

EXODUS TO RESURRECTION: A CULINARY CONNECTION

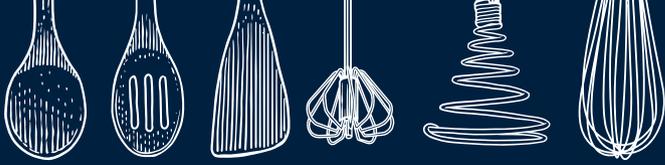
DINNER WITH A PURPOSE

By Rob Walker
Assistant Editor
Baptist Bible Tribune



CONTENTS

<i>Tribune</i> article.....	2
Tips and menu suggestions.....	5
Making your own matzah.....	7
Lamb recipes	7
Scripture readings to accompany meal.....	8



BITTER HERBS

Jewish tradition teaches the life cycle of the bitter herbs called for in the Passover supper parallels Israel's time in Egypt. Most leafy green plants have edible and appealing growth while young, just like the Israelites were welcomed in Egypt during Joseph's time. However, those same plants develop a bitter flavor as they approach maturity and produce flowers or seed, just like Israel's expanding population in Egypt resulted in increasing bitterness for Joseph's descendants.

The grated horseradish commonly found on today's seder plate certainly brings unpalatable bitterness to life as a symbol of Israel's bondage. But, when it comes down to what the Israelites may have actually eaten on the night of that first Passover, *Smith's Bible Dictionary* (1901) says: "These 'bitter herbs' consisted of such plants as chicory, bitter cresses, hawkweeds, sow-thistles and wild lettuces, which grow abundantly in the peninsula of Sinai, in Palestine and in Egypt."

Several years ago I was introduced to the fascinating symbolism of the Jewish Passover celebration. I knew the Exodus story, but I never thought about why God commanded the Israelites to celebrate the Passover "to all generations." Why was this symbolic celebration so important to maintain?

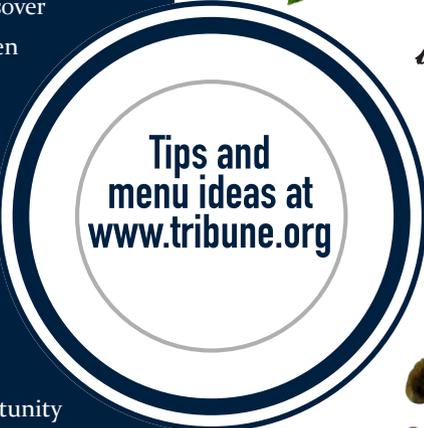
Now that I'm a parent, I get it. Parents would get so busy with life, they would somehow neglect to tell their children about a miraculous act of redemption on such a massive scale that even Hollywood couldn't resist telling the story. Hard to believe, but it happens. Enter this surefire biblical parenting principle: If you want to open a dialogue with your kids, put weird stuff on the dinner table. They will notice, and you will have some explaining to do. And that was the point.

And it shall come to pass when your children shall say unto you, What mean ye by this service? (Exodus 12:26)

And thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me ... (Exodus 13:8)

It was to be a break from routine, an invitation for curiosity, a springboard to a purposeful conversation. It was to be a personal rehearsing of the story of one's redemption. It was dinner with a purpose.

How can we build that same atmosphere without simply celebrating a contemporary Jewish Passover (and having to explain its shortcomings)? When you read Exodus 12-16, you can see there was a lot going on with food — bitter herbs, roast lamb, quail, unleavened bread, manna, and water to drink. So, what if you could weave the symbolism of your redemption through Jesus into the food items of the exodus, continue the symbolism with a few items from the contemporary Jewish Passover celebration, and create a unique meal with a built-in opportunity for sharing what God did for you? Whether you call it a dinner party with purpose or a new family tradition, Easter is a time to celebrate a redemption story too incredible not to be told — yours.



