

THE FOCAL POINT OF THE PASSOVER

When it comes to celebrating the Passover, the Jews today have a problem.

The OT made it very clear that the Passover lamb had to be sacrificed at the temple (cf. Deut. 16:2). However, in 70 A.D., the Romans destroyed the temple. So, what happened?

The Jews have a book called **Haggadah**, which ironically means “*the way*”. This book prescribes how the Passover is to be observed today.

At the Passover meal is the matzah bag. “Matzah” is the name for unleavened bread. In this bag are 3 compartments; each containing one piece of Matzah bread. The 3 are all individual; and yet, part of a unit of one.

During the course of the meal, the host carefully removes the center piece of bread and breaks it in half. He then takes half of it and wraps it in a linen cloth. The children then cover their eyes and he hides it somewhere in the house. Sometime later, during the course of the meal, the children are to search the house and find it.

The one who finds it receives a gift called a “redemption price”. The host then breaks the unleavened bread into bite-sized pieces and distributes them to all who are present to eat.

The Haggadah very specifically says that this becomes the focal point of the feast – replacing the lamb. No one in the Jewish heritage seems to know how this tradition came to be.

The symbolism is clear. The three-in-one represents the Triune God of the Bible. The second person of the Godhead was broken (died), then wrapped and hidden away (buried), and finally, brought back to life on the third day.

Amazingly, this center **matzah** (which the Passover has revolved around for the last 2,000 years) has been called “**AFIKOMEN**”. This word is not, nor has it ever been, a Hebrew word.

Rather, it is a Greek word; the language on the scene during Christ’s time. The word simply means “**HE CAME**”. Amazingly, the Jews in their Passover observations every year are acting out symbolically the death

and resurrection of the Lamb – and they don't even know it! This is the PROVIDENCE of God, for sure!

Incredibly, the AFIKOMEN (meaning “*He Came*”) is today the most obscure and yet considered the most important part of the ceremony. Indeed, “***He Came***” – Jesus came and fulfilled the OT passages which either typify or prophesy of Him as the Lamb of God.

The Lamb motif is seen in the book of Moses, in the prophets, fulfilled in the gospels, proclaimed in Acts, elaborated on in the Epistles, and celebrated in Revelation.

Indeed, “***He came!***” and one day He is coming again! He came the first time as the Lamb of God; the next time, He's coming in power and glory to rule and reign forever and ever! Each time we partake of communion, 1 Cor. 11:26 says we “proclaim the Lord's death till He comes”.

Afikomen: “He came!”

Maranatha: “Our Lord Comes!”