

TruthInScripture
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Exodus 12.

The story of the Exodus. The Israelites leave Egypt for the Promise Land. Exodus CH 12.

We move to Exodus CH 12.

In CH 11 we saw the LORD telling Moses that the final plague upon Egypt, after which Pharaoh will eagerly drive the Israelites away.

Moses tells Pharaoh GOD's message that is that the LORD will go through Egypt and kill every firstborn, from Pharaoh's firstborn to the firstborn of the lowest slave to the firstborn of the livestock.

Yet the Israelites will remain unharmed, in order to show that GOD makes a distinction between the two nations representing good and evil.

As Moses warns Pharaoh, he also prepares the Israelites for departure from Egypt.

Let's go right into CH 12. As that is the just of CH 11.

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

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

This would be the next new moon would start the month.

3 “Speak to all the congregation of Israel (the witnesses of Israel, all who follow Yehovah), 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.

/There is no NO redemption without the lamb, that is the Lamb of GOD. John the Baptizer knew this:

JOH 1:29, ...“Behold, the Lamb of God who takes away the sin of the world!

Back to Exodus

4 if the household is too small for a lamb (if it cannot be consumed by a small household), 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.

/Tradition specifies ten as the least number; but the matter was left to the discretion of the heads of families. The idea is that there was as few lambs that were needed were used...

So if there were too few to consume the lamb then the neighbors would share so as again

to consume it the lamb with as little leftover as possible.

This month, was first referred to as Abib (a phase of the barley) we will see that in EXO 13. It was called “Nisan” actually from a Babylonian word for flight.

Hebrew for the flight by the later Hebrews, and is approx. our April.

A lamb - The Hebrew word is Se = say and it is a general term, meaning either a young sheep or a goat. Here it is a M Noun.

However the LORD will further define this. The direction to select the lamb on the tenth day, four day before it was offered, was intended

to have the people care for the Lamb, this reflects a personal relationship with the Lamb...that will be slaughtered for their benefit for their redemption...

5 ‘Your lamb shall be an unblemished male a year old; you may take it from the sheep (כֶּבֶשׂ קֶבֶשׁ kehbesś = lamb or sheep) here a male or from the goats עִז ‘ēz “A”z.

So one thing that this represents as well as the Lamb of GOD...also it was in place of the firstborn male in each household. Thus a redemption.

The restriction to the first year is unique, and refers to the condition

of perfect innocence in the Lamb of GOD.

6 You shall keep it until the 14th day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight.

/The Hebrew says between the two evenings. It includes the time from the afternoon, until sunset.

Allow about 3 hours for slaying and preparing all the lambs would mean that the Israelites slaughtered the lamb at 3PM.

It is clear that they would not wait until sunset, at which time the meal would take place.

/The slaying of the lamb thus coincides exactly with the death of our Savior. At the ninth hour of the day, mid afternoon, the ninth hour, 3PM.

MAT 27:46, And about the ninth hour Jesus cried out with a loud voice, saying, “ELI, ELI, LEMA SABAKTHANEI?” that is, “MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?”

The fulfillment of PSA 22. The Psalm of the crucifixion.

EXO 12:7 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.

Your lamb shall be without blemish:

The lamb was also to be without blemish. This sacrifice unto the LORD had to be as perfect as a lamb could be. Representing of course the Lamb of GOD Yeshua Who was perfect the perfectly qualified believer.

Take some of the blood and put it on the two doorposts and on the lintel of the houses:

/Before the Passover lamb could be eaten, its blood had to be applied to the doorway of the home, to the top and upon each side the blood was applied.



TAV

The only part of this sacrifice given to GOD was the blood; the rest was eaten or discarded (what remained until morning was burned with fire).





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

/The lamb could be eaten only if it had been roasted in fire, with the lamb itself coming into contact with the fire, and with bitter herbs accompanying the meal.

Spurgeon: The Passover lamb was not killed in order to be looked at, but to be eaten. Yehsua has not

been slain merely that we may hear about HIM, or even that we are to talk about HIM. but that we may feed upon him. Experience HIM, walk with HIM.

9 Do not eat any of it raw (naw = half cooked) or boiled at all with water, but rather roasted with fire, both its head and its legs along with its entrails.

