

BO (Come)

EXODUS (SHEMOT 10:1 – 13:16)

INTRODUCTION:

1. In this portion, plagues of Egypt come to a climax, culminating in Pharaoh's total collapse.
 - a. He and Egyptians will compel Israel to leave quickly.
 - b. These last plagues apparently come in quick succession.
2. Coinciding with the last of the plagues comes commandments fundamental to Israel's life.
 - Sanctification of the New Moon (Aviv)
 - Laws of Passover
 - Sanctification of the first born.
3. According to rabbinical belief, Rosh Chodesh is first command given to the nation as a whole.
 - a. Thus making Rosh Chodesh – “the new moon” – very important.
 - b. Without it, determining the *moedim* would be impossible.
 - c. Perhaps this is why the Greeks forbid observance under Antiochus.
 - d. Along with Sabbath and circumcision.
4. Judaism's position is that, during Temple period, new moon determined by Sanhedrin.
 - a. Based on testimony of two witnesses who confirmed re-appearance of moon.
 - b. Without establishing the new moon, the festivals could not be observed.
 - c. Not going to get into the debate concerning sliver, conjunction or full.
5. Rosh Chodesh symbolizes spiritual renewal – the cycle of the moon.
 - a. It disappears and the world goes dark but the moon reappears and waxes full.
 - b. At times, Israel seems to disappear only to re-emerge and wax toward full.
 - c. Fullness of the moon ultimately fulfilled in Messiah – never to wane again.
6. Thus, the deliverance from Egypt is not only a physical release but spiritual liberty from sin.
 - a. Israel emerged as a nation but not through revolution or other similar means.
 - b. Israel had declined spiritually and, consequently, physically.
 - c. When straw was taken from them, they protested against Moses, not Pharaoh.
 - d. They had become powerless.
7. God allowed this so that when He brought them out, there would be a complete break.
 - a. The primary step to redemption was delivered by God through the blood of the lamb.
 - b. It came down to having faith in Him and His Word – testimony for all time.
 - c. Quote from C.G. Montefiore; 20th century Jewish leader who studied Christianity.

“The Exodus from Egypt is not only one of the greatest events and epochs in the history of the Jews, but one of the greatest events and epochs in the history of the world. To that successful escape, Europe, America and Australia are as much indebted as the Jews themselves. And the men of Europe, America and Australia might join with us Jews in celebrating the feast of the Passover.”

8. פסח *Pesach* means “Passover,” not “pass by” – God passed over, the destroyer passed by.
 - a. The root word is believed to be related to the idea of “limping” or being “lame.”
 - b. Perhaps to refer the sacrifice being slaughtered.

- c. Hints at Israel (Jacob) being lamed – limping – after encounter with Angel of LORD.
9. According to the book, *Christ in the Passover*, by Moshe Rosen, there is another possibility.

“These words (referring to the root verb and noun Pesach) ... resemble the Egyptian word *pesh*, which means “to spread wings over” in order to protect.

10. From the book, *Gleanings in Exodus* by Arthur Pink:

“The word is used...in this sense in Isaiah 31:5: ‘As birds flying so will the LORD of Hosts **defend** Jerusalem; defending also He will deliver it; and passing over [Heb. פסח *pasoch*] He will preserve it.’ The word has, consequently, the very meaning of the Egyptian term for ‘spreading the wings over’ and ‘protecting’; and *pesach*, the Lord’s Passover, means such sheltering and protection as is found under the outstretched wings of the Almighty. Does this not give a new fullness to those words, ... ‘O Jerusalem! Jerusalem! ... How often I would have gathered thy children together, as a hen does gather her brood under her wings’ (Luke 13:34)? ... It was not merely that the Lord passed by the houses of the Israelites, but that He stood on guard, protecting each blood-sprinkled door! ‘The LORD ... will not suffer the destroyer to come in.’ (Exodus 12:23b).”