PICTURES OF CHRIST

- Jesus was welcomed and celebrated at the triumphal entry, only to see a city bitterly turned against him as his ministry approached its primary point of maturity just days later.
- It seems unlikely there would have been enough random edible weeds growing to feed a million people or more, so it is plausible the Israelites went into their gardens to gather up the "bitter herbs" in preparation for the sacrifice of the Passover lamb. Just like Jesus, on the night of his arrest, was found in a garden, accepting the bitter and unpleasant reality of his pending sacrifice (Matthew 26:39).



chicory

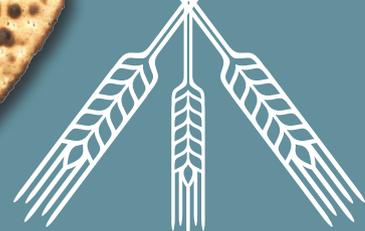


bittercress



sow-thistle





UNLEAVENED BREAD

The unleavened bread of the Passover represents the haste of Israel's departure from Egypt. In Deuteronomy 16:3 it is referred to as "the bread of affliction." It was not the comfort food of a settled life, but a basic provision for a transient period and a taxing journey.

Lest an unseen crumb of "leavened bread" contaminate the preparation of the Passover bread, a thorough cleansing of the whole house was to take place. "... even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel" (Exodus 12:15).

Science tells us the five major grains (wheat, rye, barley, oats, and spelt) contain natural yeasts that ferment when introduced to water. That fermentation begins about 18 minutes after water contacts the flour. Under ideal conditions (warmer water, warmer surrounding air), the process begins even quicker. Thus, the Jewish tradition for making matzah calls for water that has rested overnight at room temperature and a dough that is fully baked within 18 minutes of flour and water being mixed.

PICTURES OF CHRIST

- Shortly after the beginning of his public ministry, Jesus came to Jerusalem to celebrate Passover (John 2:13-17). When he found the Temple filled with moneychangers, he overturned their tables and chased them out. After his final entrance to Jerusalem to celebrate Passover, he again found the Temple being corrupted, and he expelled "all those that sold and bought" from his Father's house (Matthew 21:9-13). He told his followers to "... take heed and beware of the leaven of the Pharisees and of the Sadducees" in Matthew 16:6, and his actions at the Temple perfectly illustrated the symbolic removal of corruption called for in Passover preparations.
- At his last supper, Jesus broke the unleavened bread of the Passover "... and gave it to the disciples, and said, Take, eat; this is my body." The blood of the original Passover lamb provided a sparing from death, and the unleavened bread was the sustenance of the newly redeemed. Jesus' blood is the sacrifice that spares us from eternal death, but his sinless and uncorrupted body, risen from the grave, is what sustains us for new life. And just as those who did not remove the leaven were to be cut off from Israel, those who do not partake of the sinless body of Christ cannot be a part of his family.

LAMB

**There is a great deal of symbolism and importance in the shed blood of the Passover lamb, but for the purpose of this article, we will limit the discussion to culinary aspects of the lamb.*

Exodus 12 relates God's specific instructions regarding the Passover lamb. They were to select a male lamb (from either the sheep or goats) without blemish, less than one year old (verse 5). The lamb was set apart from the flock four days (verses 4, 6). It was not to be "broken" or butchered, but to remain whole (verse 9, 46). It was not to be eaten raw or stewed, but roasted with fire (verse 9). And any of the meat not consumed that night was to be burned the next morning (verse 10).

Until the temple was destroyed in 70 A.D., Jewish tradition maintained the ordinance of roasting and eating a whole lamb for Passover. Today, the lamb sacrifice of the Passover is represented on the seder plate with a roasted lamb shank bone. Some argue the original Passover lamb was not sacrificed to atone for sin, therefore it does not foreshadow Jesus as Messiah. While this is true in a literal sense, it is hard not to see some parallels.

