

Exodus 12 - Passover Instituted; Unleavened Bread; The Exodus

I. Exodus from Egyptian bondage: Israel's redemption, liberation, and preservation (Ex 1:1—18:27)

(1) Redemption from Egypt (Ex 1:1—12:30)

(C) God's sovereignty over Pharaoh and the Egyptian pantheon (Ex 5:1—12:30)

(d) 10 plagues (Ex 7:14—12:30)

(x) Death of first born (Ex 11:1—12:30)

(b) Inauguration of the Passover feast (12:1-14)

(c) Inauguration of the feast of Unleavened Bread (12:15-20)

(d) Death of the first born (12:21-30)

(2) Liberation (Ex 12:31—15:21)

(A) Pharaoh gives Israel permission to leave (12:31-36)

(B) From Ramses to Succoth (Ex 12:37—13:16)

(a) Description of the journey (12:37-42)

(b) Celebration of the Passover (12:43-51)

Exodus 12

(b) Inauguration of the Passover feast (12:1-14)

1 Now the LORD said to Moses and Aaron in the land of Egypt,

1 Now the LORD said to Moses and Aaron in the land of Egypt,

1 The LORD told Moses and Aaron in the land of Egypt,

1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 "This month shall be the beginning of months for you; it is to be the **firstmonth** of the year for you.

2 "This month shall be the beginning of months for you; it is to be the first month of the year to you.

2 "This month will mark the beginning of months for you. It will be the first month of the year for you.

2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

- God gave the Israelites a national calendar that set them apart from other nations

- They would also later receive instructions for two national feasts that they were to observe *forever* (v14,17,24)
- "...first month" - Abib; after the Babylonian captivity, they renamed it Nisan (Neh 2:1; Esther 3:7)
- It corresponds to our late March/early April
- Israel had two calendars: religious (the one changed here) and civil (Cf. 23:16). The civil year began exactly six months later, in the fall
- The Israelites used both calendars until the Babylonian captivity. After that, they used only the civil calendar.

3 Speak to all the congregation of Israel, saying, 'On the tenth of this month they are, each one, to take a lamb for themselves, according to the fathers' households, a lamb for each household.

3 Speak to all the congregation of Israel, saying, 'On the tenth of this month they are each one to take a lamb for themselves, according to their fathers' households, a lamb for each household.

3 Tell the entire congregation of Israel, 'On the tenth of this month they're each to take a lamb for themselves, according to their ancestors' households, one lamb for each household.

3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

The Progression of Redemptive History

- One lamb for one person (Gen 3:21; 4:4)
- One lamb for one family (Ex 12:3)
- One lamb for one nation (Lev 16:15-16)
- One lamb for the world (John 1:29)

4 Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons *in them*; in proportion to what each one should eat, you are to divide the lamb.

4 Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons *in them*; according to what each man should eat, you are to divide the lamb.

4 If a household is too small for a lamb, then it and its closest neighbor are to obtain one based on the number of individuals—dividing the lamb based on what each person can eat.

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

- The Passover was a communal celebration, that the Israelites were to observe with their redeemed brethren, not alone

— They were to celebrate the corporate redemption of the nation corporately (Cf. Luke 22:17-20; 1 Cor 11:23-29)

5 Your lamb shall be an **unblemished** male a year old; you may take it from the sheep or from the goats.

5 Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats.

5 Your lamb is to be a year old male without blemish. You may take it from the sheep or from the goats.

5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

- Since the lamb chosen for the Passover meal was a substitute sacrifice, its required characteristics are significant (Cf. John 1:29; 1 Cor 5:7; 1 Peter 1:19)

- "...unblemished" - freedom from blemish and injury demonstrated the sacred purpose to which they were devoted; it was also a symbol of the moral integrity of the Person represented by the sacrifice

- It was to be a male, as taking the place of the male firstborn of Israel

6 You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to slaughter it at **twilight**.

6 You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight.

6 It is to remain under your care until the fourteenth day of this month, and then the entire assembly of the congregation of Israel is to slaughter it at twilight.