11. Thus, more than anything, Pesach speaks of God’s commitment to protect His people.
a. He does it Himself, not through an angel.
b. Which confirms for me that Redemption for all was not accomplished by a mere man.
c. The Word became flesh...the only begotten of the Father.
d. He tells those who are obedient in Philadelphia:

“Because you have kept the word of my patience, I also will keep you (lit. “guard you”) from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” – Revelation 3:10

12. Footnote: Will not develop Messiah’s relationship with Pesach in detail – see teaching.

13. At close of portion, established sanctification of firstborn.

- a. “Holiness” of firstborn is directly related to the Exodus, specifically death of firstborn.
b. Linked to responsibility to teach future generations the miracles of Israel’s redemption.
c. That Israel’s firstborn are protected from plague consecrated them to God.
d. By His deeds, He “acquired” them – Israel acquired (adopted) Manasseh and Ephraim.

14. The firstborn was expected to receive blessings and responsibility of spiritual service to God.

- a. Again, this confirms to me why the “only begotten of the Father” had to come.

CHAPTER 10: LOCUSTS

“And the LORD said unto Moses, ‘Come [Heb. בא *bo*] unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might show these my signs before him: And that you may tell in the ears of your son, and of your son’s son, **what things I have wrought in Egypt [alt. “that I made a mockery of Egypt”], and my signs which I have done among them; **that you may know that I am the LORD.**’ And Moses and Aaron came in unto**

Pharaoh, and said unto him, ‘Thus says the LORD God of the Hebrews, How long will you refuse to humble yourself before me? Let my people go, that they may serve me.’”

– Exodus 10:1-3

1. In this portion, different component of plagues introduced – that God intends to mock Egypt.
 - a. With the result that Pharaoh and his courtiers will no longer be so presumptuous.
 - b. In the end, Pharaoh and all of Egypt would know that He is the LORD.
 - c. Yet, also, Israel would know that He is the LORD.
2. This would seem to indicate that even Israel lacked the proper faith in God.
 - a. They knew about Him but did they really know Him?
 - b. Only at the crossing of the Red Sea do they truly display faith:

“And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.” – Exodus 14:31

3. In mocking Egypt, he mocked the arrogance of their presumed power and authority.
 - a. He made a mockery of their gods and their perceived “power.”
 - b. When Pharaoh destroyed in the sea, He demonstrated how feeble they really were.
 - c. Likewise Messiah, who is the Lamb of Passover, did this to Satan with resurrection.

“And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he make alive together with him, having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us, which was contrary to us: and he has taken it out that way, nailing it to the cross; having **spoiled the principalities and the powers, he made a show of them openly, triumphing over them in it.”**

– Colossians 2:13-15

4. Messiah not only “mocked” the power and authority of principalities and powers but, in a sense, even mocked the power of death, triumphing over it as well.
 - a. He did this that we could truly KNOW the Father through Him.
5. Thus the plagues of Egypt (and the future) served to acquaint men – the world and His people – with the personal, intimate knowledge of the one, true God.

“He established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers to teach to their children, that the next generation **might know them, the children yet unborn, and arise and tell them to their children, so that they should **set their hope in God and not forget the works of God**, but keep his commandments.”**

– Psalm 78:5-7

6. These things were done so that God’s people could relate to future generations – “tell in the ear of your son and your son’s son” – that the God of Israel does not sleep nor slumber.
 - a. Deists claimed that God was Creator but didn’t involve Himself in human affairs.
 - b. Exodus demonstrated that He is involved with all affairs of Creation every day.
 - c. He is the Eternal One YHVH – who was, is and will forever be.
 - d. As such, He exalts nations and brings down nations to suit His eternal purposes.

“May all kings fall down before him, all nations serve him!” – Psalm 72:11

7. Particularly when those nations exalt themselves above Him and refuse to humble themselves.
 - a. After seeing God’s complete control of elements and nature, he still refused to submit.
 - b. This was the core of Pharaoh’s sin – pride that refused to submit to God’s will.
 - c. Would seem that, at certain times, his advisers were ones to bolster his resistance.
 - d. His heart had been strengthened at times but was still free to make his own choice.
8. Could have repented had he chose to but his haughtiness would not allow him to see truth.
 - a. His arrogance caused his own destruction and the collapse of an entire nation.
 - b. When pride is humbled, the LORD’s wrath is averted as with Hezekiah (2 Chr. 32:26).
 - c. On the other hand someone like Pharaoh [Heb. פִּרְעָה – “evil mouth”] is doomed:

“Pride and arrogance and the way of evil and perverted speech I hate.” – Proverbs 8:13