PICTURES OF CHRIST

- Whereas the Passover lamb was set apart four days before the sacrifice, Jesus arrived in Jerusalem four days before his sacrifice on the cross.
- The Passover lamb had to be blemish free, just as Jesus was free from the blemish of sin.
- The Passover lamb was to remain whole with no unbroken bones. Late on the crucifixion afternoon, when soldiers approached the three crosses to hasten death for the condemned by breaking their legs, Jesus was already dead so his bones were not broken.
- The lamb was likely roasted on a spit where it was skewered on a stick and raised off the ground. Before our redemption was complete, Jesus was lifted on a cross for all to see.
- The sacrifice of the first Passover lamb did not require the services of priests or the Temple. At the time of Jesus' death, the veil was torn in the Temple and individuals were once again given direct access to God.

Roasting a Whole Lamb

- Lamb under one year old (30-50 lbs)
- Fuel: 60-80 lbs of hardwood charcoal
- Cooking time: 3-5 hours
- Serves: 10 people



WATER

After crossing the Red Sea and witnessing the destruction of Pharaoh's army, the Israelites entered the wilderness of Shur where Exodus 15:22 tells us they went for three days without finding any water. They arrived at Marah, only to find the water there was bitter (or salty). Suddenly Moses is faced with a frustrated and complaining mob. The Lord pointed Moses to a tree and instructed him to throw it into the water. When the tree was cast into the water, the water became refreshing and sweet. Moses then delivers a message from God:

If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

Jehovah would be their healer, but they would have to hearken to His voice and follow His commandments.

God can embitter that to us from which we promise ourselves most satisfaction, and often does so in the wilderness of this world, that our wants and disappointments in the creature may drive us to the Creator, in whose favour alone true comfort is to be had. ... The greatest joys and hopes are soon turned into the greatest griefs and fears with those that live by sense only, and not by faith.

- Matthew Henry's commentary on Exodus 15



QUAIL & MANNA

In the second month after the exodus journey began, "... the children of Israel said unto them [Moses and Aaron], Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

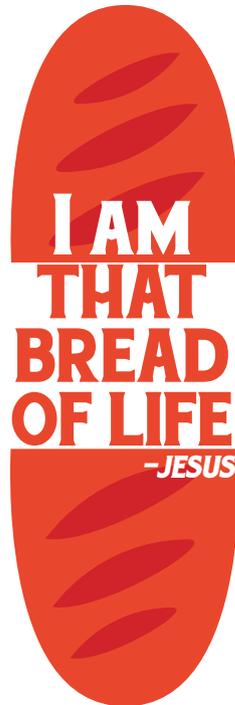
W. A. Criswell, in his sermon on this passage, said: "There is a special meanness in their regret that they had ever followed the Lord — they would rather have died, satiated by the fleshpots in Egypt, than to have known Jehovah." In spite of their lousy spirit, the Lord addresses their complaint. Each morning, as the dew burned off the ground, small granules appeared "... like coriander seed, white; and the taste of it was like wafers made with honey" (Exodus 16:31). Each evening, thousands of quail scurried out of the wilderness into the camp, driven not by migratory instinct, but by the divine hand of Jehovah. The manna would not cease for 40 years until they had crossed into the Promised Land (Joshua 5:12).

Average size of coriander seed
0.06" - 0.12"



PICTURES OF CHRIST

- In John 4, the Samaritan woman at the well is taken back by Jesus' request for water, and even more so that he would offer anything to a Samaritan, let alone living water. By the end of their exchange, she acknowledged him as Messiah, confronted her past sins, and became a refreshing testimony to the miraculous change that occurred in her life when she encountered Jesus. Through Jesus, healing was available to all who believed, regardless of lineage or history.
- In John 5, the lame man at the pool of Bethesda was troubled because he didn't have help to get into the pool when the healing waters were stirred. But Jesus told the man he didn't need to get into the pool to be healed, he only needed to believe on the Son of God and hearken to his voice ("Rise, take up thy bed, and walk"). Through Jesus, healing did not require physical effort or works.
- The Israelites went three days without water and faced a growing sense of confusion and frustration. After the crucifixion, Jesus' disciples spent three days scattered and disillusioned. But Luke's account tells us how the disciples responded to Mary and the women who had seen the empty tomb: "... and their words seemed to them as idle tales, and they believed them not" — just like the Israelites at Marah, still lacking faith in spite of God's promise of deliverance! Through Jesus, healing took place that fulfilled promises and conquered death.



