



Amir Tsarfati

The Messiah in the Passover Seder

<https://youtu.be/n3ljiziQM8s?si=JU2zj5YCu5qsE8jy>



Shalom everyone. Good evening from the Judean Hills in between Jerusalem on the mountains, and the Mediterranean Sea, right on the West. We are in a beautiful location, a place called Yad HaShmona, where only Jewish believers and non-Jewish believers, but believers in Yeshua live. We are here to celebrate with you one of the most important events in the calendar of the Jewish people. I want to welcome all of you to our Zoom conversation or event here. I can clearly see hundreds of people from all around the world. I've got a big screen, I don't know if you can see, but maybe you can see it right in front of me. I have a camera on the left, I've got a big screen and I can see you; don't think that I cannot see you. I can see all of you and I can see you with the tables that you have prepared and everything. So, I am extremely blessed to see people; by the way, we have people from nearly 50 different countries, altogether around 1,000 families, that they were fast enough to register to this very limited chat room. But we are also live on Facebook and YouTube right now and for those of you that are watching us on Facebook and on YouTube, a very warm welcome although it is quite freezing here. I would like to welcome all of you to this very unique and first-of-a-kind broadcast of Behold Israel. I would like to start this evening with a prayer but not before I will interact with a few of you. I see Michael and Christa from Germany that are here with us. I am going to unmute you and you can say maybe a word or two. Michael and Christa, you are from Germany. [Speaking in German] There you go, I am asking you to unmute, and you can unmute yourself. Shalom! [Greeting in German]

MICHAEL: [German conversation]. That is German, sorry. [Amir: No problem] We are happy to be with you, with brothers and sisters from all over the world. We are very amazed about having community with you, and to hear God's Word and to have community in Christ Jesus together. [Amir: Yes. Amen] Thank you very much to have this time.

AMIR: Thank you. Thank you. [Speaking German] What about, I see Nico and Mareke. Nico and Mareke. Shalom! I can see you on the screen. [Speaking again] Can you unmute yourself and we are going to ask you, where are you from Nico and Mareke?

NICO: We are from Holland, the Netherlands.

AMIR: From Holland, the Netherlands, so wonderful. Welcome. I can see that your table is set, and we are very, very excited about it. We are happy to have you here. What about Kylie Ferguson? I see the Fergusons here. Can you unmute yourself? Where are you from?

MR. FERGUSON: Hi, we are from Salem, Oregon USA.

AMIR: From the United States, beautiful, wonderful. What's the time right now over there?

MR. FERGUSON: 8:04

AMIR: 8:00 o'clock? [Mr. Ferguson: Yep] Wonderful, so you woke up early, just for this one. Okay, thank you thank you very much. We are going to start with a prayer right now, and we will jump right into our very busy schedule with a wonderful, wonderful presentation.

Father, we thank You so much that You, You declared the end from the beginning. You want Your children to know You, and to understand Your wonderful plan of salvation that You demonstrated 2,000 years ago through the Messiah. And all of those beautiful symbols that are here right before us today are wonderful picture of Your heart, to save the world that is all around us. But of course, Father, we ask that through this broadcast today, You will prepare the hearts, You will change them, and You will draw people unto You. We thank You and we bless You in

the matchless name of the Holy One of Israel, the Messiah, the Redeemer of which all the prophets talked and prophesied, in the name Yeshua, we pray. Amen. And amen.



So again, Shalom everyone. Today with me, I have Yaron Cherniak, and he will be with me, and doing the musical part of this evening: authentic songs written by him, composed by him. In fact, most of the lyrics are from the Scriptures, but we made sure that the

lyrics will fit to what we are going to do today. We are going to hear from Yaron right after I will talk about the different symbols that are right here before us. And then later on when we reach at the point in the Passover Seder, that portion of the praise—the Hallel—Yaron will sing a couple more songs for us.

Yaron, by the way is a part of the Miqedem, a group, and they have wonderful albums. You can find them all around the social media, and he is going to say a few more things later on. We are going to start with this. And I am super excited about it because this is why I am sitting right here as a Jew from the tribe of Judah in the Judean Hills. This is the tribe of Judah's territory right



here. We are next to the border of the tribe of Benjamin and behind me, further down, is the tribe of Dan. We are definitely in a biblical location. We are about a mile-and-a-half—less than that actually—from the

road to Emmaus. That famous road where two disciples, 2,000 years ago on the Sunday morning after the Resurrection, they walked out of Jerusalem on their way down to Emmaus. They were confused, they were angry, they were sad, and they were very frustrated. All their hopes for a reigning Messiah that would put an end to the Roman Empire, and rule and reign from Jerusalem

came tumbling down, basically. All they watched was a terrible picture of a crucified person that was taken later on into a tomb, and they heard the rumor that the tomb on Sunday morning was already empty. They did not understand. They did not comprehend. They had no understanding and then, of course, as they were walking on that road, Jesus appeared, the resurrected Lord. And He asked them, “What are those things that you talk about, and you are so sad?” And they said, “What things?” And of course, He said, “The things that you talk about.” And they started telling Him how much they were hoping that Jesus would be that Messiah that they had in mind. And then He said to them, “Oh, foolish ones and slow of heart to believe that which the prophets have said.” And starting with Moses, and Psalms and the Prophets, He expounded everything that is concerning Him.

And that is the beautiful thing. What happened here 2,000 years ago— just behind me—is the revelation of the Messiah in the Old Testament to two confused, angry, frustrated, and helpless and hopeless disciples. Of course, once they saw Him there, once they understood Him there, they were so amazed, and they changed in a way—that that same night, they turned around and they walked back to Jerusalem. That road was a road of victory, of hope, of future, and of great joy. And this is why we are here. Now it’s interesting because in the book of Romans, when Paul wrote to that church in Rome, he’s never been to Rome at this point and still he writes them 16 packed chapters with unbelievable, unbelievable truths. And then he reached the last few verses of the last chapter, and he says, **[Romans 16: 25-27] “²⁵ Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began ²⁶ but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith — ²⁷ to God, alone wise, be glory through Jesus Christ forever. Amen.”**

We can clearly see the Messiah was a mystery until that moment; it was a mystery that was kept a secret and hidden from every person, to the Jews and to the Gentiles alike. Although the Scriptures were there, they didn't see Him. And once He opened it, and those two disciples realized that's Him, everything changed. This is exactly why 2,000 years later, just on the same road, I can sit here, look straight to a camera, and speak to the nations all around the world. Hundreds of you, families that are on this Zoom call, and thousands that are on Facebook and YouTube are watching right now that which God meant for you to watch and understand, and that is why I call it, *The Messiah in the Passover Seder*.

So why don't we start. First of all, I want you to understand that in the Bible it says, in **Colossians 2:16–17**, **¹⁶ So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, ¹⁷ which are...** What? **¹⁷ a shadow of things to come, but the substance is...** the Messiah, [**of Christ.**"] He says, "Everything that you see here, every single holiday, festival, Sabbath, new moon, everything is just a shadow, but the substance is the Messiah. And this is why in Luke, when we read about how the Messiah came with His disciples. But the Bible says in **Luke 22:14–16**, **¹⁴ When the hour had come, He sat down, and the twelve apostles with Him. ¹⁵ Then He said to them, 'With fervent desire I have desired to eat this Passover with you before I suffer; ¹⁶ for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God.'**" Jesus is telling the disciples, everything that we are about to do is going to be fulfilled in the kingdom of God. In other words, do not make these things the important thing. These are just a shadow; I am the substance.

