

THE EXODUS

A. The Setting of “The Exodus”.

- What begins in Genesis as family progresses to the birth of a nation in Exodus.

B. The Uniqueness of “The Exodus”.

- It happened against all odds. 1) Egypt, a great kingdom of opposition, 2) The uncooperativeness of the Jews.
- The Old Testament standard of God’s deliverance.

C. The Egyptian Culture of “The Exodus”.

- The concept of “ma’at” – the idea that Pharaoh was a god working in concert with other gods to order nature.

D. The 2 great CONTEST issues of “The Exodus”.

- 1) An issue of sons. God’s firstborn son Israel versus Pharaoh’s firstborn son (cf. Ex. 4:22-23).
- 2) An issue of WHO YHWH is (cf. Ex. 5:1-2). – “Who is the LORD?”
 - This question was answered in the 10 plagues in Exodus 7-12.
 - The issue was about LORDSHIP – Who is REALLY the one true God?

E. The 10 Plagues:

- 1) Ex. 7:14-25 – The First Plague: The Nile Turned to Blood
- 2) Ex. 8:1-15 – The Second Plague: Frogs
- 3) Ex. 8:16-19 – The Third Plague: Lice
- 4) Ex. 8:20-32 – The Fourth Plague: Flies
- 5) Ex. 9:1-7 – The Fifth Plague: Pestilence on Livestock
- 6) Ex. 9:8-12 – The Sixth Plague: Boils
- 7) Ex. 9:13-35 – The Seventh Plague: Hail and Fire
- 8) Ex. 10:1-20 – The Eighth Plague: Locusts
- 9) Ex. 10:21-29 – The Ninth Plague: Three Days of Darkness
- 10) Ex. 11-12:30 – The Tenth Plague: Death of the Firstborn
 - “God hardens those who harden themselves.”

F. The PASSOVER

- The Passover lamb typifies Christ (cf. Jn. 1:29, 1 Cor. 5:7).

- Passover is the oldest religious festival in the world – 3,500 years old.
- Christ was crucified on Passover (cf. Mt. 26:2).

G. The Exodus Proper (cf. Ex. 12:31-15:21)

- The deathblow of the firstborn resulted in the Exodus.
- The parting of the Red Sea – the death of Pharaoh’s army.
- The celebration of YHWH’s victory by Israel.
- God’s universal fame through the Exodus.

God, as seen in Exodus! 1) A God of Covenant-Relationship (The God of Israel); 2) An all-powerful God; 3) A God of Deliverance; 4) A Holy God.

Endnote:

Afikomen meaning: “He Came!” The Jews, in their Passover observations every year, symbolically portray the death and resurrection of the Christ and they don’t even know it. Except for a remnant, their eyes are still blinded to the deeper truth of Passover (cf. Rom. 11:25).

The Mystery of the AFIKOMEN

When it comes to celebrating the Passover, the Jews today have a problem. The Old Testament 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, for a total of three. 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. It is sort of an ambiguous word. Mark Robinson of JEWISH AWARENESS MINISTRIES writes: “The common Jewish meaning of this word is either *dessert* or *entertainment*. [Jewish scholar David] Daube questions this understanding. He even makes the statement, ‘The Talmudic interpretations of the word *Aphiqoman* are wide off the mark – maybe deliberately so.’ The Greek word for afikomen is *aphikomenos*, used in an aorist tense, and thus means ‘He has come.’”

AFIKOMEN is a Greek word, the language on the scene during Christ’s time. The word simply means “**HE HAS COME**”. 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 Has Come”) is today the most obscure and yet considered the most important part of the ceremony. Indeed, “**He has come**” – Jesus came and fulfilled the Old Testament 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 has come!**” and one day He is coming again! He came the first time as the Lamb of God; the next time, He’s coming as the Lion of the tribe of Judah, and 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, “**proclaim the Lord’s death till He comes.**”

Afikomen: “He has come!” ***Maranatha***: “Our Lord Comes!”

Even so come Lord Jesus!