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

"...twilight" - literally "between the evenings"

— The "first evening" began after noon and the "second evening" began the same day at sunset

— In Jesus' day, the Jews slew the Passover lamb in mid-afternoon, the same time the Lord Jesus died (about 3pm, Cf. Matt 27:45-50; Mark 15:34-37; Luke 23:44-46; 1 Cor 5:7)

7 Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it.

7 Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it.

7 They're to take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat the lamb.

7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

- The sprinkling of blood on the doorposts (sides) and lintel (top) of the doorway symbolized that God's redemptive protection applied to the household

— The "doorway" (doorposts and lintel) represented the house (Cf. 20:10; Deut 5:14; 12:17, et al)

— The smearing of blood was an act of expiation (cleansing, Cf. Lev 14:49-53; Num 19:18-19). It effectively consecrated the houses of the Israelites as altars. There were no altars in Egypt.

— The Israelites were not to apply blood to the threshold because someone might walk on the blood there, making the symbolic value of the blood inappropriate.

The entire ritual signified to the Jews that the shed blood of a sinless, divinely appointed substitute cleansed their sins and resulted in their being set apart (sanctified) to God. The application of the blood, as directed, was a demonstration of the Israelites' faith in God's promise that He would pass over them (v13; Cf. Heb 11:28).

8 They shall eat the flesh that *same* night, **roasted with fire**, and they shall eat it with **unleavened bread** and **bitter herbs**.

8 They shall eat the flesh that *same* night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs.

8 That very night they're to eat the meat, roasted over the fire, with unleavened bread and bitter herbs.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

- "...roasted with fire" - God directed them to roast it in a way common to nomads rather than eating it raw, as many of the contemporary pagans ate their sacrificial meat (Cf. 1 Sam 2:14-15)

- "...unleavened bread" - bread that had not risen because it lacks yeast (Cf. v34)

- "...bitter herbs" - perhaps endive, chicory or other herbs native to Egypt

— These herbs would later recall to the Israelites who ate them the bitter experiences of life in Egypt

9 Do not eat any of it raw or boiled at all with water, but rather roasted with fire, *both* its head and its legs along with its entrails.

9 Do not eat any of it raw or boiled at all with water, but rather roasted with fire, *both* its head and its legs along with its entrails.

9 Don't eat any of it raw or boiled in water. Instead, roast it over the fire, with its head, legs, and internal organs.

9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

10 And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall completely burn with fire.

10 And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire.

10 Don't leave any of it until morning, and whatever does remain of it until morning you are to burn in the fire.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

- No leftovers...this was a special sacrificial meal, not an ordinary dinner

11 Now you shall eat it in this way: *with your garment* belted around your waist, your sandals on your feet, and your staff in your hand; and you shall **eat it in a hurry**—it is the LORD'S Passover.

11 Now you shall eat it in this manner: *with* your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste—it is the LORD's Passover.

11 "This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet, and your staff in your hand. You are to eat it hurriedly—it's the LORD's Passover.

11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover.

- "...eat it in a hurry" - as a memorial of the events of the night when they first partook in this feast, the night when God provided deliverance for His people

— Eating with their belts on, sandals on, and staff in their hands was a highly irregular way to eat a meal in a Jewish home

— These reinforced the sense of urgency with which they had to eat the meal

12 For I will go through the land of Egypt on that night, and fatally strike all the **firstborn** in the land of Egypt, from the human *firstborn* to animals; and against all the gods of Egypt I will execute judgments—I am the LORD.

12 For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments—I am the LORD.

12 I'll pass through the land of Egypt that night and strike every firstborn in the land of Egypt, both people and animals. I'll execute judgments on all the gods of Egypt. I am the LORD.

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

- "...I...I am the LORD" - *Yahweh* Himself went through the land killing the Egyptians and their cattle

- "...firstborn" - why did God strike down the firstborn of every Egyptian family? Because Israel was His firstborn (Ex 4:22).