You know, throughout the Scriptures, He tried to tell them that quite a few times. I am looking at **John 6:47–51, 60** when He told everyone something that was very hard for them to digest. He said to them, in verse 47, He said, **⁴⁷ 'Most assuredly, I say to you, he who believes**

in Me has everlasting life. ⁴⁸ I am the bread of life. ⁴⁹ Your fathers ate the manna in the wilderness, and are dead. ⁵⁰ This is the bread, which comes down from heaven, that one may eat of it and not die. ⁵¹ I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.” He started talking about His body that has to be broken, His flesh that has to be offered, already, in the very beginning. He started talking and giving them a message that was so hard for them, and the Bible says after He said all of that—look at this, He said, here it is in verse 60: **“⁶⁰ Therefore many of His disciples, when they heard this, said, ‘This is a hard saying; who can understand it?’”** And of course, many people, we know, just left. And He was left with only those who were willing to hear.

This evening is called the Passover Seder. Seder in Hebrew is a word that is basically “order.” There is no mess here; there is an order here. There is no mess; when God created this world, we create the mess. We bring so much chaos, instability, because of our sinful nature. When He created this world, it was good. It was very good. But then of course everything took a very different turn of events in chapter three of the first book of the Bible. But it’s interesting because that seder, that order, that thing which we are about to do is a traditional thing. We don’t really read in the Old Testament of everything that is on this table today. We hear of matzah bread—the unleavened bread—the Passover sacrifice, and we hear about the bitter herbs. These are the three things that we know the Scriptures commanded the people of Israel to eat every Passover as they remember those days that they left Egypt, and how God, with His outstretched hand, brought them from the land of bondage and slavery into that amazing, amazing freedom. The Bible says in **Exodus 12:7-8, “⁷ ‘And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. ⁸ Then they shall eat the flesh on that night;**

roasted in fire, with unleavened bread and with bitter herbs they shall eat it.” These are the three things that we are commanded to eat.

Then of course, this whole evening is not just about eating. In fact, I know that there is no way we can celebrate any festival without food. But eating is a remembrance of something, but the most important thing is the telling. And telling is the *Haggadah*, *lehagid*, to tell. That is why we call the booklet that has all the order of the seder, we call it *Haggadah*. And it includes, of course, all the stories and all the things that we need to do in order to remember it. The Bible says in **Exodus 13:8**, “⁸ ‘And you shall tell your son in that day, saying, “This is done because of what the LORD did for me when I came up from Egypt.”’” For every Jew in history, there is the commandment to tell his son and his children basically, “This was done to me when I came from Egypt.” Interesting, the first generation went through the wilderness; of course, most of that generation passed before they entered the land—if you remember that everyone from age 20 and above—but we know that that was supposed to be remembered for generations. Here we are almost 3,500 years later, and we are still celebrating the same thing. But thankfully today we can see the shadow, and we can believe in the substance.

Now, it has to be very clear that in that telling section, we don’t only read the story, but we also sing praise songs; and that is known as the Hallel— these are Psalm 113 to Psalm 118. And Passover is also the only festival which the Hallel is said at night. Normally in the temple, in the other festivals, they used to do the Hallel, the praise, during the day.

The story, it’s interesting, as we read in **Deuteronomy 26:5–8**, “⁵ ‘And you shall answer and say before the LORD your God: “My father was a Syrian, about to perish, and he went down to Egypt and dwelt there, few in number; and there he became a nation,...”’” That’s, of course, Abraham; ““... great, mighty, and populous. ⁶ But the Egyptians mistreated us,

afflicted us, and laid hard bondage on us. ⁷ Then we cried out to the LORD God of our fathers,...”” The God of our fathers, ““... and the LORD heard our voice and looked on our affliction and our labor and our oppression. ⁸ So the LORD brought us out of Egypt with a mighty hand and with an outstretched arm, with great terror and with signs and wonders.””

That’s what we are going to do. That’s what we have been doing for the last 3,500 years. We are telling our children; we are telling our offspring that that God of our fathers is a God that is keeping His promises. And is a God that is hearing the prayers, and is a God that is not forgetting His nation Israel. The Bible says, [Malachi 3:6] “⁶ ‘For I am the LORD, I do not change; therefore you are not consumed, O sons of Jacob.’” He is God. He cannot change and that is why the nation of Israel is still here, I am here, Yaron is here; we are two Jewish people that represent, tonight before you, the nation of Israel that is still alive. Here we are, 73 years ago the nation was reestablished here, back in the land, back on the map. We are celebrating independence in just a few weeks and here we are, the God of Israel, once again, shows to the whole world that He is a



God that fulfills His promises.

Now, as I said, there is that book called *Haggadah*. It’s a collection of things from the last 1,500 years or so. In the time of Jesus, we do not know if that

specific book was in existence. We know that Jesus told His disciples that He was longing to eat the Passover. He didn’t talk about all the rest of the things, but of course, we know that when we examine what they did that evening, we know that they followed a specific ceremony that much of it is still being done today.

Now, I would like to continue and show you a certain number of things here on this



beautiful Passover plate. We've got the shank bones, we've got the roasted egg, we've got bitter herbs, we've got charoset which is the mixture that is reminding us of mud for the mud bricks. Of course, we've got the matzah bread, we've got wine,

we've got salt water, and as you can see, every single thing that is here is a reflection of either the Messiah Himself or that which He has done. The shank bone, as we all know—look, every Jewish group has its own shank bone. Some are putting smaller ones; some are putting bigger ones; some will show you— I brought this little thing here [Amir: lifts up a small shank bone]. Do not laugh at me. I am here in the middle of nowhere, and I am not in the house, but I want to tell you the shank bone is a symbol of the Passover lamb that was sacrificed on that evening. And of course remember, they ate from its flesh, and the bones were just left.

Now, today, there is no temple in Jerusalem. The Jewish people cannot sacrifice the Passover lamb and eat of it. Therefore, what we have here is just the bone itself, the shank bone. And if you remember—first of all, this bone is not broken, which is super-important. The shank bone is a symbol of the lamb, that lamb that was offered. I would like to take you back 2,000 years ago. In fact, I will take you back to the time of the Exodus, of a little lamb that the Bible says that God ordered the people of Israel to take into their house and to keep it for four days. Four days, I believe they inspected it and they made sure that it was unblemished. That was on the 10th day of the month. On the 14th day of the month, they had to kill it and use that blood to sprinkle it on the doorposts of their house. The Lord did not say to the angel who was about to kill the firstborns, “Look for the Jews and see where they are and pass over their house.” The instruction was very clear: pass over the house of those that have the blood sprinkled on their doorposts. And that is

important. The only way we can have judgment pass over us, the only way we can not go through the wrath of God, the judgment of God, is when we apply the blood of that innocent lamb on the doorposts of our hearts. It is interesting, because during that night, I'm thinking about, "What if the Egyptians would have overheard the instructions that Moses gave to his people?" You know I believe that every Egyptian family that would have applied blood, from that precious lamb on their doorposts, their firstborns would be spared. But we know, again, it's not about affiliation. It's not about the blood that runs through your own veins. It's not about which ethnic groups you were born to. It's about the blood of an innocent lamb, not yours, but that which died *for* you, that which was the door for you to come out of slavery or bondage into His wonderful light and freedom.

