteousness. And so we ought to stay that way. How do we do that? And here it explains it says 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. It is interesting how Paul in this case addresses Christians, but he is making references to the Seder meal to the Passover supper. And so these are this is a gentile church as we know. And but there were many Jewish believers by that time but the references are clearly old testament and of course at that time not all the new testament was written as we know so they all they had was the old testament. So it is interesting how the reference is the old testament reference and Jesus Christ is called our passover that is sacrificed for us.

You think exactly back to chapter 12 book of exodus. If they did not have the blood, the angel of death would not pass over them. You have to have the blood. And thus the question, where is your blood? If you were to pay for your sins, it is going to be either your blood or the blood of the lamb. And in our case, it is the lamb is Jesus Christ. So if you are without blood tonight, you are uncovered. You are in danger. You do not want to stand in front of God without the blood because he is going to require your blood. So that is why Christ is our Passover sacrificed for us. Paul says with the clear reference to the Old Testament how that lamb that we read about was sacrificed or killed so that they will have this blood for the angel of death to see on the doorpost and of their houses. Do you think there were Jewish people that did not do that? I would assume yes. But do you think there were some Egyptians that did that? I think so because the Bible says there were a mixed multitude that left Egypt to follow Israel, not just the Jewish people. So Jew or Gentile really even at that time I would like to think that there were some Egyptians that were saved if I may use the term loosely. So today it is not just for the Gentiles. It is also for the Jews. And not just for the Jews, but also for the Gentiles. It is whosoever will let them come. And so you got to have the blood. Where is your blood?

And that is a great question to ask the Jewish people. Where is your blood? Just since we are already on the subject of blood, there will be a vessel here that has this red substance in it. This is the fruit of the wine. This is grape juice. It is not alcoholic. There is no

leaven in it. It represents the blood of Jesus Christ that was shed on the cross of Calvary. For the Jewish people, it represents the blood of the lamb that was slain that night. And it is interesting. I just wanted to throw it in for free. I was talking to this lady. It got me into thinking and searching the scriptures. I told her that there was an animal sacrificed or killed in the Garden of Eden. She is like, I do not see it there. Well, it is. And if I may read this to you in the book of Genesis chapter 3.

And unto Adam also and to his wife did the Lord God make coats of skins and clothe them. So, well, notice that the skins were for their clothing. They need to be clothed because they were naked. And that is one of the reasons why they hid because they knew they were naked. And so, he had to kill an animal. The lambs are for thy clothing and the goats are the price of the field. So the only animals that are mentioned in the Bible for the clothing. And so the animal had to die in the garden. And they all saw that. Therefore, Cain and Abel, they were all told, if you are going to please God, you have to sacrifice an animal. And so, when Cain did his own best, he brought the fruit of the field, and then Abel brought from his herds. So, God accepted his sacrifice because it contained blood. And so, that is why without the shedding of blood, there is no remission of sins.

And that is so very important to understand in the Jewish people they seem to understand but they do not really because you ask them where is your blood and they say oh there is no need for the blood these days but that is what this stands for the blood of Jesus Christ. Without Jesus Christ shedding his blood we would not be here and without him dying for us we would not be here and so make sure you are born again.

So, the second item that is on the table is what is called a matzah bread. Matzah, that is Jewish bread. And it has no leaven in it. The Passover matzah bread would be round. This is square. But this bread represents the body of our Lord Jesus Christ. You will notice three things about this piece of bread. All matzah would have that. Interesting. First, it will be pure. There will be no leaven in it. Since it represents the body of our Lord Jesus Christ, his body was pure. There was no sin in him. That did not flatter in his mouth. And so, the Bible talks about how that the blood that he shed was from his perfect body that was the second thing pierced. His body was pierced and so you will see all these little holes in it and so the body of Jesus Christ was also pierced but also it is pinstriped and so Jesus was given stripes. It also is pierced and it also is pure. That represents the perfect body of our Lord and Savior Jesus Christ.

You got to have all the blood and even the water had to come out of his body someway. So God was opening these channels so that would actually come out. He was unrecognizable when they were done with him. But that way the blood could all come out for our sakes. So that represents the body of our Lord Jesus Christ.

So we have a white linen tablecloth. And I wanted to tell the kids, do not leave right after the service because you will be allowed to take all of this and try this matzah. But if you want to drink any of this you can but outside so it does not end up on the carpet. Of course this is not communion. We are not doing a communion tonight. This is just the symbolism and to see what it is about. But a lot of churches do it as communion because that is what it was meant to be on the night when Jesus Christ had this Passover meal. Remember how he said, I want to eat this Passover with you before I suffer. And so they all gathered to have this Passover meal. And the items might have been the same, maybe somewhat different, yet that is the night that he instituted the Lord's supper. He said, this is my blood. This is my body. You eat it. You drink it. And that is reference to John chapter 6 where it talks about eating his body. And so everybody who can hear this and they would leave him. But he was referring to his body not cannibalism of course we do not believe as Catholics do that it actually becomes the actual body of Jesus Christ or the actual blood of Jesus Christ. It is just symbolism. But you cannot approach this table if you have your sin in your life. You have to repent. You have to get clean. Then you can come to what is also known as reconciliation table.

