

Exodus 12

Bible Study

Review

Chapter 9

5th plague—pestilence

6th plague—boils

7th plague--hail

Chapter 10

8th plague—locusts

9th plague—darkness

v. 29 Moses said to Pharaoh: “I will never see your face again” (prophetic)

Chapter 11

Verses 1-3—God’s instructions to Moses (one more plague; spoiling the Egyptians)

v. 4-8 description of the 10th plague

v. 8 Moses prophesies that Pharaoh’s servants will tell them to “Get out”

Ch. 11:10

“So Moses and Aaron did all these wonders before Pharaoh; and the Lord hardened Pharaoh’s heart, and he did not let the children of Israel go out of his land”

Introduction to Chapter 12

God gave detailed (Passover) instructions to Israel in preparation with respect to the final plague coming upon the Egyptians

God's instructions were to be repeated every year—as a reminder of God's intervention for His people [v.14]

They also **foreshadow** the ultimate sacrifice of **Jesus Christ, the lamb of God**

1 Corinthians 5:7

For indeed Christ, our Passover, was sacrificed [£]for us.

Several activities in the instructions for this Passover were never repeated:

- Blood on the doorposts [v.7]
- The Lord passed over the homes of the Israelites [v. 13]
- The lamb was eaten in haste [v. 11]

Outline of chapter 12

v.1-14—instructions for Passover (to Moses and Aaron)

v. 15-20—instructions for Unleavened Bread

v. 21-28—Passover instructions given to elders/Israel

v. 29-36—Description of the 10th plague; Pharaoh's demand that Israel leave; spoiling of the Egyptians

v. 37-42 Israel leaves Egypt

v. 43-51—Moses and Aaron given regulations about celebrating the Passover, concerning foreigners (at Succoth)

Chapter 12

God gives the **Passover** instructions to Moses and Aaron...they will give these instructions to the elders in verses 21-28

¹Now the Lord spoke **to Moses and Aaron** in the land of Egypt, saying,

²**“This month** *shall be* your beginning of months; it *shall be* the first month of the year to you.

God reveals his calendar to Israel

[13:4] “on this day you are going out, in the month **Abib**”

³Speak to all the congregation of Israel, saying: ‘On the **tenth** of this month every man shall take for himself a lamb, according to the house of *his* father, a lamb for a household.

“tenth”—Passover lamb set aside

▪ Christ came into Jerusalem on a donkey on the tenth

v. 3 “**congregation**” (*Qahal* Heb)—first use in the Bible
(Expositors) “...becomes a technical term for the ‘people’ of God gathered to worship God or to be instructed in spiritual things.

[*Qahal*] is often associated in meaning with the NT Greek *ekklesia* (assembly, church)”

⁴And if the household is too small for the **lamb**, let him and his neighbor next to his house take **it** according to the number of the persons; according to each man's need you shall make your count for the lamb.

⁵Your **lamb** shall be **without blemish**, a male of the first year. You may take **it** from the sheep or from the goats.

The pronoun '**it**' in verses 4-11 refers back to the noun "**lamb**"

"**lamb**" Points to Christ—who was without spot and blemish especially in the spiritual sense



1 Peter 1:18-19

¹⁸knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers,

¹⁹but with the precious blood of Christ, as of a lamb without blemish and without spot.

God revealed it

⁶Now you shall keep it until the **fourteenth day** of the same month. Then the whole assembly of the congregation of Israel shall kill it at **twilight**. (KJV “in the evening”)

“**Twilight**” (is a disputed term)

(Expositors) *ben ha arbayim* (Heb.) *literally: between the two evenings*;

(NIV) ‘at twilight’ has given rise to a much discussed question that is explained in two ways: 1) **between sunset and dark**

or 2) between the decline of the sun (three to five o clock) and sunset.