— God said, If you take My Firstborn, I'm going to take your firstborn

— This is a literal outworking of Gen 12:3..."I will curse those who curse you"

13 **The blood** shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will come upon you to destroy *you* when I strike the land of Egypt.

13 The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy *you* when I strike the land of Egypt.

13 The blood will be a sign for you on the houses where you are. I'll see the blood and pass over you. There will be no plague to destroy you when I strike the land of Egypt.

13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

- "The blood" - the grounds for the security of the Israelites was propitiation—God's satisfaction with the blood-sacrifice of the lamb

— The blood satisfied God's anger at sin, thus the Israelites could rest (Cf. 1 John 2:1-2)

— Jesus is identified as the ultimate Passover Lamb (Cf. John 1:29; 1 Cor 5:7; 1 Peter 1:19)

14 'Now this day shall be a memorial to you, and you shall celebrate it as a feast to the LORD; throughout your generations you are to celebrate it as a permanent ordinance.

14 'Now this day will be a memorial to you, and you shall celebrate it as a feast to the LORD; throughout your generations you are to celebrate it as a permanent ordinance.

14 "'This day is to be a memorial for you, and you are to celebrate it as a festival to the LORD. You are to celebrate it as a perpetual ordinance from generation to generation.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

The Passover anticipated the death of Christ in at least seven ways:

1. The Passover lamb had to be without blemish (v5), and Jesus was without sin.
2. The Passover lamb had to be a male (v5), and Jesus was a male.
3. The Passover lamb had to be young ("a year old," v5), and Jesus was a young man.
4. The Passover lamb had to be examined over a period of four days from its selection to its killing (v6), and Jesus lived a meticulously examined life.
5. The Passover lamb had to be slain in public (v6), and Jesus died in public.
6. The blood of the Passover lamb on the Israelites' doorposts was a sign that God would not destroy the family's firstborn (v7), and Jesus' blood is the sign that through His death, believers are saved from coming judgment.
7. None of the bones of the Passover lamb were to be broken (v5,46), and none of Jesus' bones were broken when He died (Ps 34:20; John 19:33,36), despite the brutality of His death.

(c) Inauguration of the feast of Unleavened Bread (12:15-20)

15 For seven days you shall eat **unleavened bread**, but on the first day you shall remove dough with yeast from your houses; for whoever eats anything with yeast from the first day until the seventh day, that person shall be **cut off from Israel**.

15 Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel.

15 You are to eat unleavened bread for seven days. On the first day be sure to remove all the leaven from your houses, because any person who eats anything leavened from the first day until the seventh will be cut off from Israel.

15 Seven days shall ye eat unleavened bread; 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.

- Later in Leviticus we will see that this is broken down into a separate feast

— The word Passover is often used connotatively to mean both feasts, the Feast of Passover and the Feast of Unleavened Bread (which goes 7 days).

— Technically speaking, the Feast of Unleavened Bread began with the Passover meal and continued for seven more days

- "...unleavened bread" - the bread used for this feast must contain no leaven (yeast), making it like a cracker rather than the consistency of a cake

— Leaven always represents sin; just as leaven gradually permeates dough and affects every part of it, so does sin in our lives; it "puffs up" the bread, symbolizing pride

— It also reminded future generations of Israelites that their ancestors fled Egypt in haste, before their dough could rise

— Eating unleavened bread for a week, and removing all leaven from their houses, would have impressed on future generations the need to live a holy life

- "...cut off from Israel" - anyone who refused to abide by the rules was repudiating the spiritual lesson contained in the symbols, and was therefore "cut off" (separated) from the rights and privileges of the nation through excommunication, or more often, death (Cf. Gen 17:14; Ex 30:33,38; 31:14, et al)

16 And on the first day you shall have a holy assembly, and *another* holy assembly on the seventh day; no work at all shall be done on them, except for what must be eaten by every person—that alone may be prepared by you.

16 On the first day you shall have a holy assembly, and *another* holy assembly on the seventh day; no work at all shall be done on them, except what must be eaten by every person, that alone may be prepared by you.