9. V 4: “Tomorrow will I bring locusts [Heb. אַרְבֵּה *arbeh*] into your border.”
 - a. אַרְבֵּה *arbeh* comes from the root רָבָה *rabah* that means “to increase.”
 - b. The idea is a great multitude of locusts would invade Egypt.
 - c. Individually, they are nothing; collectively (increase) they equate to destruction.
10. The extent of this plague was unprecedented:
 - They would cover the ground so one could not see the ground.
 - They would devour every green herb left by the hail (wheat and spelt).
 - Every green tree would be devoured.
 - They would fill the houses of the Egyptians.
10. Commentators say Pharaoh was the first to feel the effects of this plague.
 - a. The last to feel it were the common people.
11. This was to demonstrate that punishment first came to those most responsible for the sin.
12. V 6: “And he (Moses) and went out from Pharaoh” – as soon as he delivered the message.
 - a. It is suggested that Moses does this to give Pharaoh and advisers opportunity to talk.
 - b. As soon as he left, Pharaoh’s advisers urge him to concede to Moses’ request.

“Then Pharaoh's servants said to him, ‘How long shall this man be a snare to us? Let the men go, that they may serve the LORD their God. Do you not yet understand that Egypt is ruined?’ So Moses and Aaron were brought back to Pharaoh. And he said to them, ‘Go, serve the LORD your God. But which ones are to go?’” – Exodus 10:7-8

13. Apparently, advisers were convinced of their defeat; still Pharaoh tries to retain some control.
 - a. You can go but who all is required to go?
 - b. Moses reply is everyone “for we must hold a feast unto the LORD” (v. 9).
14. At this, Pharaoh balks agreeing to let the men go but the women and children would remain.
 - a. Essentially, they would provide the guarantee that Moses and the men would return.
 - b. V 10: Pharaoh tells Moses that, “you have an evil purpose in mind” – not to return.
 - c. Why else would they want to take the children if they intended to return?
 - d. At this Moses and Aaron are thrown out of Pharaoh’s court.
15. “Pharaoh” always wants to retain control over the children – he can manipulate them.
 - a. Oppressors have always sought to block spiritual instruction to children.
 - b. Pharaoh wants “child” to die in the womb before it develops according to God’s plan.

- c. Agrees to let the adults worship as they wish, but don't expose children to this feast.
 - d. Look how hard Adversary has worked to keep truth from children in public schools.
16. What is this feast that Moses kept referring to?
- a. Some say Shavuot because Sinai is destination; Aaron mentions a feast to YHVH.
 - b. Yet, from this point, that is many weeks away.
 - c. My opinion is that it was Passover – it should/could have been kept in wilderness.

“So Moses stretched out his staff over the land of Egypt, and the LORD brought an east wind [Heb. רוּחַ-קָדִים *ruach-kadim*] upon the land all that day and all that night. When it was morning, the east wind had brought the locusts. The locusts came up over all the land of Egypt and settled on the whole country of Egypt, such a dense swarm of locusts as had never been before, nor ever will be again. They covered the face of the whole land, so that the land was darkened, and they ate all the plants in the land and all the fruit of the trees that the hail had left. Not a green thing remained, neither tree nor plant of the field, through all the land of Egypt.” – Exodus 10:13-15