Deuteronomy 16:6 fixes the time at ‘when the sun goes down’, the same time for the lighting of the lamps in the tabernacle (30:8) and the offering of the daily sacrifice”

(Vines) “The phrase ‘between the evenings’ means the period **between sunset and darkness**, ‘twilight’ (Ex. 12:6 [KJV] ‘in the evening’”)

(UCG study paper, ‘the Passover of Exodus 12’)

“**Twilight**” (Heb.) *ben ha arbayim* = between the two evenings
“When the light grows dim, after sunset, but before complete darkness”

Exodus 16:12-13—helps us understand when “at twilight” (between the two evenings) occurs

Exodus 16:12

¹²“I have heard the complaints of the children of Israel. Speak to them, saying, ‘**At twilight** you shall eat meat, and in the morning you shall be filled with bread. And you shall know that I *am* the Lord your God.’”

“At twilight”= *beyn ha arbayim*— between the two evenings

Exodus 16:13

¹³So it was that quails came up **at evening** and covered the camp, and in the morning the dew lay all around the camp.

“at evening”= *ba erev*— **sunset**

(Vines) “This word represents the time of the day immediately preceding and following the setting of the sun”

Israel was told they would have meat “at twilight” (between the two evenings) [v.12]...
In verse 13 the meat /quails came “at evening” (sunset)

⁷And they shall take *some* of the blood and put *it* on the two doorposts and on the lintel of the houses where they eat it.

With the blood of the lamb applied to the door posts, the Israelites were protected in their homes from the 10th plague, the death of the firstborn

The blood symbolizes the blood of Christ and was applied to the door frame (sides and head) but not on the threshold...

➤ On a spiritual plane of not trampling on the blood of Christ



Hebrews 10:28-29

²⁸Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses.

²⁹Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

⁸Then they shall eat the flesh on that night; roasted in fire, **with unleavened bread** and with bitter *herbs* they shall eat it.

Exodus 34:25

²⁵“You shall **not** offer the blood of **My sacrifice with leaven**, nor shall the sacrifice of the Feast of the Passover be left until morning.

“roasted in fire”—symbolizes Christ giving Himself for mankind

“with unleavened bread”—because Christ was perfect and sinless
➤ Eaten ‘with unleavened bread’ symbolizes without sin

v. 8 “bitter herbs”—were wild lettuce or endive indigenous to Egypt
(Expositors)“were to recall the bitter years of servitude”

(UCG study paper)“Clearly the Passover was never to be taken with leavening, nor was it be left until morning. Unleavened bread was eaten with the Passover because of the nature of the sacrifice.

In Leviticus we find that no leaven was to be present in any of the sin offerings which were brought to the tabernacle. (Lev. 2:11; 6:17; 10:12).

Therefore, the eating of unleavened bread with the Passover lamb is associated with the sacrifice, and not necessarily the day in which it was eaten. We also find that Passover, while not a Holy Day, is called a Feast”

⁹Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails.

(Expositors) “The meat was to be roasted whole with the head and legs intact and the washed internals left inside; it was not to be eaten raw or boiled with water”

“roasted in fire”—pertained to the **whole** lamb—picturing the complete and total sacrifice of Christ

¹⁰You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire.

(Expositors) “All leftovers were to be burnt; nothing was to be allowed to become profane by purification or superstitious abuse”

None of the lamb would become corrupt or decay—as Christ’s body was not corrupted



Acts 13: 37 “but He whom God raised up saw no corruption”

¹¹And thus you shall eat it: *with* a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It *is* the Lord'S **Passover**.

“**Passover**”—first time mentioned in scripture...is defined here as a reference to the lamb itself

“haste” *chippazown (Heb.)*—can be translated ‘anxiously’(Word Biblical Commentary)

(Keil and Delitzch)

“The directions in verse 11 had reference to the paschal meal in Egypt only, and had no other signification than to prepare the Israelites for their approaching departure”

(Expositors) “The meal was to be eaten with an air of haste and expectancy. Therefore the people’s long robes were to be tucked in their belts, their sandals to be worn, and their staffs were to be ready and on hand”

God executed the judgment

Purpose of the plague [like the others]

¹²For I will pass through the land of Egypt on that night, and will strike 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.

“strike all the firstborn”

(BKC) “Pharaoh’s eldest son and successor supposedly had divine properties”

(Keil and Delitzch)

“the slaying of the king’s son and many of the first -born animals, the gods of Egypt, which were worshipped both in their kings and also in certain sacred animals”

¹³Now the blood shall be a **sign** for you on the houses where you *are*. And when I see the blood, I will **pass over** you; and the plague shall not be on you to destroy *you* when I strike the land of Egypt.