How the Jewish people had this reconciliation meals with their enemies. That is what the book of Psalm talks about how David prays. It says that he would like to have the feast in the presence of his enemies. And so that is just the prodigal son and his dad when they were reconciling they had a meal. And you would not sit at the table with your enemy only with your friend. You cannot eat with your enemy. And so you had to reconcile before you start eating together. So you come to this table that is a communion table reconciled to God and only then you can partake of the blood and his body. It is a beautiful picture. But that is when Jesus Christ instituted this Passover this reconciliation meal, this Lord's table as we call it on the night when he had the Passover meal.

So we also have this plate. There are certain items on this plate and the reason for the items and they all going to eat and try a little bit of everything during the evening. But the most important thing is for the father or sometimes it is the grandfather or the family to take each item and talk about it and bring out a certain point from Israel's past while they were still slaves and apply it to today for the children and for the families to remember. It is a memorial.

One item I do not have is a lamb's shank bone. It represents the lamb that was on that night. Also, there is this egg that is hardboiled and this egg represents the lamb that was roasted whole. And here is what stands for the hyssop. It can be a celery or it can be parsley. And so when the father picks up this item, he talks about how it was dipped in the blood and then the blood was put on the doorpost, the side post and the doorpost of their houses. And so can you imagine the Jewish people sitting in their armchairs on that night and thinking will that work? Will that blood work? From the time they put it on, it

was on it will work. They just did not know. They had to wait till midnight or after midnight. It is just like us in our salvation and the assurance of our salvation. Once the blood is applied on the side post and the doorpost of your heart, then you can rest assured it is going to work. The death angel will pass over you. Nothing to fret, nothing to worry about as long as there is blood.

And so we also have this little basin with salty water. Some say it represents the tears that the Jewish people shed during the slavery they were in. Some say it represents the waters of the Red Sea when the Red Sea was parted for them and they walked as on dry land. And so that is what that water is for. We also have the haroset mixture. It is mixed with apples and almonds and cinnamon ground together. Very tasty. It also stands for the clay that the Jewish people had to go find their own straws and they had to make clay to make bricks so they could build the Egyptian empire. It represents again the slavery. And so this one stands for the bitter herbs. It is the horseradish. It represents the bitterness that they were in the slavery and remember how they had to eat it. They had to eat it standing with their loins girded with their staff in their hands in haste. Why? Because they were fleeing. They were leaving. Well, there is a pillow that represents the Jewish people are not slaves anymore. They eat reclining these days. And that means just totally opposite from the way it is described in the book of Exodus chapter 12 because they are not slaves anymore. They are in their own land.

And so, we see these two chairs. There will be more for more guests, but there are two goblets. One is for the father. He is going to use it to have four cups. One is the cup of redemption. He talks he raises it up. He talks about how God redeemed them from the land of Egypt while they were slaves. And then in certain time he is going to raise it again. And that will be the cup of thankfulness. They are going to praise God for what he has done for them. Third cup will be the cup of blessing before they drink. Just like tonight we heard the testimonies. So they would ask all the guests to go around and just recite their blessings that they had throughout the year. And the fourth cup eventually is going to the whole feast is going to end with the fourth cup being raised and it is the cup of the coming kingdom. There is this Jewish phrase that is coined by the Jewish people next year in Jerusalem. And that is what they are toasting for the coming kingdom. They hope that Messiah is going to come and he is going to gather all the Jewish people in Jerusalem. And so they are toasting to the coming kingdom.

But before they drink this one, there is the second goblet, it belongs to the prophet Elijah. Now the Jewish people believe that before the Messiah comes, prophet Elijah will come to herald his coming. And we know that John the Baptist, he did that. It was in the spirit of prophet Elijah and he proclaimed Jesus Christ to be the lamb of God that taketh away the sin of the world and so they but they know that Elijah should come. Therefore, a child is sent to the door to check to see if Elijah is there.

And in between the first and the second cup, there is this ceremony that they go through and it is to me that is the most important one in the whole evening. There are three pieces of matzah bread. This is a matzah bag in translation. It has three compartments. And at certain point, a father takes the three matzah pieces and puts it in each compartment of that bag. You ask why three? Well, they say represents the three layers in the society of Israel. The high priest, the Levites, the priests, and then the regular people. But we as Christians know that it represents God the father, God the son, God the holy spirit. Now, why do we know that? Because after putting it in certain time, these three pieces of matzah bread into this matzah bag after the first cup, he would take the middle matzah out. That is God the son. They do this. You ask them why they do it, they do not know.

The first believers, first Christians were Jews. They celebrated Passover. They still believed in Exodus 12 that it is for generations. And so, the father would take the middle matzah out. That is the son. He breaks it in two. It becomes the afikoman. That is the translation. But it is a Greek word. And so the father takes this middle matzah and then he wraps it up in the linen cloth or napkin and he hides it somewhere in the house.