And of course, the Bible says in **1 Corinthians 5:7**, in the latter part of the verse 7, **"Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened...."** And then he says, **"For indeed Christ,..."** The Messiah, *Christos*, **"our Passover, was sacrificed for us."** The Bible says, and this was written by an ultra-orthodox Pharisee, this was written by someone who persecuted the church. This was written by someone who thought anyone who believes in Yeshua, in those days, was a heretic. Yet when the scales fell down, and the veil was lifted, and he could have his eyes open up, he understood, "Okay, now I finally understand what this whole meaning of Passovers is. Now I know who was the true Passover." Christ, our Passover was sacrificed for us. That Passover Lamb, the Lamb of God, the one that John, when he saw Him approaching him in the River Jordan said, **[John 1:29] "29 ... 'Behold! The Lamb of God who takes away the sin of the world!'"** That same Passover Lamb, He had to die. He had to die for us. There was no way for the Messiah to reign and rule in Jerusalem before He sacrificed Himself before He offered Himself. That's why those disciples were so confused. I mean, a mile-and-a-half from here, two people who saw Jesus for the last three years, who walked

with Him, celebrated with Him, watched His miracles, saw everything He said, and at the money-time He offered Himself and He died on that cross and then was crucified and resurrected on the third day, and they knew that the tomb is empty — still didn't get it. But then of course when He opened their eyes to understand Him in the Scriptures, when their eyes were open, they truly understood: He had to die because He was the Passover. **Exodus 12:5** says, “⁵ “**Your lamb....**”” These are the instructions, “⁵ “**Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or the goats**”” In 1 Peter, we know—see that's the shadow and we look at the substance, in **1 Peter 1:19** it says, “¹⁹ **but with the precious blood of Christ, as of a lamb without blemish and without spot.**” He fulfilled every criteria. **Exodus 12:46** says, “⁴⁶ **‘In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break one of its bones.**”” This was offered for you; don't break any of his bones; He has to be unblemished. In **John 19:33** it says, “³³ **But when they came to Jesus and saw that He was already dead,...**” those Roman soldiers, “**...they did not break His legs.**” Normally to expedite death because of the holiday so they can obviously bury Him before that great Sabbath comes, they did not have to break any of His bones. And that is what the shank bone is all about, it's not broken, and it's there to understand the flesh that was given to us, and of course the bones were supposed to be of the perfect lamb that were not broken.

Then we have bitter herbs. In fact, I want you to look at the options that we have. We have in the bitter herbs, we have lettuce, which is a little bitter when you eat it all by itself, and we've got the radish. Now, we've got the radish that has some beets in it, so that is why it is red as you can clearly see here. Because trust me, when you eat the radish all by itself, man oh man, it is not going to end well. And so the Jewish people are mixing it with some beets and that is why it is a little red, as you can see that's red radish. The idea of the bitter herbs, of course, is to remind us of

that slavery we were taken out of—the misery, the suffering, the weeping, the crying. Of course, that bitter herbs, not only that they are bitter, but radish brings tears to your eyes when you eat it. The Bible says in **Matthew 26:37-38**, “³⁷ And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. ³⁸ Then He said to them, ‘My soul is exceedingly sorrowful, even to death. ³⁸ Stay here and watch with Me.’” Not only that those elements on the plate spoke of the bitterness, and the agony, and the slavery, and the stress that the Hebrew slaves were in Egypt, but even throughout the first century when Messiah Jesus was on that day, hours before His crucifixion, He felt that very, very well.



Then we move to this amazing thing; I want you to take a look at this matzah bread, okay? This is an unleavened bread. Take a look at it. It has stripes on it—look at it—and it has holes in it. Now the Jewish people today mistakenly think that bread is the problem. They mistakenly think actually that flour is the problem. Actually, we don’t serve anything with flour right now because we think that

flour is the problem. But honestly, the flour has never been the problem. The people of Israel had flour, they had water. The thing they could not use was, of course it was the [Amir searches for English word] leaven—the leaven exactly, thank you. The leaven, leaven. And we know that a little leaven, of course, we know what it does; it makes things sour. *Chametz* in Hebrew is from the word sour, *chametz*. It has nothing to do with flour. This is a matzah that is made out of flour and water. Take a look at it because this is something that is a great symbol. First of all, it is the unleavened bread that they ate. They had no time for the leaven, for the yeast to rise of course. But

of course we know that leaven in typology is a symbol of sin. It starts small, and it just swells up, and it grows, and it rises, and it takes over you, and it makes everything sour in your life. And unleavened bread is a symbol of pure, sinless life. And, unfortunately, it ended with stripes and piercing on it. The Bible says in 1 Corinthians, in fact, **Luke 22:19** it says in verse 19, “**19 And He took bread, gave thanks and broke it, and gave it to them, saying,...**” Can you imagine Jesus taking unleavened bread, and He broke it and He said to them, “Take it.” Of course, what do they understand? “Okay, that’s the matzah bread we eat every year.” But this time He says, “Take it,” “**19 ... ‘This is My body which is given for you; do this in remembrance of Me.’**” Isn’t that interesting? He’s not giving them His body yet, but He’s explaining to them that evening, the body



has to be broken and the body is being given to you. Of course, we’re not cannibals, we do not eat the flesh of a human. But the most amazing way to symbolize the sinless life of Jesus, and the

sinless body of Jesus is that unleavened bread. The Jewish people are actually having a wonderful tradition, though most of them are not even aware of its meaning. They put a stack of three matzah breads one on top of the other, and they wrap it [in a cloth] in the center of the table. And eventually, at some point, they take the middle matzah, they break it, they take half of it, and wrap it, and hide



it and the other half is still staying here. We’ll talk about it in just a few minutes.

That’s what the matzah bread is all about, remember one thing, the Bible says that when the Messiah will come back, the Bible says in the

book of **Zechariah 12:10**, *Zkaryah* in Hebrew, it says the following thing. And, I will say it maybe

also in Hebrew; he says, [Hebrew] and I will read it now in English, “¹⁰ **‘And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son,...’**” Who is that only begotten son? Who is the one that was pierced on our behalf? Who is the one that this matzah bread is a symbol of His body? Those piercings that you see here, all these holes in that matzah bread are a great reminder, not only of what happened 2,000 years ago but on the fact that based on that which happened 2,000 years ago, they will recognize Him when He will return. This is the prophet Zechariah, these are prophetic Scriptures that Jesus through the apostle Paul in Romans 16 talked about, how the mystery of the Messiah is now being revealed to all the nations. Here you are, you understand that this [points to matzah bread] had to be broken, these stripes had to be given or taken upon Him, and these piercing had to be there. And that is, of course, that Passover that was given for us.