Justin Martyr says that it was prepared for roasting by means of two wooden spits, one perpendicular and the other transverse, an obvious reference to the Cross.

The lamb was slain and the blood sprinkled by the head of each

family: no separate priesthood as yet existed in Israel. When the priesthood was instituted, the slaying of the lamb still involved the heads of families, though the blood was sprinkled on the altar by the priests. In the temple days this was done by the priests...

Our LORD was offered and HIS shed blood as the permanent atonement for our sins. This is what we bring into remembrance every time we do the LORD's Supper.

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.

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.

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.

/The LORD gave instructions for surviving the 10th and final plague (the completion of a Divine set or

order, GOD's perfect completion).
plague during the first Passover to
Moses and Aaron in Egypt.

This included how to select the
lamb, the blood of protection on
the doorframes, the cooking of the
lamb, the disposal of the leftover,
and the symbols of doing it all in a
hurry. Each of these details was
significant for the first Passover in
Egypt.

/There would be NO redemption
without the blood of the lamb.
That is still true and always will
be. There must be the blood of the
lamb for redemption. We celebrate
and we honor that every time we
do the LORD's Supper. F The

blood of the Lamb of GOD,
Yeshua!

Never again would believers need to place blood on the doorposts. This was the LORD's judgment of the "gods of Egypt" representing the sins of the world.

So this section of text, up to Vs 13 was the first Passover or Pesach = to Passover. Next in this CH is the first feast of unleavened bread. In LEV...

14 Now this day will be a memorial to you (zee ker rone = a remembrance), and you shall celebrate it as a feast to the LORD; throughout your generations you are to celebrate

it as a permanent ordinance
(who kah = a statute a law).

15 ‘Seven days you shall eat unleavened bread (matsaw = unleavened), **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.**

The people were to use no yeast (seh ore = leaven) for one week after the Passover meal. They were to eat unleavened bread (matsah).

Vs 14 links the two events (Passover/Feast of Unleavened Bread) by referring to the day of

the Passover: **This is a day you are to commemorate.** It continues by describing the seven days of eating bread without yeast that follow it. They celebrated these observances together.

The LORD protected them in the Passover and they traveled fast, eating matzo bread, that could be made in a hurry.

/1) Eat bread made without yeast.

2) On the first day remove the yeast (se'or) from your houses.

This refers to the sourdough starter used to leaven dough.

3) Whoever eats anything with yeast or leaven in it must be cut off from Israel.

Cutting off was not enforced legally in Judaism, but was understood as being left to the LORD.

The central verse of this section gives the reason for the celebration: because it was on this very day that I brought you out of Egypt. This is the day of redemption. The day of freedom.

The participation in, and remembrance of, the LORD's deliverance is a primary theme of the book of Exodus.

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.

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

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.

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.

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

/Passover actually began on the 10th with the selection of the lamb. On the 14th they ate the Passover, and this was also the first day of unleavened bread. Then for the next seven days, they ate only unleavened bread.

For the first Passover, the unleavened bread was a practical necessity – they left Egypt in such a hurry there was no time to allow for the dough to rise. But it was also a command, so they were careful not to let it rise...

After the first Passover, the Feast of Unleavened Bread was a testimony throughout your generations.

Leaven was also a picture of sin and corruption, because of the way a little leaven influences a whole lump of dough.

Paul writes:

GAL 5:9, A little leaven leavens the whole lump, That's is Paul

referring to the fact that a little bit of untruth, a little bit of false teaching, a little bit of impure thoughts is like a little leaven that can affect the whole loaf or the whole person.

But he is referencing this passage.

So when the LORD told them to take unleavened bread, they were being told to walk unleavened after their deliverance from Egypt.

Symbolically, they were being called to a spiritual life before the LORD. The LORD would guide them, as we will see.

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.



22 “You shall take a binding 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.

A little more detail provided by Moses.

Notice the blood was in a basin. We sometimes think perhaps that the blood was strewn about everywhere.

/But this is not so according to the Word of GOD and tradition as well. Blood was treated with the utmost care. In the Scripture, if the blood is not treated properly, it cries out from the ground (Remember Abels blood in GEN 4?)

Blood was dealt with in the utmost respect in a specific way, so the blood of that Passover lamb was collected and collected in a basin.

They would touch that blood with the hyssop...dip it into the basin where there was blood and it then applied to the door posts. And you can see the foreshadowing of Hyssop and Yeshua on the Cross.