16 Also, on the first day you're to hold a holy assembly, and on the seventh day you're to hold a holy assembly. No work is to be done during those days, except for preparing what is to be eaten by each person.

16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

17 You shall also keep the *Feast of Unleavened Bread*, for on this very day I brought your multitudes out of the land of Egypt; therefore you shall keep this day throughout your generations as a permanent ordinance.

17 You shall also observe the *Feast of Unleavened Bread*, for on this very day I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations as a permanent ordinance.

17 "'You are to observe the Festival of Unleavened Bread, since on this very day I brought your tribal divisions from the land of Egypt. You are to observe this day from generation to generation as a perpetual ordinance.

17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 In the first *month*, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening.

18 In the first *month*, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening.

18 In the first month, from the evening of the fourteenth day of the month until the evening of the twenty-first day of the month, you are to eat unleavened bread.

18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

- The Israelites celebrated Passover on the 14th, and the Feast of Unleavened Bread continued to the 21st

- Jesus Christ was crucified on the 14th of Nisan...resurrected on the 17th

— Noah's Ark rested on the 7th month, 17th day (Cf. Gen 8:4)

— In Exodus the 7th month becomes the 1st month, which means that the resurrection occurred on the anniversary of Noah's Ark landing, a new beginning

19 For seven days there shall be no dough with yeast found in your houses; for whoever eats anything with yeast, that person shall be cut off from the congregation of Israel, whether *he is* a stranger or a native of the land.

19 Seven days there shall be no leaven found in your houses; for whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether *he is* an alien or a native of the land.

19 For seven days leaven is not to be found in your houses. Indeed, any person who eats anything leavened, is to be cut off from the congregation of Israel, whether an alien or a native of the land.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 You shall not eat anything with yeast; in all your dwellings you shall eat unleavened bread."

20 You shall not eat anything leavened; in all your dwellings you shall eat unleavened bread."

20 You are not to eat what is leavened. You are to eat unleavened bread in all your settlements."

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

- God's call for the Israelites to live holy lives arose from what God had done for them; consecration follows redemption, it is not a prerequisite for it (as the Calvinists believe)

(d) Death of the first born (12:21-30)

21 Then Moses called for all the elders of Israel and said to them, "Go and take for yourselves lambs according to your families, and slaughter the Passover *lamb*.

21 Then Moses called for all the elders of Israel and said to them, "Go and take for yourselves lambs according to your families, and slay the Passover *lamb*.

21 Then Moses summoned all the elders of Israel and told them, "Choose sheep for your families, and slaughter the Passover lamb.

21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 And you shall take a bunch of **hyssop** and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning.

22 You shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning.

22 Take a bundle of hyssop and dip it in the blood that is in the basin, and apply some of the blood in the basin to the lintel and the two doorposts. None of you is to go out of the doorway of his house until morning,

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

- It is not your ancestry, nor your position in the nation, that means anything, it is the covering of the blood of the Passover lamb which will keep you from death and give you life - "...hyssop" - speaks of humiliation, of purging (Lev 14; Num 19; Ps 51:7)

— It commonly grew on rocks and walls in Egypt and the Near East

— It's masses of tiny flowers made it perfect for the Jews to use to apply the blood to the doorposts and lintel

— It was also used in the purification rite for lepers (Lev 14:4,6), the purification rite for a plague (Lev 14:49-52), and in the red heifer sacrifice ritual (Num 19:2-6)

23 For the LORD will pass through to strike the Egyptians; but when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to come in to your houses to strike *you*.

23 For the LORD will pass through to smite the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to come in to your houses to smite *you*.

23 because the LORD will pass through to strike down the Egyptians, and when he sees the blood on the lintel and the two doorposts, the LORD will pass over the doorway, and won't allow the destroyer to enter your houses to strike you down.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24 And you shall keep this event as an ordinance for you and your children forever.

24 And you shall observe this event as an ordinance for you and your children forever.

24 You are to observe this event as a perpetual ordinance for you and your children forever.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 When you enter the land which the LORD will give you, as He has promised, you shall keep this rite.