Then of course, we have something very interesting. Take a look at this, this is roasted egg. Egg is always a symbol of a specific sacrifice that every Jewish holiday was sacrificed, was called *hagigah*, celebration. And the reason why this is a roasted egg—and by the way, let me give you a tip, the best way to reach that brown color is to boil water with teabag and put that egg in it. It will look very, very dark. This roasted egg is of course the reminder that maybe the temple had celebrations and sacrifices, but what happened to the temple? It was destroyed.

You know, right here, 25 years ago, I got married. I got married here; I had 600 guests. I don’t know what went through my mind when I invited that many. One thing I remember, I was a fairly new believer, and I was only about a five-year-old believer. I was such a stubborn person, I said, “I will not do anything that is just traditional, I want to do something biblical!” And so, I refused to take part in a very ancient-Jewish custom of what? What happened to the Jewish groom

when he is about to kiss his wife—just before that — he’s breaking that glass and declares that he will never forget Jerusalem, of course. And all of that to remind us of the destruction of the temple in Jerusalem. I did not do that because, look, the Bible talks about the temple, as you all know—and I am reading now in **Matthew 26:61**. Somebody said, “⁶¹ ... **‘This fellow said, “I am able to destroy the temple of God and to build it in three days.”’**” Of course, referring to the fact that He is going to die and resurrect on the third day. In **Ephesians 2:19–22** the Bible says, “¹⁹ **Now, therefore, you are no longer strangers and foreigners,...**” All of you guys, I want all of you [on Zoom] that are not Jewish, right now, raise up your hands if you are not Jewish. Yes, I guess all of you. I want you to understand that I am talking to you right now. It says, “¹⁹ **...you are no longer...**” Are you listening to me? “¹⁹ **...you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, ²⁰ having been built on...**” What? “**the foundation of the apostles and prophets,...**” Look, the Scriptures [holding up Bible] the apostles and the prophets, not on experience, not on some situation, not on some modern-day people that come in and say things that come to their mind. We are built on the foundation of the apostles and the prophets; those who wrote the Gospels, those who wrote the Epistles and the Prophets. Paul wrote to the Romans, he said that the manifestation of that mystery of the Messiah is of course Him when He came, and the Scriptures of the prophets, the prophetic Scriptures. The Bible says, [Ephesians 2:20–22] “²⁰ **...having been built on the foundation of the apostles and prophets, Jesus Christ...**” *Yeshua HaMashiach*, “**Himself being the chief cornerstone,...**” In Him everything stands. You take away the chief cornerstone — boom! Everything collapses. “²¹ **in whom the whole building, being fitted together, grows into a holy temple in the Lord,...**” Holy temple in the Lord. You see, the temple in Jerusalem may have been destroyed, but we are together today, not only that our bodies are the temple of the Holy Spirit, we together, built together,

we build together a whole building together “²¹ ... into a holy temple in the Lord, ²² in whom you also are being built together for a dwelling place of God in the Spirit.” That which was old, was broken. We are now a new creation, and we are the temple of the Holy Spirit.

Then take a look, we’ve got the parsley; this is an amazing thing, guys. This parsley is a reminder, first, of the hyssop that the children of Israel dipped in the blood of the lamb, and they sprinkled on the two doorposts so the angel will recognize them. But also it is a reminder of Moses’ staff that hit the Red Sea as the Red Sea parted. And, in order to do that, what we do, we dip the parsley in a little bowl of salty water. Water with salt. Now why? Water with salt not only reminds us of tears, but also reminds us of the waters of the Red Sea. So here we are, ladies and gentlemen, parsley is also an important thing.



After the parsley, we have an interesting mix of nuts, dates, and apples; we call it *charoset*. It is actually pretty tasty, but it looks not look too tasty — I do not want to say what it looks like sometimes, but I can tell you that it is supposed to

remind you of mud. Take a look at this thing right here. This brown thing next to the radish is the charoset. The charoset, of course, is a reminder of the mud bricks, the clay out of which our forefathers made those bricks to build huge cities in Egypt. And I want to remind you in **John 14:2-3** it says, “² ‘In my Father’s house are many mansions;’” He says, “‘if it were not so, I would have told you. I go to prepare a place for you.’” You see, you know, these may have been a reminder of the bricks that the Hebrews’ built then, but think about all the things that are being built for us right now. And He said, “³ ‘And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there you may be also.’” I want

you all to take your finger and point at yourself. I want you to look at this charoset and say, somebody is now preparing a place for me; and because He goes and prepares a place for me, He will also come and take me and receive me unto Himself. Not where I am, He will be; where He is, we will be. That's of course the picture of the Rapture of the church. **1 Peter 2:4-5** says, **“⁴ Coming to Him as a living stone, rejected indeed by men, but chosen by God and precious, ⁵ you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up**



spiritual sacrifices, acceptable to God through...” Our Messiah **“Jesus Christ.”**

Then, take a look, this is wine, this is a sweetened-red wine. I am not promoting alcohol right now; I am just telling you that

there are four cups of wine that we consume. I am not going to drink four cups of wine tonight, or else I am going to have to need an ambulance to take me out of here by the end of this evening. I have a very low tolerance to alcohol to begin with, but I just need you to understand that these four cups of wine are a reminder of the four-fold things that God did to Israel in Egypt, according to **Exodus 6:6-7**, And I'm reading, **“⁶ ‘Therefore say to the children of Israel: “I am the LORD; I will bring you out from under the burden of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. ⁷ I will take you as My people, and be your God....”’”** Four things, and remember, remember, remember, remember, there is the redemption in the second, the judgment in the third and of course, to take us in the fourth. The reason why I am saying that is when the Passover came, and Jesus sat with His disciples, He took the first one. We know that He gave them the first one, but then the second one, for some strange reason, He did not take with them; He went to the Garden of Gethsemane to

take it by Himself. That was the cup that He said, “If it is possible, take that cup from Me;” that’s the cup of judgment that He had to take upon Himself alone, for us.

The first cup of course we know is the cup of rescue from Egypt. **1 Peter 2:9** says, “**9 But you are a chosen generation, royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;**” He took you, rescued you. The second cup, of course, we see **Matthew 1:21**, “**21 ‘And she will bring forth a Son, and you shall call His name JESUS,...’**” Yeshua, “**“for He will save His people from their sins.”**” [Hebrew] **Isaiah 35:4** says, “**4 Say to those who are fearful-hearted, ‘Be strong, do not fear! Behold, your God will come with vengeance, with the recompense of God; He will come and save you.’**” You see that saving is there. The third cup, remember, the cup of judgment, **Titus 2:14**: “**14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.**” Of course, the fourth cup is **John 14:3**, “**3 ‘And if I go and prepare a place for you, I will come again and receive you to Myself;...’**” And of course there, we are going to drink that fourth cup in that beautiful, beautiful time.

This is the moment, ladies and gentlemen, where we are going to stop. Just before we start our Passover itself, Yaron Cherniak is going to sing to us his first song. Yaron, can you tell us a little bit about what are you going to sing and what is it that [instrument] you are using to sing it with?