17. Notice it was an east wind that brought the locusts [ארבה *arbeh*].
- a. In portion called *Mi'ketz*, Scripture spoke of this “east wind” – brought famine.
 - b. “East Wind” believed to be the *sirocco* that comes from across Red Sea out of Arabia.
 - c. A wind that can last as long as two months killing all vegetation.
 - d. It **scorches** the landscape: in Arabic term is *asdafa* which means “was dark.”
18. As locusts approach, they resemble a dark cloud that can literally blot out the sun.
- a. “The land (of Egypt) was darkened” by the locusts.
19. The Hebrew term “east wind” is קָדִים *kadim*, literally “east” – רוּחַ *ruach* is “wind.”
- a. It is something “dark” and “scorching” coming from Arabia.
20. The East Wind plays a significant role elsewhere in the Bible.
- Locusts are synonymous with the “people of the east” who swarm Israel (Jud. 7:12).
 - Locusts attack God’s people at the end, coming from wilderness (Joel 1 & 2).
 - These same locusts show up in Revelation to torment men for 5 months (Rev. 9:3-5).
 - Ephraim suffers when God stirs up the east wind against them (Hos. 13:15).
21. Because it comes from Arabia, east wind hints at radical Islam.
- a. Alludes to its influence upon the world and its leaders, including the US.
 - b. קַדִּימָה *kadimah* – related to קָדִים *kadim* - is Hebrew for “forward.”
22. V 16-17: Pharaoh hastily called for Moses and Aaron saying, “Please forgive me this once.”
- a. “I have sinned against the LORD and against you.”
 - b. He indicated that he didn’t intend to sin in this way again.
 - c. “Please ask the LORD to take away this death from me.”
23. V 18-19: Moses prays and the LORD caused a west wind to remove the locusts from Egypt.
- a. It “drove them into the Red Sea (alt. Sea of Reeds) [Heb. יַמַּה סוּף *yamah suf*].
 - b. סוּף *suf* translated “reeds” but is related to something “reaching its limit, or end.”
 - c. This is where the locusts met their end – not one was left (v. 19).
 - d. Reminds of the swine being drowned in the waters of the lake.

“So the devils besought him, saying, ‘If you cast us out, allow us to go away into the herd of swine.’ And he said unto them, ‘Go.’ And when they were come out, they went into the

herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.” – Matthew 8:31-32

24. Which brings us to this: Pharaoh hardened heart yet again after confessing his sin.
 - a. He only wanted to get rid of the plague – he wasn’t sincere.
 - b. Soon he was to reach his limits and come to his end at *Yam Suf*

“And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.” – Exodus 14:27-28

CHAPTER 10: DARKNESS

“And the LORD said unto Moses, ‘Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness [Heb. חֹשֶׁךְ-אֶפֶלָה *choshekh-afelah*] in all the land of Egypt three days: They saw not one another, neither rose any from his place for three days: but all the children of Israel had light [Heb. אֹר *ohr*] in their dwellings.” – Exodus 10:21-23

1. Like the third and sixth plague, this plague was not preceded with a warning.
 - a. This especially troubling for the Egyptians because they worshiped Ra, the sun god.
 - b. Understood to be darker than a normal night.
2. One commentator suggests it may have been related to the *khamsin* – “desert wind.”
 - a. Is not uncommon and sometimes accompanied by strange darkness, beyond fog.
3. The root word אֶפֶלָה *afal* – “thick” – means “to prevent light from penetrating.”
 - a. Translated as “dusky, gloomy.”
 - b. Footnote: Related phonetically to עָפַל *ophel* – “restrain movement” – the city of David.
 - c. חֹשֶׁךְ *choshekh* is more than the absence of light.
4. Nachmanides wrote that it was more than absence of light – it was a fog-like condition that extinguished all flames.
 - a. Ibn Ezra said it was fog-like was so dense no light could penetrate it.
 - b. The Egyptians couldn’t keep track of day or night.
 - c. The Wisdom of Solomon records:

“No force of fire prevailed to give them light, neither were the bright flames of the stars strong enough to illumine that gloomy night.”

5. Consequently, no one went anywhere during that time: lit. “man did not see his brother.”
6. In determining just what darkness was, interesting to note God often concealed in darkness.

“He bowed the heavens also, and came down; and thick darkness was under his feet. And he rode upon a cherub, and did fly; He soared upon the wings of the wind. He made

darkness [Heb. חֹשֶׁךְ *choshekh*] his hiding-place, his pavilion round about him, darkness of waters, thick clouds of the skies.” – Psalm 18:9-11

7. As Israel prepared to cross the Sea, the pillar of fire stood between them and the Egyptians.

“And it was a cloud and darkness [Heb. חֹשֶׁךְ *choshekh*] to them (Egyptians), but it gave light [Heb. אֹרֶךְ *ohr*] by night to these (Israel): so that the one came not near the other all the night.” – Exodus 14:20

8. This is the word chosen to interpret “darkness” in Hebrew translation of Matthew 27:45.

**“Now from the sixth hour there was darkness over all the land until the ninth hour.”
– Matthew 27:45**

9. In the end, the Beast’s kingdom will be thrown into darkness – Revelation 16:10.

10. Like the plague, God’s Presence had ability to be darkness to one and light to the other.

a. In Goshen there was light, even in the midst of darkness.