22 “You shall take a binding of hyssop and dip it in the blood which is in the basin, and apply (naw gah = strike it upon...) 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.

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.

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

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

26 “And when your children say to you, ‘What does this rite mean to you?’

**/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 struck the Egyptians (the
plagues), but spared our homes
(nat sal = hiphil =causative verb,
because the people honored the
command of GOD HE GOD
Passover them, in the same way
Yeshua died on Passover, HE is
our Passover Lamb = 1COR 5:7).
And the people bowed low and
worshiped.**

Moses speaks to the Israelites for
the first time since they refused to
listen to him back in CH 6.

They had experienced GOD’s
protection during the 9 plagues in

that time. Moses summoned all the elders and gave them specific directions for the protection of their firstborn (that came directly from the LORD), as well as instructions for future remembrance of the event.

Those instructions would be repeated in the Levitical law (LEV 23) also in the book of Numbers.

The NT shows us the fulfilment of this foreshadowing of the Passover lamb in relation to Yeshua's death.

/The Synoptic Gospels (MAT, MAR LUK) describe the Passover Feast that became the Last Supper. And a part of that last supper we celebrate as Yeshua commanded

us to do. Similar...Mark was first then MAT then LUK. We will do MAR at some point...maybe after Exodus.

So after this command delivered by Moses, the first opportunity to respond to Moses and the LORD since they disobeyed..., the people bowed down and worshiped.

/They worshiped although they were not yet delivered. They worshipped because they believed that the LORD would follow through on these promises.

2PET 3:9, 9 The LORD is not slow in keeping HIS promise, as some understand slowness. Instead, HE is patient, not

wanting anyone to perish, but everyone to come to repentance.

Pharoah had many chances. The Egyptians people as well had their chances. But GOD would deliver on HIS promise to those who ignored or rejected HIS warnings.

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

29 Now it came about at midnight (laylil = night) that the LORD struck (naw kah) 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.

So, at last the time had come for the dealing of the final blow.

A few times Pharaoh had wavered, even supposedly acknowledged his sin, but each time he had relapsed into rejection.

/Now Pharaoh's own son, his firstborn, the heir to his throne, was dead, along with the other first born of the Egyptians...

The whole population of the country, nobles, tradesmen, peasants, suffered with Pharaoh who was supposed to be deity.

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.

The first-born of the captive who was in the dungeon. This phrase takes the place of another expression, the first-born of the maid-servant that is behind the mill (CH 11. In both cases, the general meaning is, all, from the highest to the lowest.

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.**

**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.**

**32 “Take both your flocks and
your herds, as you have said,
and go, and bless (barak) me
also.”**

/Here Pharaoh’s humiliation
reaches its extreme point. He now
not only grants all the demands
made of him without restriction,
but also asks for a blessing from
those whom he had despised,

rebuked, hated, rejected and finally drives from his presence. All just as the LORD had said. If only Pharoah had responded sooner...now it is too late.0

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

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

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.

/Remember they were given the articles mentioned, so plundered refers to the Egyptians giving away most of what they had, and the Egyptians were the ones doing the giving.

Actually the Hebrew indicates the Egyptians granted their request for the items



/37 Now the sons of Israel journeyed from Rameses to Succoth (sukoth), about six hundred thousand men on foot, aside from children and wives is also implied. The number is debated, but we go with the text which Most so called scholars agree on 1-2 million people.

This has been much debated. The LXX and the Masoretic text both say 600,000 men besides the rest (wives and children).

So you might ask what does the DDS say?

Well, there are different fragments found and altogether they say 600,000 men. So, we can be fairly certain I think that with the women and children...

///SLIDE\\

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

/These people of the mixed multitude included people of other nationalities who were also slaves, and they had come to follow YHVH. Also, I'm sure there were Egyptians within the mass of people. This is highly debated as to who these people, the mixed ones were...

Along with the people, the gold, silver and other materials, there was a very large number of flocks, herds and livestock.

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.

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

41 And at the end of four hundred and thirty years, to the very day (on this very day), all the hosts (savah = armies) of the LORD went out from the land of Egypt.

That is a good place to break and we will pick it up there next time and get through the rest of this section and CH 13. We will do the LORD's Super next week as well.