YARON: Sure. First of all, thank you for inviting me to be part of this special moment. This feast is so rich with meaning, symbols, and songs as well. The verses I chose to start with are from Hosea 6:1-3. The reason I chose those verses is that they have a very fundamental ingredient that

we see throughout the Bible, which is returning back to God, returning back to the Lord, you know. This is something we see as a very fundamental and basic part of the biblical narrative.

AMIR: The Lord says, “Return to Me and I will ...”

YARON: Exactly. Hosea 6:1, [Speaking Hebrew] Yes, let us return to the Lord, because why? Because He will heal us, He promised, and He shall fulfill.

AMIR: Wow. You’ve almost got your doctorate in musicology, I think.

YARON: It is on the way.

AMIR: On the way. You are playing a very interesting instrument, what is it? Three strings only?



YARON: Yes, three double strings. This one is originally from Turkey. It is a, it is called *Saz* or *Uzun Saz*. It is a long-necked Saz. Saz in Turkish language means instrument, music instrument. Basically, what we have here, or even the composition for those verses is based on a very ancient approach to music, a modal-music system, which is much more ancient than our tonal-music system that we use today.

AMIR: So, hearing this song will take us as far as we can to the first century with the instrument, the lyrics of course are biblical and the music itself.

YARON: [Playing music and singing in Hebrew]

AMIR: Amen. Didn’t you like it? Wasn’t that so special? Look, that’s as biblical as it can get music-wise, instrument-wise, the sound, the song, the lyrics. Beautiful!

Let us begin our Passover Seder. Are you ready back home? Okay, this is when we begin it. So far, I just explained of the different elements on this Passover plate and the other things that



are here on this table. At this point if you have all the ingredients, all the symbols, we shall begin. Let's start with the first cup of wine. I am going to open this bottle—again, I am not here to promote

alcohol, and I am not here to make people, of course, drunk, but remember there is a meaning to every one of these cups of wine. Of course, wine is not necessarily as alcoholic as it was then. Excuse me, then it was not as alcoholic as it is today. I can tell you that this cup of wine is the first cup, we raise our cup together, and we say the traditional blessing, [Hebrew]. Which we say, “Blessed are you Adonai, our Lord, the Creator, the King of the universe who created the fruit of the vine.” That is of course the first cup, if you remember that and that's the first cup, if you remember that. And let us also read **Luke 22:17**; 2,000 years ago, around a table, Jesus Himself; **“¹⁷ Then He took the cup, and gave thanks, and said, ‘Take this and divide it among yourselves; ¹⁸ for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes.’”** And then **Mark 14:23** says, **“²³ Then He took the cup, and when He had given thanks...”** Just what we just did, **“He gave it to them, and they all drank from it.”** Let's drink from the first cup. Whew, [grimaces] I better drink a little bit less in the other three. Yep, that was the first cup.

This is the point, ladies and gentlemen, where we are doing something very, very interesting. That's the point where normally we are washing hands, according to the order of the Passover. By the way, guys, if you have not received our PDF file of *The Messiah and the Passover*

Seder, where we explain everything, you can always email to us at info@beholdisrael.org, we would love to send it to you personally and where everything is being explained.

The next thing we are going to do is the parsley as you can clearly see. We dip the parsley in salt water. Remember we need to have at least have three things in order to complete Passover. It's the Passover sacrifice, which we don't have; we have bitter herbs and the matzah bread. So now what we do, we take the parsley, and we are blessing: "Blessed are you Lord, the God, King of the universe, the Creator of the fruit of the Earth;" not the fruit of the vine [Hebrew]. What we are going to do now, we are going to dip this parsley in the salt water, and we will eat it. That's our portion of bitter herbs right now.

Now comes one of my favorite parts of the Passover Seder, ladies and gentlemen. The Jewish people for the longest time, they don't really quite understand why traditionally they have



three matzah breads stacked one on top of the other. The whole compartment here has three—I mean, the whole thing has three compartments with the matzah breads. And, according to tradition that we have had for

at least 2,500 years, look what we normally do. We take the matzah bread, and we take the middle one [compartment] — there are three of them, remember. When you ask a Jew, "What are these three for?" He says, "The priest, the Levites, and the rest of the people." I have a problem with that because we take the middle one and we break it. So what's the point of breaking the Levites unless it is not about the Levites? So we take the middle one from right here; apparently, I hid it pretty well. And look what we are doing. The middle one is the only one that we take out, we divide [break it] and look what we are doing with that half. We are taking another new

compartment [lifts up a single pocket afikomen]; we take that half; we wrap it separately—it is called afikomen—and then we hide it in the house somewhere. Later on, the kids will have to run—we do not have egg-hunting, we have afikomen-hunting, and they have to find it. But the reason why I think it's beautiful, is when you look at God the Father, God the Son and God the Holy Spirit, the only one that had to have His body broken is of course the Messiah, the Son. And the interesting thing is that half of Him is revealed to those who receive Him, and He is still hidden [Amir holds up the single pocket afikomen] from His own people. Most of the Jewish people around the world and in this land do not know Him. They have not yet found Him. The Bible says—we just read in Zachariah—eventually when He comes back, they will see Him whom they pierced. But it takes a birth from above, as Jesus said to Nicodemus in John 3, “You must be born again, born from above.” And Nicodemus said, “How can that be? Should I go to my mother's womb?” and Jesus said, “You are a teacher in Israel, and you don't know that?” Salvation is not by affiliation! You know, you have to... Everyone is born of the water, but you also have to be born from the Spirit. And when a Jew finds his Messiah that's when he finds that treasure for which you get reward, the afikomen. And so, it is normally kept away from the rest of the family until the end of the evening and the children, of course, that's the most fun part for them.

I would like to read to you about that part, **Romans 11:11** says, look, **“¹¹ I say then, have they...”** Israel, **“stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles.”** I want to see a huge smile on your face right now because salvation came to you. Now through the fact that you have been saved, you need to provoke them to jealousy. It is not about religion; it's about relationship. **Romans 11:25** says, **“²⁵ For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until**

the fullness of the Gentiles has come in.” I think it’s amazing. All of you now, the thousands of Gentiles that are watching it right now live, you are fulfilling an amazing prophecy. The fullness of the Gentiles has to come in. There is a set number—but we do not know—but there is a set time, and there is a set way, and there are people that eventually—from among the Gentiles—that once they hear the gospel and they respond to it and they are being saved, they are fulfilling that times of the Gentiles. And the Bible says that when that is going to come in, be fulfilled, this is when all Israel eventually will be saved. But unfortunately, as we already heard and know from our last production *Israel and the Tribulation* those seven years of tribulation that the prophet Daniel speaks of in chapter 9, that last week, the one the prophet Jeremiah calls it, [Hebrew], Jacob’s trouble. The one that the prophet Daniel in chapter 12 says, it’s a time unlike any other time since the nation of Israel was formed. But then they shall be saved out of it. And then Daniel says all those whose name is written in the book.