PICTURE OF CHRIST

- Whereas the Israelites (40 years) yearned for the physical satisfaction of the bread of Egypt, Jesus, when tempted (40 days) with the physical satisfaction of bread, banished the temptor with a reference to Deuteronomy 8:3: "... and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live." Jesus declared life is not sustained by a full belly, it is sustained by the hand of God.
- After his dialogue with the Samaritan woman at the well, Jesus told the disciples he had "meat to eat that ye know not of." The disciples thought someone had given him food while they were away, but Jesus told them, "My meat is to do the will of him that sent me, and to finish his work." In other words, his physical hunger would never take precedence over his ministry. He knew the Father would sustain him physically, but his focus was on the task at hand.
- While teaching in the synagogue in Capernaum, Jesus asserted his Messianic claim in direct comparison to the manna so revered by Jewish tradition. "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:47-51).

MEAL OVERVIEW



Whether you cater to the foodies in your life or assemble your dinner via the drive-through window, make the menu as simple or as complex as you want. Substitute ingredients that suit your tastes and budget, but find a way to tie in the history and symbolism that points to Jesus at each stage. The key is to use the food to center conversation around the redemption stories of those at the table.

BASIC CHAROSET RECIPE

Ingredients:

- 3-4 apples, peeled and finely chopped
- ½ cup chopped walnuts
- ¼ cup honey
- 1 teaspoon cinnamon
- ½ cup raisins (golden)
- ¼ cup grape juice

(as necessary to moisten mixture)

Instructions

- Peel and chop apples
 - Stir in remaining ingredients
- Serve as is for a chunkier version, or for a more paste-like consistency to be used as a spread, pulse all ingredients in food processor.
- Refrigerate until serving

FIRST COURSE

FRUIT - selection of fruit

History: Adam and Eve chose that which was forbidden

Application: The original sin is the reason we have need of redemption

SECOND COURSE

BITTER HERBS - salad greens with dried cranberries

Tradition: Represents the bitter slavery of the Israelites

Application: Jesus accepted the bitterness of our slavery to sin in the garden

UNLEAVENED BREAD - purchased matzah

Tradition: Represents Israel's readiness for imminent delivery and a trying journey

Application: If Christ is to sustain us, we must desire to remove that which corrupts from our lives

THIRD COURSE

ROASTED LAMB - lamb is not necessary for the illustration, any meat will suffice

Tradition: The death of the spotless lamb brought life to the household

Application: The death of Jesus, our blemish-free sacrifice, provides a way to eternal life with the Father

KARPAS - boiled potatoes, heavily salted

Background: On most Jewish seder plates, parsley is dipped in salt water for this element. In some eastern European countries, potatoes were more accessible than fresh greens and are considered an acceptable substitute.

Tradition: Represents tears shed in hopelessness of bondage

Application: Recognizing our slavery to sin is the first step toward redemption

WATER - drinks withheld until this point in the meal

History: Even after seeing the miracles of the exodus, the people doubted God's ability to provide the most basic provision

Application: We must desire the thirst-quenching living water only Jesus can provide

FOURTH COURSE

QUAIL (poultry) - Cornish hens or roasted chicken will serve the illustration just fine

History: Longing for the fleshpots of Egypt led to a murmuring spirit

Application: When we are not content with what we have and where we are, it's easy to get distracted from the mission to which Jesus calls us

MANNA - fritters, hush puppies, or bread with honey butter

History: The Israelites were sustained for the Sabbath, but they had to follow God's instructions

Application: If we trust God to provide for our needs, we never have to worry about not having enough

BEETS - pickled (eaten with fingers)

Background: The Babylonian Talmud (circa 500 A.D.) authorized use of beets in place of the roasted lamb on the seder plate and today many vegetarians use a roasted beet in place of the lamb shank bone on the seder plate.