25 When you enter the land which the LORD will give you, as He has promised, you shall observe this rite.

25 When you enter the land that the LORD will give you, just as he promised, you are to observe this ritual.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

- God, through Moses, stressed the significance and the importance of perpetuating the Passover

26 And when your children say to you, 'What does this rite mean to you?'

26 And when your children say to you, 'What does this rite mean to you?'

26 And when your children say to you, 'What does this ritual mean?'

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

27 then you shall say, 'It is a Passover sacrifice to the LORD because He passed over the houses of the sons of Israel in Egypt when He struck the Egyptians, but spared our homes.'" And the people bowed low and worshiped.

27 you shall say, 'It is a Passover sacrifice to the LORD who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.'" And the people bowed low and worshiped.

27 you are to say, 'It is the Passover sacrifice to the LORD, who passed over the houses of the Israelis in Egypt when he struck down the Egyptians but spared our houses.'" Then the

people bowed down and worshipped.

27 That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 Then the sons of Israel went and did so; just as the LORD had commanded Moses and Aaron, so they did.

28 Then the sons of Israel went and did so; just as the LORD had commanded Moses and Aaron, so they did.

28 The Israelis did this. Moses and Aaron did just what the LORD had commanded.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

- Worship (v27) and obedience (v28) go hand in hand...

— These are two proper responses to God's provision of redemption

— This is one of the rare notices in Israel's history that they did exactly what the Lord commanded

29 Now it came about at **midnight** that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of cattle.

29 Now it came about at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of cattle.

29 And so at midnight the LORD struck down every firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the prisoner who was in the dungeon, and all the firstborn of the livestock.

29 And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

- "...midnight" - a symbolic hour of judgment (Cf. Matt 25:5-6), when they were asleep

— Pharaoh originally met Moses' demands with contemptuous insult (Cf. 5:4), then he tried a series of compromises (Cf. 8:25,28; 10:8-11,24). All of these maneuvers were unacceptable to God.

30 And Pharaoh got up in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for **there was no home where there was not someone dead.**

30 Pharaoh arose in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was no home where there was not someone dead.

30 Pharaoh got up during the night, he, all his officials, and all the Egyptians, and there was loud wailing in Egypt, because there was not a house without someone dead in it.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

- "...there was no home where there was not someone dead" - we should understand this statement to mean that there was no *Egyptian* home where there *was a firstborn son*, who was not a father himself, who did not die

(2) Liberation (Ex 12:31—15:21)

(A) Pharaoh gives Israel permission to leave (12:31-36)

31 Then he called for Moses and Aaron at night and said, "Rise up, get out from among my people, both you and the sons of Israel; and go, worship the LORD, as you have said.

31 Then he called for Moses and Aaron at night and said, "Rise up, get out from among my people, both you and the sons of Israel; and go, worship the LORD, as you have said.

31 Then he summoned Moses and Aaron during the night and told them: "Get up, go out from among my people, both you and the Israelis! Go, serve the LORD as you have said.

31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

God is seen in two roles here, representing two parts of Israel's redemption: Judge, satisfied by the blood of the innocent sin-bearer, and Deliverer who liberated the nation from slavery.

32 Take both your flocks and your herds, as you have said, and go, **and bless me also.**"

32 Take both your flocks and your herds, as you have said, and go, and bless me also."

32 Take both your sheep and your cattle, just as you demanded⁶ and go! And bless me too!"

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

- "...and bless me also" - Pharaoh's request that Moses would bless him is shocking...the Egyptians regarded Pharaoh as a god

— A god, obviously, would not humble himself by asking to be blessed; this request shows how humiliated Pharaoh had become

33 The Egyptians urged the people, to send them out of the land in a hurry, for they said, "We will all be dead."

33 The Egyptians urged the people, to send them out of the land in haste, for they said, "We will all be dead."

33 The Egyptian officials urged the people to send them out of the land quickly, because they were saying, "We'll all be dead!"

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

34 So the people took their dough before it was leavened, *with* their kneading bowls bound up in the clothes on their shoulders.