“**sign**”—like the other miracles

➤ This one a pledge of God’s mercy

“pass over” (*pesah*)

(New Bible Dictionary) “Comes from a verb meaning ‘to pass over’, in the sense of ‘to spare’”

¹⁴“So this day shall be to you a memorial; and you shall keep it as a feast to the Lord throughout your generations. You shall keep it as a feast by an everlasting ordinance.

(Keil and Delitzch)

“That day (the evening of the 14th) Israel was to keep ‘for a commemoration to Jehovah’, consecrated for all time, as an ‘eternal ordinance’ i.e. for all ages”



“For the Passover, the remembrance of which was to be revived by the constant repetition of the Feast...”

“throughout your generations”

(Zondervan Bible Backgrounds Commentary)

“The earliest reference outside the Bible to an observance of Passover comes from an Aramaic letter addressed to the Jewish community on the Nile’s island of Elephantine in Egypt.

It dates to around 420 BC and refers to a seven-day observance of what appears to be Passover and the Feast of Unleavened Bread.”

v. 15 Feast of Unleavened Bread **revealed** and instructions given:

15th Abib

¹⁵Seven days you shall eat unleavened bread. On the **first day** you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the **seventh day**, that person shall be cut off from Israel.

21st Abib

¹⁶On the first day *there shall be* a holy convocation, and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them; but *that* which everyone must eat—that only may be prepared by you.

Numbers 33:3

³They departed from Rameses in the first month, on the fifteenth day of the first month; on the day after the Passover the children of Israel went out with boldness in the sight of all the Egyptians.

¹⁷So you shall observe *the Feast of Unleavened Bread*, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an **everlasting ordinance**.

Unleavened Bread, like the Passover was to be an ‘everlasting ordinance’

¹⁸In 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.

(UCG study paper) “**at evening**” (Heb) ba ‘erev—”in general it means **sunset**”

[not the same word used in verse 6]

(UCG study paper, the Passover of Exodus 12)

“Exodus 12:18 is telling us that when the sun sets at the end of the fourteenth, the first day of Unleavened Bread begins.

The last of the seven days will end when the sun sets on the twenty-first day of the month.”

¹⁹For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether *he is* a stranger or a native of the land.

²⁰You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread.”

“cut off from the congregation”

(BKC) “that is, excluded from the camp, separated from the covenant rights and privileges, possibly resulting in death”



(Expositors)

“probably refers to expulsion from the community of Israel with the possibility that it might prove fatal to the person”

“”whether he is a stranger”

(Expositors) “The ‘alien’ (NIV) must have included the ‘mixed multitude’ [v.38]

➤ Possibly included Hyksos who were not able to escape from Pharaoh Amosis and some Egyptians who were convicted of God’s power [9:20]

[v. 21-28] **Instructions** given to the elders of Israel
regarding the Passover

²¹**Then** Moses called for all the elders of Israel and said to them, “Pick out and take lambs for yourselves according to your families, and kill the Passover *lamb*.”

²²And you shall take a bunch of hyssop, dip *it* in the blood that *is* in the basin, and strike the lintel and the two doorposts with the blood that *is* in the basin. And none of you shall go out of the door of his house until morning.

v. 22 Two new items given to the elders:

- 1) Blood to be applied to each doorframe by a bunch of hyssop, dipped in blood
- 2) “none of you shall go out of the door of his house **until morning**”

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

“the destroyer” — reflects back to ‘**the Lord will...** strike the Egyptians’

(BKC) “The destroyer who killed the firstborn may have been the Angel of the Lord (the preincarnate Jesus Christ)”

[Ex. 12:12] “For **I** will pass through the land of Egypt in that night, and will strike all the firstborn...”

²⁴And you shall observe this thing as an ordinance for you and your sons forever.

²⁵It will come to pass when you **come to the land** which the Lord will give you, just as He promised, that **you shall keep this service**.

Told to keep the Passover in the promised land

²⁶And it shall be, when your children say to you, ‘What do you mean by this service?’

²⁷that you shall say, ‘It is the **Passover** sacrifice of the Lord, **who passed over the houses of the children of Israel in Egypt** when He struck the Egyptians and delivered our households.’” So the people bowed their heads and worshiped.

