

Tzafun ... The Afikoman ... צפון

After the meal, and just before the third cup, the *Afikoman* is redeemed from the child who found it. It is explained, distributed, and eaten. All that is left is an empty linen cloth.

SEDER OF MESSIAH



Besides the many Messianic implications traditionally embodied within the Passover *Seder*, there are some very interesting parallels that connect Messiah with the *Afikoman* (a Greek word, which according to language scholars means, *I came*).

Just as the middle piece of the unleavened bread of affliction is broken, so Messiah was afflicted and broken. It is wrapped in a white cloth just as Messiah's body was wrapped for burial.

As the *Afikoman* is hidden until just before the third cup (the cup of redemption), so Messiah was placed in a tomb, and rose on the third day, at *Eyt Omir Reishit Katzir* — beginning of firstfruits (see pg. 2).

In the church world there have been wars fought over doctrinal differences concerning what they call *communion*. They have debated for centuries over whether or not the *matzah and wine* literally turns into the body and blood of Yeshua, or if it was merely figurative. I believe the secret to this mystery is revealed when the original event is placed back into the Jewish context of the Passover *Seder*, and not simply as some sort of man-made add-on. Yeshua was not trying to invent a new ceremony. Viewing the events through the mindset of a Jewish *Seder* is the key that unlocks this mystery. Remember, we are to perform the *Seder* as if we ourselves were truly there. This was the framework of Messiah's Passover statements.

We have already seen that the middle piece (the *Afikoman*) is traditionally identified with the Passover Lamb, the mediating Priest, and Isaac (who, at *Rosh Hashanah* is the *Akedah*, in the binding of Isaac story about substitutionary sacrifice). Messiah also strongly identified with the *Afikoman* when in Luke 22:19-20, it is recorded that,

"taking a piece of *matzah*, he made the *b'rakhah*, broke it, gave it to them and said, 'This is my body, which is broken for you; do this in memory of me.' He did the same with the cup after the meal, saying, 'This cup is the New Covenant, ratified by my blood, which is being poured out for you.'"

At this point in His *Seder*, with the words, "THIS is my body," Messiah finally reveals what He chose not to explain one year earlier in *Yochanan* (John) 6:41-60, when He spoke these seemingly *hard words*:

"I am the living *bread* ...if anyone eats this *bread*, he will live forever. ...the *bread* that I will give is my own flesh ...Whoever eats my flesh and drinks my blood has eternal life ...For my flesh is true food, and my blood is true drink."

This was not a reference to cannibalism, but a complete identification with the Passover Lamb through the *Afikoman*. This becomes abundantly clear when you remember the words of *Yochanan* 6:4, which state, "Now the Judean festival of *Pesach* was coming up." THIS was the mystery context of His *difficult words*, which caused so many of His followers to stop traveling with Him. Now, at this last *Seder*, He was finally disclosing to His *talmidim* precisely what He had meant. Messiah used the *Seder* and *Afikoman* illustration as a preview and confirmation of the plan and purpose of God to present a sacrifice that would redeem all people to Himself.

Break the *Afikoman* so each person gets a piece. Recite the *Motzi* blessing (pg. 15) and eat.