History: Represents both the Passover lamb, and, later, the sacrifices under the law

Application: There is no substitute for Jesus' sacrifice – our sins make us as responsible for his death as those whose hands were stained with his blood at the crucifixion

FINAL COURSE

CHAROSET - apple, nut, cinnamon, honey/juice mixture

Tradition: Represents the sticky clay used to make bricks when the Israelites were in Egypt

Application: A sweet reminder that mortar and bricks build temporary homes, but Jesus promised a mansion in heaven for those who believe on Him

* Not part of either the original or traditional Passover dinner, but used here for application purposes

**AND IT SHALL COME
TO PASS WHEN YOUR
CHILDREN SHALL
SAY UNTO YOU,
WHAT MEAN YE BY
THIS SERVICE?
EXODUS 12:26**

**AND THOU SHALT
SHEW THY SON IN
THAT DAY, SAYING,
THIS IS DONE
BECAUSE OF THAT
WHICH THE LORD
DID UNTO ME ...
EXODUS 13:8**

TIPS

Keep the atmosphere light

This is not meant to be a solemn time, but rather a celebration of God's work of redemption.

Modify foods used to suit your family or guests

The goal is to talk about your redemption story, not recreate an authentic Passover.

Keep portions manageable for each course

Think of it more as a series of appetizers than a Thanksgiving dinner.

Take as much time as you need

Keep the conversation on topic at each stage, but let personal testimonies and input dictate the pace of the meal.

Don't assign importance to the specific ingredients or food itself

The items you choose to serve are only object lessons and conversation starters, they serve no sacred purpose.

STUDENT GROUPS

- Bridge the generation gap by asking an adult Bible class or small group to prepare the food and share their testimonies throughout the meal.
- Set the historical stage by hosting the first three courses at one location, then move (to represent Israel's departure from Egypt) to a second location for the last courses of the meal.

ADULT GROUPS

- Rather than one host preparing all the food, assign families or individuals to prepare one course and take the lead with the explanation and presentation of that course.

MAKE IT YOURS!

Have fun and tailor the food to your specific needs or environment.

FAST FOOD VERSION

Avoid the kitchen mess altogether and hit a local drive-through for the bulk of your meal prep.

Fruit: fruit cup or apple slices

Bitter herbs: salad

Unleavened bread: croutons, crackers,

Roast lamb: burgers

Karpas: French fries, baked potato, tater tots

Quail: chicken tenders

Manna: biscuits, rolls

Beets: grocery store

Charoset: quick and easy enough to make up to three days in advance

BBQ VERSION

Get the grill or smoker out of winter storage and kick off grilling season. Your favorite rubs and sauces may not be authentic to 1500 B.C., but meat cooked over fire certainly is.

Fruit: any

Bitter herbs: green salad

Unleavened bread: purchased matzah

Roast lamb: lamb chops, ribs, brisket, or pork butt

Karpas: potato salad with a little extra salt

Quail: cornish hens, chicken leg quarters, or bone-in thighs

Manna: honey butter for biscuits, rolls, or cornbread

Beets: pickled beet slices

Charoset: incorporate raisins, nuts, and honey into your favorite apple crisp recipe

TRADITIONAL (KIND OF) EASTER DINNER VERSION

Here are some suggestions if a more traditional Easter dinner is the best setting for your family or group.

Fruit: any

Bitter herbs: green salad

Unleavened bread: croutons, crackers,

Roast lamb: ham, roast beef

Karpas: roasted potatoes, mashed potatoes

Quail: baked chicken drumsticks or thighs

Manna: bread stuffing, or dinner rolls

Beets: pickled beet slices or a beet salad

Charoset: incorporate raisins, nuts, and honey into your favorite apple crisp recipe

SNACK FOOD VERSION

Put away the animal crackers and goldfish for one week and use snack time as a teaching opportunity.