(NSB) “To ensure against forgetting this festival, these verses include instructions on how one generation should teach the next concerning its importance.

(UCG Study Paper, Passover of Exodus 12)

“The name ‘**Passover**’ is derived from the time when the LORD ‘passed over the houses’ of the Israelites”

²⁸Then the children of Israel went away and did so; just as the Lord had commanded Moses and Aaron, so they did.

(BKC) “The people, grateful for their soon-to-come deliverance from centuries of slavery, worshipped the Lord. Then they carried out His commands”

²⁹And it came to pass **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 livestock.

“the firstborn of Pharaoh”

(‘Bible Archaeology’—Hoerth/McCray) “Amenhotep II was followed by his son Thutmose IV, who was **not the eldest son**”

(Archaeology and the Old Testament, Unger)

“It is plain from the monuments that Thutmose IV (1425-1412 BC) who excavated the sphinx, was not the eldest son of Amenhotep II”

³⁰So Pharaoh rose in the night, he, 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.

v. 29-30 The 10th plague is specific at to its: time—**midnight**, extent— **every firstborn**, and the effect— **loud wailing**

v. 30 “a great cry in Egypt”

(Adam Clarke)

“No people in the universe were more remarkable for their mourning than the Egyptians, especially in matters of religion; they whipped, beat, tore themselves, and howled in all the excess of grief”

³¹Then he **called for** Moses and Aaron by night, and said, “Rise, go out from among my people, both you and the children of Israel. And go, serve the Lord as you have said.

“called for”
(Companion) “sent message to”

(NSB) “Based on the words of Moses in 10: 29, it is likely that this message was delivered by an intermediary. Pharaoh was grief stricken at the death of his son”

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

God had predicted that Pharaoh would drive them out after the 10th plague:

Exodus 11:1

¹And the Lord said to Moses, “I will bring one more plague on Pharaoh and on Egypt. Afterward he will let you go from here. When he lets *you* go, he will surely drive you out of here altogether.

“and bless me also”

Pharaoh was now humbled and preferred God’s blessing to any more plagues

³³And the Egyptians urged the people, that they might send them out of the land in haste. For they said, “*We shall all be dead.*”

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

v. 34 “dough before it was leavened” [did not have time to bake bread]
(NSB) “They left Egypt with unleavened dough. From that day on, unleavened bread would remind them of the haste of flight from slavery”

³⁵Now the children of Israel had done according to the word of Moses, and they had asked from the Egyptians articles of silver, articles of gold, and clothing.

³⁶And the Lord had given the people favor in the sight of the Egyptians, so that they granted them *what they requested*. Thus they plundered the Egyptians.

v. 35 “had asked”—actually began spoiling the Egyptians before the day of departure
[11: 2]

v. 36 “plundered the Egyptians”
(NSB) This was God’s plan from the beginning [3:21-22; 11: 2-3]. The slaves were now being paid for their years of service”

UCG study paper, Passover of Exodus 12:

“The Israelites spent the daylight portion of the fourteenth gathering in their ‘armies’ and spoiling the Egyptians (an exercise that had begun earlier, but was probably not completed until just prior to departure.

“There were 600,000 men, unknown numbers of women and children, a mixed multitude and much cattle that had to be organized at Rameses, the point of departure from Egypt. This was no small feat. It would be like evacuating the city of Chicago.

“Even though each family was prepared for a journey, the need to bring everyone together from possibly a 750 square mile area would require several hours. This would seem impossible to accomplish in the hours prior to daybreak when nothing could be done until after midnight.

“From Rameses they departed as the sun was setting and the night of the fifteenth (the day after Passover, Numbers 33:3) was beginning, having been too busy to prepare the dough and having time for it to rise.

They baked unleavened cakes (12:39) for the journey and the Feast of Unleavened Bread.

They viewed the Egyptians burying the dead from the previous night as they marched out of the land. With a full moon guiding them they marched to their first campsite, Succoth.”

A days march (Adam Clarke) ...15 miles (JFB)

³⁷Then the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children. [aprox. 2 million] [FDUB]

“Succoth”

(Adam Clarke) “As the term Succoth signifies ‘booths’ or ‘tents,’ it is probable that this place is so named from its being the place of the first encampment of the Israelites”

³⁸A mixed multitude went up with them also, and flocks and herds—a great deal of livestock.