Now, after we divided the matzah, we can clearly see there is another—a point where we recite. This is the part where we talk to the children. We ask them questions, they ask questions. We answer their questions such as, “Why is this night different from any other night?” All the children are singing [Hebrew] why is this night different from every, any other night? And this is also the part where we remind them of what happened that night, what happened that time period. And we do some amazing, amazing things, such as we sing songs with them, such as we read psalms with them. We have the duty to thank — Psalm 113, Psalm 114, and we remember all the 10 plagues that the Lord sent upon Egypt. I am not going to do it right now. It involves taking your finger and dripping drops of this wine into a plate and mentioning each and every one of those 10 plagues.

But then comes the second cup of wine. And that's the time for us to pour one more cup together. Don't overdo it, or else by the end of this evening, you are going to talk nonsense. This is the time we remember. If you remember, this is about a cup that was not taken by Jesus; this is a cup that was ignored during the Last Supper. Why do we know that? Because the next cup that the New Testament is talking about, is the cup after supper, which is the cup that eventually He instituted with the Lord's Supper. He took the first cup and divided it between them. But then the second cup from some strange reason, the cup of judgment, and the judgment that originally we talked about that should have come upon the Egyptians, and did come. The judgment, this was not part of that Passover Seder that Jesus had with His disciples. He didn't want them to take the judgment because that's why He came! Isaiah chapter 53, the chapter that changed my life, talked about the fact that the Lord put on Him, the chastisements of us all; all of us have gone astray, each every one of us to his own way. The Lord put on Him, everything. He took, He bore our sins, and He took the judgment upon Himself. You know, we read in **Luke 4:16-20**, and we can clearly see, **"¹⁶ So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. ¹⁷ And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: ¹⁸ 'The Spirit of the LORD is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; ¹⁹ to proclaim the acceptable year of the LORD.' ²⁰ Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him."** And of course we know Jesus stopped right there. He didn't continue about judgment. He did not continue about the vengeance of the Lord. He could have, but He stopped, rolled it back

[up] and gave it to the attendant. Because the first coming of the Messiah is not to judge the world, but to save the world. And that is why He needed to take that second cup *all by Himself, all alone* by the Garden of Gethsemane. The cup of judgment, it may have not been a real cup of wine, but it was the judgment. And it was so heavy, and it was so stressful, that hematidrosis happened to Him, that point where blood comes out of your pores and falls on the floor, because the heaviness of the sins of the world on Him. He said, [Matthew 26:39] “³⁹ ... ‘O My Father, if it is possible, **let this cup pass from me; nevertheless not as I will, but as You will.**’” He knew there is no other way, or else He would have taken it. There has to be judgment. There has to be a price. There had to be sacrifice on behalf of all of those sins that were committed by all of us: were committed



in the past, are committed, and will ever be committed. And of course, He took it upon Himself. And this is why we do not see how the second cup, the cup of judgment, was taken in that seder 2,000 years ago.

And it's very interesting because then we move to the point in the Hebrew Passover where we call it “to wash, washing.” This is an interesting thing, at this point, not only that He stunned them by not even sharing the cup of judgment, but at this point, Jesus is doing something *very* unusual. **John 13:3–17**, recorded that and says, “³ **Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God,** ⁴ **rose from supper and laid aside His garments, took a towel...**” Now, I have this modern-day towel. I am not sure what that towel looked like then, but I know that He girded Himself with that towel, He tied it right onto Him and look what He did; the Bible says, “⁵...**He poured water into a basin...**” I am pouring water into the basin, and I'm thinking to myself, okay, this is where probably, you know, they are going to wash hands, face, or something, but look what He's doing. The Bible says,

“⁵ After that, He poured water into a basin and began to wash the disciples’ feet, and to wipe them with the towel with which He was girded.” He went all the way from the very one next to Him, which were on one side John, whom Jesus loved, and on the other side, Judas. Then He moved on all the way and Peter was the last one, which by the way, bothered him. But we know he was the last one because they were not sitting like we do. They were reclining on a triclinium—at a U-shaped, low table—and they were all on mattresses. And we know that Peter and John were having eye-connection because John was the last on this side next to Jesus and Peter was the last on the other side. And Jesus went through all of the disciples washing their feet and He reached Peter, and Peter that very, very proud Galilean Jew, he said to Him, the following thing, **“⁸ ... ‘You shall never wash my feet!’”** In other words, “Hey, You are the Messiah! You’re the King! You don’t wash my feet! That’s not for You!” And Jesus said, **“⁸ ... Jesus answered him, ‘If I do not wash you, you have no part with Me.’”** And when Peter heard that, knowing that Jesus is everything in his life, Peter answered and said, **“⁹ ... ‘Lord, not my feet only, but also my hands and my head!’”** That’s everything! **“¹⁰ Jesus said to him, ‘He who is bathed needs only to wash his feet, but is completely clean; and you are clean,...’”** but then He said, **“¹⁰ ...but not all of you.’ ¹¹ For He knew who would betray Him; therefore He said, ‘You are not all clean.’ ¹² So when He had washed their feet, taken His garments, and sat down again, He said to them, ‘Do you know what I have done to you? ¹³ You call Me Teacher and Lord, and you say well, for so I am. ¹⁴ If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.’”** That is a lesson, a token of an amazing life experience of don’t seek to be served, but seek to be a servant. **“¹⁵ ‘For I have given you an example,...’ ¹⁶ ‘Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. ¹⁷ If you know these things,...’”** Now look what He says, **“¹⁷ ‘If you know these**

things,...” It is good, **“... but blessed are you if you do them.”** It is not enough to know; the blessing will follow only if you do. Interesting.

At this point, we take the upper matzah bread from the three that we had. Take a matzah bread, all of you—the one that we didn’t break it, remember? —the upper one. And we give a piece to all the people around the table. I am going to take a piece as you can see. And look what we do. What we do here, we combine the bitter herbs and also the sweet charoset, that mud-like mixture. We put them together, we combine them, and then we eat. I am going to take a little bit of the radish, okay? And I am going to take a little bit of the charoset, I’ll put more of that. You put them together and of course, you bless it. But I want to remind you, something that happened during the Last Supper, during that Passover Seder 2,000 years ago, when He dipped the bread in those things, the Bible says in **John 6:35, 41: “³⁵ And Jesus said to them, ‘I am the bread of life. He who comes to Me shall never hunger,...’”** And then of course, **“⁴¹ The Jews then complained about Him, because He said, ‘I am the bread which came down from heaven.’”** But I want you to remember also when they combine, in **Exodus 12:8**, it says, **“⁸ ‘Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it.’”** So, we eat it all together.