34 So the people took their dough before it was leavened, *with* their kneading bowls bound up in the clothes on their shoulders.

34 So the people took their dough before it was leavened, with their kneading bowls wrapped up in their cloaks on their shoulders.

34 And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.

35 Now the sons of Israel had done according to the word of Moses, for they had requested from the Egyptians articles of silver and articles of gold, and clothing;

35 Now the sons of Israel had done according to the word of Moses, for they had requested from the Egyptians articles of silver and articles of gold, and clothing;

35 Meanwhile, the Israelis had done as Moses said;⁸ they had asked the Egyptians for objects of silver and objects of gold, and for clothes.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36 and the LORD had given the people favor in the sight of the Egyptians, so that they let them have their request. Therefore they plundered the Egyptians.

36 and the LORD had given the people favor in the sight of the Egyptians, so that they let them have their request. Thus they plundered the Egyptians.

36 The LORD had given the people favor in the eyes of the Egyptians, so that they gave them what they requested. As a result, they plundered the Egyptians.

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

Redemption involves the payment of a price. What was the price of Israel's redemption? It was the lives of the lambs that God provided as the substitutes for Israel's firstborn sons, who would have died otherwise (Cf. Isaac, Gen 22 and Jesus Christ, the only-begotten of the Father). God paid the price of Israel's redemption to Himself. He purchased the nation to be a special treasure for Himself, and for a special purpose (19:5). This redemption resulted in Israel's liberation and adoption.

(B) From Ramses to Succoth (Ex 12:37—13:16)

(a) Description of the journey (12:37-42)

37 Now the sons of Israel journeyed from **Rameses** to Succoth, about **six hundred thousand men** on foot, aside from children.

37 Now the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, aside from children.

37 About 600,000 Israeli men traveled from Rameses to Succoth on foot, not counting children.

37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

- The record of Israel's wilderness wanderings really begins now...

- "...Rameses" - probably the same city as "Raamses" (Cf. 1:11)

— It was the city from which the Israelites left Egypt, and was located east of the Nile delta in the land of Goshen

- "...six hundred thousand men" - estimates of about 2 million people total, including women and children

38 A **mixed multitude** also went up with them, along with flocks and herds, a very large number of livestock.

38 A mixed multitude also went up with them, along with flocks and herds, a very large number of livestock.

38 A mixed multitude also went up with them, along with a very large number of livestock, including sheep and cattle.

38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

- "...mixed multitude" - mentioned often in the wilderness wanderings that follows; they proved to be a source of trouble in Israel, and led the Israelites in complaining and opposing Moses (Cf. Num 11:4)

— This group probably included Egyptian pagans and some God-fearers (Cf. 9:20), plus an assortment of other people

— For one reason or another, these people took the opportunity to leave or escape from Egypt along with the Israelites

39 And they baked the dough which they had brought out of Egypt into cakes of unleavened bread. For it had no yeast, since they were driven out of Egypt and could not delay, nor had they prepared any provisions for themselves.

39 They baked the dough which they had brought out of Egypt into cakes of unleavened bread. For it had not become leavened, since they were driven out of Egypt and could not delay, nor had they prepared any provisions for themselves.

39 They baked the dough that they brought out of Egypt into thin cakes of unleavened bread. It had not been leavened because they were driven out of Egypt and could not wait, nor had they prepared provisions for themselves.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 Now the time that the sons of Israel had lived in Egypt was 430 years.

40 Now the time that the sons of Israel lived in Egypt was four hundred and thirty years.

40 Now the time that the Israelis lived in Egypt was 430 years.

40 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

41 And at the end of 430 years, on this very day, all the multitudes of the LORD departed from the land of Egypt.

41 And at the end of four hundred and thirty years, to the very day, all the hosts of the LORD went out from the land of Egypt.