Fruit: any dried fruit

Bitter herbs: dried wasabi peas (may be too spicy for some little ones)

Unleavened bread: purchased matzah crackers

Roast lamb: pre-sliced pepperoni

Karpas: potato chips

Quail: turkey jerky

Manna: sweetened puffed wheat cereal (Honey Smacks®)

Beets: dried beet chips

Charoset: apple/cinnamon granola bars or chewy breakfast bars

LARGE GROUP VERSION

If you are looking to host this event on a larger scale, the following options should be available at your local Costco, Sam's, etc.

Fruit: buy in bulk

Bitter herbs: bagged salad mix

Unleavened bread: croutons, crackers,

Roast lamb: frozen meatballs

Karpas: frozen French fries, tater tots

Quail: frozen chicken tenders, drumsticks

Manna: dinner rolls

Beets: grocery store

Charoset: buy ingredients in bulk, process and prepare on-site

MAKING YOUR OWN UNLEAVENED BREAD

If you are looking for the most authentic experience, try making your own matzah at home. Although true kosher flour may be hard to find, we are going for the spirit more than the actual letter of the law here. The internet holds a great amount of matzah recipes and information, but the following is from <http://foodparsed.com/homemade-matzah-recipe/>

Ingredients

1 cup of flour + 2 tablespoons for rolling out the matzah
1/3 cup of water

Instructions

- Put a baking sheet in the oven, and preheat the oven to 475°F.
- Prepare a clean work surface with 2 tablespoons of flour, a rolling pin, and a fork.
- If keeping kosher, set a timer for 16 minutes (18 minutes maximum). Start the timer.
- Mix together 1 cup of flour and 1/3 cup of water. Knead until it forms a smooth dough.
- Divide the dough into 4 balls, and roll out each ball into a large, thin circle.
- Using a fork, quickly pierce each bread about 25 times on each side to prevent rising. The holes should go completely through the bread.
- With at least 5 minutes left on the timer, remove the hot baking sheet from the oven.
- Place the breads onto the baking sheet. It's okay if they overlap.
- Bake for 2 minutes. Carefully flip over the breads, and bake for an additional 2 minutes until the matzah are lightly browned and crisp.

LAMB

If you want to stay with the authentic Passover meat but don't have the budget or desire to take on a rack of lamb, you may be able to find ground lamb at larger grocery stores or your local butcher shop. Prepare the ground lamb into meatballs or small patties that can be served at your dinner. A variety of lamb recipes can be found at www.americanlamb.com.

LAMB MEATBALLS (www.Chowhound.com)

Ingredients

1 pound ground lamb
1/4 cup finely chopped white onion
1 tablespoon finely chopped fresh mint
1 tablespoon finely chopped fresh cilantro
1 garlic clove, finely chopped
1 teaspoon ground coriander
1 teaspoon kosher salt
1/2 teaspoon ground cumin
1/4 teaspoon cinnamon
1/4 teaspoon freshly ground black pepper

Instructions

- Heat the oven to 375°F and arrange a rack in the middle.
- Combine all meatball ingredients in a large bowl and mix thoroughly with your hands.
- Form into 30 balls (about 2 teaspoons each) and place on a baking sheet.
- Bake until meatballs are no longer pink in the middle, about 15 minutes.

LAMB BURGER PATTIES (www.americanlamb.com)

Ingredients

1 pound ground lamb
1/4 cup finely chopped green onions
1/2 teaspoon cumin
1/4 teaspoon cinnamon
1 tablespoon lemon juice
3/4 teaspoons salt

Instructions

- Mix all ingredients in a bowl, form into patties, then grill or sauté.