Now I want to remind you in **John 13:21–27**, what happened: **“²¹ When Jesus had said these things, He was troubled in spirit, and testified and said, ‘Most assuredly, I say to you, one of you will betray Me.’ ²² Then the disciples looked at one another, perplexed about whom He spoke. ²³ Now there was leaning on Jesus’ bosom one of His disciples, whom Jesus loved.”** That’s John, he’s talking, he is writing, and he said, **“²⁴ Simon Peter therefore motioned to him...”** Remember I told you, Simon Peter was across on the other side of the triclinium and motioned. If he is here, [Amir points to his left] he cannot motion. The only place because of the

way that they are leaning and eating, and they would lean on the left [arm] and eat with the right. So, if he is here, Simon Peter is here, [points to the left of him] John cannot see him [points to the right of him] but the only way Simon Peter can motion to John is if he, John, is on the right side of Jesus, leaning in His bosom and Peter is on the other side, across. And he is motioning to him, and he said, “²⁴ ... **who it was of whom He spoke.** ²⁵ **Then, leaning back on Jesus’ breast, he said to Him, ‘Lord, who is it?’**” It’s like Peter said, “John, ask him what is going on? Who is the traitor?” And John says, “²⁵ ... **‘who is it?’**” And look what Jesus answered: “²⁶ **Jesus answered, ‘It is he to whom I shall give a piece of bread when I have dipped it.’**” That is what we just did. We are at the point where we just dip the bread and guess who He gave that piece? He probably put more radish than the charoset. I would do that. Then of course, the Bible says, “²⁶ ... **And having dipped the bread, He gave it to Judas Iscariot, the son of Simon.** ²⁷ **Now after the piece of bread,...**” After that, “**Satan entered him. Then Jesus said to him, ‘What you do, do quickly.’**” Let’s eat it [Amir eats]. I should have never put so much radish on mine! I’m almost passing out. Okay. Lord, help me.

Now comes the hidden piece, ladies and gentlemen. The hidden piece—but before that, this is the point where the Israelis and all the Jews around the world are happy. You know why? This is the point where we all eat our meal. Every family, we cook whatever it is, is now serving the food to the table; and we eat, and we eat, and we eat, and we eat, and we eat so much that we get to the point where we can hardly function and complete the rest of the Passover Seder. After the meal, we see that the children are looking for the hidden piece. And I would remind you, **John 6:35: “³⁵ And Jesus said to them, ‘I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.’**” If you find Me, you will have everlasting life — finding the Messiah who had no sin, who had stripes, who had piercing, who broke His

body for us, who gave Himself for us, so we will have salvation. Finding Him, gives us eternal life of course.

Then comes the third cup. Remember we skipped the second cup. The third cup is the cup of redemption, the cup of salvation. The third cup is the one that He took after supper. I am going to read to you a portion of Scripture that many of you have heard almost every week. First, I am going to read it to you from Luke 22, but then 1 Corinthians 11. And as we do that, I want you to understand what we do here in light of Him. **Luke 22:14-20: “¹⁴ When the hour had come, He sat down, and the twelve apostles with Him. ¹⁵ Then He said to them, ‘With fervent desire I have desired to eat this Passover with you before I suffer; ¹⁶ for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God.’ ¹⁷ Then He took the cup, and gave thanks, and said, ‘Take this and divide it among yourselves; ¹⁸ for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes.’ ¹⁹ And He took bread, gave thanks and broke it, and gave it to them, saying, ‘This is My body which is given for you; do this in remembrance of Me.’ ²⁰ Likewise He also took the cup after supper,...”** See, the first cup was divided and given to them, but then He took the cup after supper saying, this cup, the third cup, the cup of redemption, the cup of salvation, “²⁰ ...saying, ‘**This cup is the new covenant in My blood, which is shed for you.**’” I have to shed my blood. I am the one of whom Isaiah 53 spoke. And I am now giving you a New Covenant of which Jeremiah chapter 31 speaks, [Hebrew] a New Covenant, which is shed for you.

So that’s why in **1 Corinthians 11:23–25**, when Paul is writing to the Corinthians, he writes and says, “²³ **For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; ²⁴ and when He had given thanks, He broke it and said, ‘Take, eat; this is My body which is broken for you; do**

this in remembrance of Me.’ ²⁵ **In the same manner He also took the cup after supper,...”** The third cup, **“saying, ‘This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.’”** The only time Jesus said, “I want you to keep doing something in remembrance of Me,” is this. ²⁶ **For as often as you eat this bread and drink this cup, you proclaim...**” not only **“...the Lord’s death till He comes.”** There is the remembrance of the price that was paid for us and the expectation of His return.

So in our households right now, maybe Israel is having a matzah bread and a cup of wine. But this from a seder meal has become for us right now, a way to remember the price that was paid, the blood that was shed, and the body that was broken. **“Do that in remembrance of Me.”** We are, in a sense, partaking communion right now, remembering the price that was paid for us. Let us take the bread, eat it. And so take the cup and drink of it. As you can see, communion is not a Christian thing that was invented in Christianity. It is something that was absolutely taken from every Jewish home on Passover. He didn’t bring a new thing. He said, **“Now you understand that which is before.”**

This is, by the way, the point where we remember Elijah, the prophet Elijah. Jewish people have a cup for him, they have a place for him, they have a seat for him; because the prophet **Malachi 4:5–6** says, ⁵ **‘Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD. ⁶ And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse.’”** Since the Jewish people never received the Messiah, Yeshua, 2,000 years ago, they still have the expectation of whom? The prophet that has to come before the Messiah. Do you understand that? That, by the way, many people throughout the New Testament during the time of Jesus thought He was the prophet, they thought, okay, maybe He is the one that is going to *point* at the coming

of the Messiah. And we know that, it says in **Luke 1:17**, “¹⁷ **‘He will also go....’**” Speaking of John whom you call the Baptist. Well, he is a Jew, he is not a Baptist, just so you know. He came from a priestly family, not from a Baptist church. But I want you to know that he says, look, “¹⁷ **‘He will also go before Him in the spirit and power of Elijah, “to turn the hearts of the fathers to the children,” and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.’**” In **Matthew 17:10-12**, if you remember, after the Mount of the Transfiguration, His disciples ask Him, “¹⁰ ... **‘Why then do the scribes say that Elijah must come first?’**” Why? And Jesus said, “¹¹ **Jesus answered and said to them, ‘Indeed, Elijah is coming first and will restore all things. ¹² But I say to you that Elijah has come already, and they did not know him but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands.’**” We can see not only that they misunderstood and did not recognize that John came in the spirit of Elijah, but of course later on—because they did not recognize that who was to prepare the way for the Lord—they missed the visitation and of course they have definitely missed the Lord.

The Bible says that the fourth cup is of course the cup of blessing. This is for generations, the blessing that we always say, “Next year in Jerusalem.” But, of course, we are already having Jerusalem. This is where we normally read **Isaiah 66:12-13**, “¹² **For thus says the LORD: ‘Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. Then you shall feed; on her sides shall you be carried, and be dandled on her knees. ¹³ As one whom his mother comforts, so I will comfort you; and you shall be comforted in Jerusalem.’**” Jerusalem is not only where He was crucified; this is where God is going to restore all things. This is where He will bring back the Messiah to have a thousand-years-millennial kingdom, and eventually the new city will be called the New Jerusalem as well.

At this point, I am going to call Yaron again. We reach the point where — this is almost the conclusion—where we sing praises. I didn't want you to drink from the fourth cup, you can actually drink from it if you want, [swaying side to side] but some of you are already kind of moving from right side one side to another. This is the point where we all at the house drink the fourth cup we bless and drink it.