Now Jesus Christ, his body was broken for us. He was wrapped up in linen cloth and then he was put away in the tomb. That was not even his. And after three days he resurrected as we know. And so the father after certain time sends kids to look for it whoever finds it receives a gift. It represents how Jesus Christ was put away and the third day he resurrected from the dead and then if we find him today that we received the gift of eternal life. A beautiful picture.

My same friend Henry that was Jewish and was raised as a Jew. He said, I always peek to see where the father would put that afikoman piece. And so he would make a beeline right straight to it and then bring it to his father and then he would ask Henry, what would you like as a gift? He would always say, I want a bicycle. And they give him a toy. And so next year he would do the same thing, bring it. And what would you like as a gift? I want a bicycle. They give him some toy. So he got tired of it. He said one year, what do you want? I want a motorcycle. So they gave him bicycle eventually. But that Jewish people do it for centuries just like this. And so this afikoman then that middle part they break it up in many pieces and they give it pass it around with all the guests only to the Jews.

And so to me that you can if you talk to the Jewish people just ask them what does afikoman stand for and why is it such a ceremony within this ceremony to do this go the distance to do this? What does it mean and what does it mean to you? And so see what they say. That is interesting. I am almost done. But at that time the father would take this last cup. It is the cup of the coming kingdom. They will go check if the prophet Elijah is there. He is not. So he comes back and then everybody toasts to the coming kingdom.

They say next year in Jerusalem. And at that time you remember that Jesus Christ and his apostles, they all rose up and they walked to the mountain and they sang songs or praises to God. And the Jewish people would sing after this the hallel or praise song and the evening is formally over after this fourth cup. And Jesus Christ that he went to the garden of Gethsemane after his meal and that is when he got arrested. And so we know what was the result of that.

And so tonight as we saw this and this was a brief version of what may take almost five to six hours. It goes on well past midnight and Jewish people are very much looking forward to this feast and you know there are seven feasts in Israel and the most solemn one is the Yom Kippur or day of atonement when they mourn their sins and that is at that time the high priest would send the scapegoat into the wilderness with the sins of Israel put on them but this particular one is a great family holiday to keep the Jewish tradition up. The Jewish people speak the same language. They believe the same book. They are the people of the book as we call them. And I believe feasts like this kept the Jewish nation together even though they were dispersed around the earth for 2,000 years.

And so it is good example for us Christians to remember where we came from but forgetting those things that are behind press toward the mark. But we have this Judeo-Christian roots as I mentioned in my prayer. And so we ought not to forget the Jewish people that are contributors to our salvation in a way because the Bible says salvation is of the Jews. The writing of the Bible was done through the Jewish people. Is there an advantage to being a Jew? The Bible asks yes. Every advantage to be a Jew because there is God's special people and God loves the Jewish people even to this day. And we ought to love the Jewish people. And one of the ways we can I think the only the best way how we can show our love for the Jewish people is to give them a gospel tract. Tell them about the Lord Jesus Christ. And showing up this Saturday, you not only blessed yourself by getting more knowledge or doing what God wants you to, but you bless the heart of God, seeing the Jewish people being witnessed to and hopefully brought into the fold because they are the outsiders for now. But the times will change when the rapture takes place and the tribulation time starts and the Jewish people are going to be the ones that God is going to deal with the way he has been in the Old Testament. But we know at that time the antichrist going to be ruling and so many people will physically die and it will be much much harder to accept the Lord as it is now in the time of grace. And so, if you are not born again, now is a good time to receive Christ as your savior, Jew or Gentile. And do not leave tonight without applying this blood upon your heart and having this body of Christ that died for you to mean something to you, become your lamb. Amen.

We will turn it over to Pastor Anthony and then if you will have any questions, we will be here. But most importantly, pray for the nation of Israel. Pray for their salvation. We are

going to pray here in a moment. And then we will dismiss. But thank you for being here tonight and participating and having this interest. Let us pray.

Heavenly Father, we love you. We thank you for your love toward us. There are some beautiful pictures that we have seen all throughout of Jesus Christ shedding his blood for us and us being born again your family we are grafted in and we are so grateful that the Jewish people stumbled not that they should fall but so the salvation would come to the Gentiles and father we are of the Gentiles. We are not Jewish, but thank you for accepting us in the beloved and Jesus Christ being the lamb of God that was slain for the foundation of the earth for us, even the Gentiles. And my prayer is that we would always be mindful of this fact and also be mindful of your love for the Jewish people. And we want to show our love to you by loving the Jews, praying for their salvation, praying peace of Jerusalem. And we want the blessing that comes with it, but not because of the blessing, but because you love them. Thank you for providing this time. Thank you for giving us great fellowship in the word, but also with each other. And we ask that you dismiss us with your blessing. And we pray for these things in Christ's holy name. Amen.