SCRIPTURE READINGS TO ACCOMPANY THE COURSES

FRUIT

History: Adam and Eve chose that which was forbidden. (**Genesis 2:15-17, 3:1-19**)

Application: The original sin is the reason we have need of redemption. (**Romans 5:12-16**)

BITTER HERBS

Tradition: Represents the bitter slavery of the Israelites. (**Exodus 12:8**)

Example: Hezekiah's prayer of thanksgiving after the Lord spared his life. (**Isaiah 38:16-20**)

Example: Messianic prophecy foretold by Zechariah. (**Zechariah 12:10**)

Application: Jesus accepted the bitterness of our slavery to sin. (**Matt. 26:36-46, Romans 5:17-21**)

UNLEAVENED BREAD

Tradition: Represents Israel's readiness for imminent delivery and a trying journey. (**Exodus 12:39, Deuteronomy 16:1-4**)

Example: All leaven was to be removed from the house to prevent separation from God. (**Exodus 12:15**)

Example: Jesus removed worldliness and sin from the Temple prior to the Passover. (**John 2:13-17, Matthew 21:9-13**)

Example: At the Last Supper, Jesus referred to the unleavened bread as his body. (**Matthew 26:26**)

Application: The fermenting aspect of leaven is a picture of sin, and we must continually look into the nooks and crannies of our lives seeking to remove that which is not pure. (**Ephesians 4:17-32**)

ROASTED LAMB

Tradition: The death of the spotless lamb brought life to the household. (**Exodus 12:1-13**)

Example: Abraham did not sacrifice Isaac at Mt. Moriah because God provided a replacement in the form of a lamb. (**Genesis 22:1-14**)

Example: John the Baptist referred to Jesus as, "the Lamb of God, which taketh away the sin of the world." (**John 1:15-30**)

Application: The death of Jesus, our blemish-free sacrifice, provides a way to eternal life with the Father. (**Romans 5:8, 6:23, Heb. 9:24-28**)

KARPAS

Tradition: Represents tears shed in hopelessness of bondage. (**Exodus 1:8-14, 2:23-25**)

Example: Isaiah spoke of the trials of a life in bondage to sin. (**Isaiah 59:1-14**)

Application: Recognizing our slavery to sin is the first step toward redemption. (**Romans 6:1-7**)

WATER

History: Even after the miracles of the exodus, the people doubted God's ability to provide the most basic provision. (**Exodus 15:22-27**)

Example: Jesus called all who thirst to him. (**John 7:32-39**)

Application: Like the Samaritan woman at the well, we must desire the thirst-quenching living water only Jesus can provide. (**John 4:1-30**)

QUAIL

History: Longing for the fleshpots of Egypt led to a murmuring spirit. (**Exodus 16:1-13**)

Example: Later in the wilderness, the Israelites complained again about their physical desires. (**Numbers 11:1-10**)

Example: Jesus was not tempted to alter his ministry course to satisfy physical hunger. (**Luke 4:1-4**)

Example: Jesus was sustained by doing the Father's work. (**John 4:31-38**)

Application: When we are not content with what we have and where we are, it's easy to get distracted from the mission to which Jesus calls us. (**1 Corinthians 10:13**)

MANNA

History: The Israelites were sustained for the Sabbath, but they had to follow God's instructions. (**Exodus 16:14-31**)

Example: Jesus asserted his Messianic claim in direct comparison to the manna so revered by Jewish tradition. (**John 6:47-51**)

Application: If we trust God to provide for our needs, we never have to worry about not having enough. (**Matthew 6:25-34**)

BEETS

History: On the contemporary seder plate, beets can represent both the original Passover lamb and the sacrifices under the law. The beets are deemed to be an acceptable replacement for the lamb for those who practice a vegetarian lifestyle.

Application: There is no substitute for Jesus' sacrifice – our sins make us as responsible for his death as those whose hands were stained with his blood at the crucifixion. (**Romans 5:6-11**)

CHAROSET

Tradition: Represents the sticky clay used to make bricks when the Israelites were in Egypt. (**Exodus 5:1-23**)

Application: A sweet reminder that mortar and bricks build temporary homes, but Jesus promised a mansion in heaven for those who believe on Him.

(**John 14:1-19**)