And we move to the latter part, which is Hallel, the praise. And we know one thing which is quite interesting. In **Matthew 26:30**, you would think that hours before Jesus was crucified, the last thing He would want to do is sing praises. But the Bible says, “³⁰ **And when they had sung a hymn, they went out to the Mount of Olives.**” All of them, including Jesus. From that Upper Room on Mount Zion of today in Jerusalem, they went down to the Kidron and went up to the Mount of Olives, to the area of Gethsemane after they had sung a hymn. Remember the Hallel, Psalm 113 through Psalm 118. Yaron, you have, to the best of my knowledge, a song that fits exactly that portion of Scripture.

YARON: Exactly. So, we are going to sing Psalm 114: [Yaron's Hebrew Bible] “When Israel came out of Egypt, Jacob from a people of a foreign land, Judah became God's sanctuary, and Israel His dominion.” And it's amazing, because one of the verses that I really like in this chapter, is that “The mountains leaped like rams, the hills like the lambs. Why was it, sea, that you fled, why Jordan, did you turn back, why mountains, did you leap like rams, you hills, like lambs. Tremble, earth, at the presence of the Lord.” As we are here in the midst of these Judean Mountains, it is just very special moment to sing this.



AMIR: We are right on the hills, at the mountains of the tribe of Judah a few miles away from Jerusalem. Emmaus is below us. We are singing Hebrew songs from Psalm 114. This is another instrument that I haven't seen.

YARON: This one called *oud*, an oud. It is very familiar with Kurdish music, Turkish, Arabic, all sorts of cultures are using this, and also in Jewish tradition as well from Israel.

AMIR: I see. Perfect. Thank you.

YARON: [Playing music and singing] That was Psalm 114.

AMIR: Psalm 114. Thank you. We are going to do the last song and you are up for an interesting treat. Take a look at the instrument that Yaron is now pulling out. This guy has every single stringed instrument that I have seen. I mean, I have never seen that many types. What is this one?

YARON: This one is called a lyra with sympathetic strings. We have 23 strings all together. Three strings are melody strings, and 20 are just sympathetic strings that resonate to the different overtones. So when I play, I have a natural echo or reverb. [plays with a bow, violin-like sound] And of course, lyra is mentioned in the Bible, a harp and lyra back in the days, 4,000 years ago. There is lyres that have been found in Iraq. Actually, in Mesopotamia and Ur Kasdim, they found a 4,000-years-old lyre and it was totally different. It was not a bow instrument, more like a strumming instrument. But over the years, it changed and developed into a bow instrument, which has the same name.



AMIR: Now I am trying to think; when David played on the lyra was it without a bow?

YARON: It was without the bow mainly strumming with some kind of platform, while he was holding the strings with his fingers and opened the string he wanted to vibrate he opened the finger. He put the finger away from the string while he is strumming so then you have the rhythm of the right hand and the melody of the string of course.

AMIR: Right. So you do it your way, he did it his way. Let us see hear it—this is another new song?

YARON: This psalm is Psalm 116.

AMIR: Wow.

YARON: Maybe you can read it.

AMIR: Psalm 116, remember, it's a Psalm that is part of the Hallel. This is where the cup of salvation is mentioned. That third up, the cup that He took with them, I'm reading it to you, it says, [Psalm 116:1–19 —Yaron plays softly while Amir reads] **“¹ I love the LORD, because He has heard my voice and my supplications. ² Because He has inclined His ear to me, therefore I will call upon Him as long as I live. ³ The pains of death surrounded me, and the pangs of Sheol laid hold of me; I found trouble and sorrow. ⁴ Then I called upon the name of the LORD: ‘O LORD, I implore You, deliver my soul!’ ⁵ Gracious is the LORD, and righteous; yes, our God is merciful. ⁶ The LORD preserves the simple; I was brought low, and He saved me. ⁷ Return to your rest, O my soul, for the LORD has dealt bountifully with you. ⁸ For You have delivered my soul from death, my eyes from tears, and my feet from falling. ⁹ I will walk before the LORD in the land of the living. ¹⁰ I believed, therefore I spoke, ‘I am greatly afflicted.’ ¹¹ I said in my haste, ‘All men are liars.’ ¹² What shall I render to the LORD for all His benefits toward me? ¹³ I will take up the cup of salvation, and call upon the name of the LORD. ¹⁴ I will pay my vows to the LORD now in the presence of all His people. ¹⁵ Precious in**

the sight of the LORD is the death of His saints. ¹⁶ O LORD, truly I am Your servant; I am Your servant, the son of Your maidservant; You have loosed my bonds. ¹⁷ I will offer to You the sacrifice of thanksgiving, and will call upon the name of the LORD. ¹⁸ I will pay my vows to the LORD now in the presence of all His people, ¹⁹ in the courts of the LORD'S house, in the midst of you, O Jerusalem. Praise the LORD!"

YARON: [Playing music and singing in Hebrew]

AMIR: Thank you, Yaron.

Folks, the last part of the Passover Seder is called accepted, which means we brought the offering to the Lord, we brought the sacrifice, we participated in what He wanted us to do, but thankfully these are the shadow and tonight we remember the substance as well. And I believe it is accepted. I believe this is what He wants. He is not into religion; He is into relationship. The Lord does not desire any sacrifice when there is no obedience first. So I would like to encourage all of you, hopefully, what you have learned tonight connects you even more to what the price that was paid for us was 2,000 years ago. And to the fact that there was nothing, nothing in the Old Testament that has not been, is not, or will not be fulfilled in the kingdom of God. We know that; we were promised that. And we can clearly see that **(John 3:16) “¹⁶ ‘For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish, but have everlasting life.’”**

Father, I thank You for this amazing, beautiful way to see the shadow, but remember the substance. And we ask now that You will help us in taking this amazing truth that we've learned today, and share it with others so their eyes will be opened to understand the wonders of Your Word. We thank You for this evening. We thank You for the symbols, but again, we thank You even more so for the substance. We thank You that You love the world so much. We ask Father

that You will walk before us and that we will continue to occupy until You come. And we pray for the nation of Israel as two nights from right now on the Shabbat Saturday night, they'll sit around the table, and they will just see the matzah bread, see the bitter herbs, see the shank bone, see the three breads, break the middle one and understand this is a shadow of a much greater thing: The mystery of the Messiah that now is manifested and revealed through the Scriptures of the prophets. We ask that You will open their eyes to see their Messiah through all of this. We pray for Israel; we pray for the nation of Israel that is right now in so much uncertainty —the political chaos. We ask Your interference, Your presence, Your guidance. We thank You for Your wonderful plans and we thank You that You, You are God, You do not change and therefore, the children of Jacob are not consumed. We thank You and we bless You in the name of the Holy one of Israel, the Lamb of God, but the Lion of the tribe of Judah, the Prince of peace, Emmanuel, in the name of Yeshua, our salvation, we pray. All of God's people say, amen.

We are going to unmute all of you [on Zoom] right now so all of you simultaneously can say Shalom and Happy Passover. God bless you! See you next time. [Group responds]

** Scripture is taken from the New King James Version unless noted otherwise.*

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