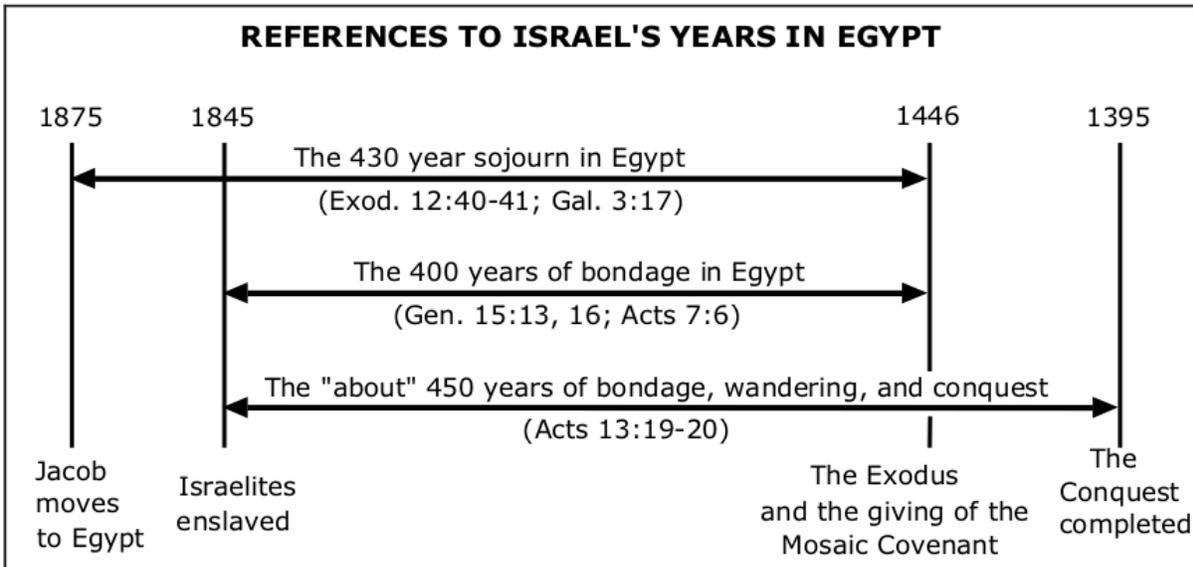
41 At the end of 430 years, to the very day, all the tribal divisions of the LORD went out from the land of Egypt.

41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

- The 430 year timeframe is also mentioned in Gal 3:17, but this probably is in reference to the time from God's last reconfirmation of the Abrahamic Covenant to Jacob (at Beersheba, 1875 BC, Cf. Gen 46:1-4) to the giving of the Mosaic Law at Sinai (1446 BC, Cf. Ex 19)

- Gen 15:13,16; Acts 7:6 give the time of the Israelites' *enslavement* in Egypt as "400 years" (1846-1446 BC). The Israelites were enslaved for 400 out of their 430 year exile in Egypt.

- The "about 450 years" of Acts 13:19, includes the 400-year sojourn in Egypt, the 40 years of wilderness wanderings, and the seven-year conquest of the land (1875-1395 BC).



Many conservatives hold a date very close to 1446 BC for the exodus. The preference for this date rests first on 1 Kings 6:1 which states that the Exodus took place 480 years before the fourth year of Solomon's reign. That year was quite certainly 967 BC. Second, this view harmonizes with Judges 11:26, which says 300 years elapsed between Israel's entrance into Canaan and the commencement of Jephthah's rule as a judge. Third, the length of the Judges period argues for this date. And fourth, this date harmonizes with Egyptian secular history.

42 It is a night to be observed for the LORD, for having brought them out of the land of Egypt; this night is for the LORD, to be observed by all the sons of Israel throughout their generations.

42 It is a night to be observed for the LORD for having brought them out from the land of Egypt; this night is for the LORD, to be observed by all the sons of Israel throughout their generations.

42 That was for the LORD a night of vigil to bring them out of the land of Egypt. This same night belongs to the LORD, and is to be a vigil for all the Israelis from generation to generation.