“mixed multitude”

Probably many Hyksos, Egyptians, and possibly other captured slaves

³⁹And they baked unleavened cakes of the dough which they had brought out of Egypt; for it was not leavened, because they were driven out of Egypt and could not wait, nor had they prepared provisions for themselves.

(BKC) “En route the people baked...unleavened bread”

⁴⁰Now the sojourn of the children of Israel who lived in [£]Egypt was four hundred and thirty years.

“430 years” [Jacob’s entry-Exodus]
(BKC) “Apparently the total time in Egypt was 430 years (from 1876-1446 BC)

[Genesis 15: 13] “400 years”—discrepancy?

(Keil and Delitzch) “the round number 400 is employed in prophetic style”
(JFB) ‘the round or general number of 400 years, which was appropriate in a prophecy”

⁴¹And it came to pass at the end of the four hundred and thirty years—on that very same day—it came to pass that all the armies of the Lord went out from the land of Egypt.

v. 41 “on that very same day”
(JFB) “The date is repeated by the historian in order to show that the intimation made to Abraham [Gen. 15: 13-16] was realized, and that the time of deliverance corresponded with the most minute exactness to the prophetic announcement”

(Word) “the reference here is clearly the end of the Egyptian sojourn and the day of the Exodus”

⁴²It *is* a night of **solemn observance** to the Lord for bringing them out of the land of Egypt. This *is* that night of the Lord, a **solemn observance** for all the children of Israel throughout their generations.

“night of solemn observance” (OKJ) ‘much observed’

(BKC) “Moses concluded this section about the beginning of the Exodus with a historical notation, a reminder of God’s faithfulness, and a call to **remembrance**”

(JFB) “The repetition of the remark in another form in the latter clause of the verse...shows the importance of the memorial festival”

(New Bible Commentary)

“The account of the departure of the Israelites is interrupted by this section which records **regulations for the Passover**. Clearly, these regulations applied to both the first Passover and later commemorations [v.42]”

⁴³And the Lord said to Moses and Aaron, “This *is* the ordinance of the Passover: No foreigner shall eat it.

⁴⁴But every man’s servant who is bought for money, when you have circumcised him, then he may eat it.

(BKC) “The several regulations for the Passover were apparently necessitated by the non-Israelites who joined the Exodus and had identified with the religion of the Hebrews.

v. 44 (BKC) “If a man did not identify with the covenant promises by the rite of circumcision he could not celebrate the Passover”

⁴⁵A sojourner and a hired servant shall not eat it.

(NSB) “A servant who had faith in God and was circumcised could partake of the holy feast. But persons who did not share in Israel’s faith were excluded [v.45]”

⁴⁶In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break one of its bones.

⁴⁷All the **congregation** of Israel **shall keep it**.

v. 46 “in one house”

(NSB) “The first Passover was celebrated in each home [v.1-13], for each house was marked by the blood of the Passover lamb

(Expositors) “Each lamb was to remain in one house. Its parts were not to be divided and eaten in separate homes”

v. 46 “nor break one of its bones”

(NSB) “not breaking the bones of the lamb foreshadowed Jesus’ death: none of the Savior’s bones were broken even though He suffered a horrible death”

The ‘congregation of Israel’ [church in the wilderness], was required to keep it

⁴⁸And when a stranger dwells with you *and wants* to 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 a native of the land. For no uncircumcised person shall eat it.

⁴⁹One law shall be for the native-born and for the stranger who dwells among you.”

Israel was required to keep the Passover...if a stranger wanted to, he had to be circumcised

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

⁵¹And it came to pass, on that very same day, that the Lord brought the children of Israel out of the land of Egypt according to their armies.

Lessons

The Passover of Exodus 12 foreshadowed the supreme sacrifice of Jesus Christ, the lamb of God

The children of Israel were to be ready for travel, belt on waist, staff in hand—we are to be spiritually ready for the return of Christ

Unleavened Bread to be eaten seven days—to remember God bringing Israel out of Egypt

Leaven represents sin—a reminder for us to purge our lives of spiritual leavening