42 It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

(b) Celebration of the Passover (12:43-51)

43 And the LORD said to Moses and Aaron, "This is the ordinance of the Passover: no **foreigner** is to eat it;

43 The LORD said to Moses and Aaron, "This is the ordinance of the Passover: no foreigner is to eat of it;

43 The LORD told Moses and Aaron, "These are the regulations for the Passover: No foreigner is to eat it,

43 And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof:

- "...foreigner" - no one uncircumcised; the requirement to have undergone circumcision is stressed strongly in this passage

— The purpose of this regulation is that before anyone could observe the memorial of redemption, he first had to exercise faith in the promises God had given to Abraham. He had to demonstrate that faith by submitting to the rite of circumcision, the sign of the Abrahamic Covenant.

— This requirement should have reminded the Israelites, and all other believers who partook of the Passover, that the Passover rite did not make a person acceptable to God. Faith in the promises of God did that.

— Foreigners who were non-Israelites could and did become members of the nation—by faith in the Abrahamic Covenant promises. Participation in the rite of circumcision was a testimony to that faith.

— There were both circumcised and uncircumcised foreigners who lived among the Israelites during the wilderness march

The *basis* of salvation is always the death of Christ. No one is saved except by what He accomplished at Calvary. The *requirement* for salvation is always faith. It is never works. The *object* of faith is always the Person of God. The *content* of faith is always a promise from God.

44 but *as for* every slave that someone has purchased with money, after you have circumcised him, then he may eat it.

44 but every man's slave purchased with money, after you have circumcised him, then he may eat of it.

44 though any slave purchased with money may eat it after you have circumcised him.

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A stranger or a hired worker shall not eat it.

45 A sojourner or a hired servant shall not eat of it.

45 But no temporary resident or a hired servant is to eat it.

45 A foreigner and an hired servant shall not eat thereof.

46 It is to be eaten in a single house; you are not to bring any of the meat outside of the house, **nor are you to break any bone of it.**

46 It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, nor are you to break any bone of it.

46 It is to be eaten in one house, and you are not to take any of the meat outside the house, nor are you to break any of its bones.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

- "...nor are you to break any bone of it" - the Romans were instructed to break Jesus' bones to speed His death (John 19:36), but instead of breaking His legs they pierced His side (fulfilling Zech 12:10; Cf. Ps 34:20)

47 All the congregation of Israel are to celebrate this.

47 All the congregation of Israel are to celebrate this.

47 The whole congregation of Israel is to observe it.

47 All the congregation of Israel shall keep it.

48 But if a stranger resides with you and celebrates the Passover to the LORD, all of his males are to be circumcised, and then he shall come near to celebrate it; and he shall be like a native of the land. But no uncircumcised male may eat it.

48 But if a stranger sojourns with you, and celebrates the Passover to the LORD, let all his males be circumcised, and then let him come near to celebrate it; and he shall be like a native of the land. But no uncircumcised person may eat of it.

48 If an alien who resides with you wants to observe the Passover to the LORD, every male in his household must be circumcised, and then he may come near to observe it. He is to be like a native of the land, but no uncircumcised person is to eat it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 The same law shall apply to the native as to the stranger who resides among you."

49 The same law shall apply to the native as to the stranger who sojourns among you."

49 A single law exists for the native and the alien who resides among you."

49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

50 Then all the sons of Israel did so; they did just as the LORD had commanded Moses and Aaron.

50 Then all the sons of Israel did so; they did just as the LORD had commanded Moses and Aaron.

50 All the Israelis did this. They did exactly as the LORD commanded Moses and Aaron.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 And on that very day the LORD brought the sons of Israel out of the land of Egypt according to their multitudes.

51 And on that same day the LORD brought the sons of Israel out of the land of Egypt by their hosts.

51 And on that very day, the LORD brought the Israelis out of the land of Egypt by their tribal divisions.

51 And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.

- Passover is regarded as the birth of the nation; the Israelites were born out of Egypt

- The Passover was observed the second year out of Egypt, but then it was not observed until they entered the Promised Land under Joshua

— It was later observed by Solomon (2 Chr 8); Hezekiah (2 Chr 30); Josiah (2 Kings 23); Ezra (Ezra 6)

- In the Scripture we see seven recorded times that the Passover was observed