11. V 24: Pharaoh consents to let Israel go into the wilderness with the children but the flocks and herds must stay.

a. He is bending but not breaking.

b. The flocks and herds are security that Israel would return.

c. Interesting that, even though slaves, they had flocks and herds, i.e. wealth.

d. This didn’t prevent the persecution of the oppressor.

12. V 26: Moses replies, “There shall not be a hoof left behind ... we must serve the LORD.”

a. They didn’t know which animals or how many they would need.

“Then Pharaoh said to him, ‘Get away from me; take care never to see my face again, for on the day you see my face you shall die.’ Moses said, ‘As you say! I will not see your face again.’” – Exodus 10:28-29

13. Pharaoh ejects Moses from his court, promising to kill him if he returned.

a. It seems that, before leaving, Moses pronounced the last plague in next chapter.

b. This is where he fulfills God’s instruction:

“Then you shall say to Pharaoh, ‘Thus says the LORD, Israel is my firstborn son, and I say to you, Let my son go that he may serve me. If you refuse to let him go, behold, I will kill your firstborn son.’ ” – Exodus 4:22-23

14. Apparently, after delivering this message, Moses leaves for last time.

a. Pharaoh would be broken by the end of the next plague; from pride to humiliation.

b. At this point his evil nature was evident for all to see.

c. When he can no longer restrain, his wickedness is revealed (anti-Messiah).

15. Moses retained his dignity throughout the process; knew there was no need to go back.

a. Even as Pharaoh stood at the precipice of death, he was still unrepentant.

16. It would seem that they might have seen one another again.

a. Exodus 12:31 – Pharaoh summoned Moses and Aaron; he may have sent word.

CHAPTER 11: WARNING OF THE LAST PLAGUE

“The LORD (had) said to Moses, ‘Yet one plague more I will bring upon Pharaoh and upon Egypt. Afterward he will let you go from here. When he lets you go, he will drive you away completely. Speak now in the hearing of the people that they ask, every man of his neighbor and every woman of her neighbor, for silver and gold jewelry. And the LORD gave the people favor in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people.’” – Exodus 11:1-3

1. V 1: God had already spoken to Moses about the last plague before going to Egypt.
 - a. Thus, “the LORD had said...”
2. Alternate rendering: “When he lets you go, it shall be complete.”
 - a. He would eject Israel from Egypt just as he ejected Moses and Aaron from his court.
 - b. Because he refused to obey God otherwise, he will do so in a less pleasant way.
 - c. Reminding us that:

“It is written, ‘As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God.’” – Romans 14:11

3. Also interesting that, at Israel’s release from bondage, “it shall be complete.”
 - a. Reminds us of Y’shua’s statement: “it is finished (complete).”
4. By receiving gold and silver from Egyptians, they were compensated with wealth.
 - a. They removed any bitter feelings for the Egyptian people at large.
 - b. In turn, the Egyptians showed Israel favor, showering them with wealth.
5. Moses became great in that his reputation grew but with which people? Egyptians or Hebrews.
 - a. It would seem that this is refers to the Egyptian people.
 - b. Hebrews had been and would continue to be angry with Moses over things.
6. Some of Hebrews were ready to discard their trust in Moses and God at slightest provocation.
 - a. Anything that would justify their pre-conclusions were magnified.
 - b. Today, people are much the same: “Why would God allow suffering?” to justify.
 - c. As if they would change their position if there weren’t suffering.
7. V 4: “Thus says the LORD: About midnight I will go through the land of Egypt and...”
 - The firstborn of Egypt, from the most powerful to the poorest will die.
 - It will apply to man and beast (Egyptians venerated many of these animals).
 - A unprecedented cry shall go up from Egypt.
8. The final act in the Redemption will begin at about midnight; this is true in other examples.
 - Boaz discovered Ruth at his feet at midnight (Ruth 3:8).
 - Paul and Silas released from their prison bonds at about midnight (Acts 16:25).
 - The cry of the Bridegroom’s approach is made at midnight (Matthew 25:6).
9. Noteworthy that Redemption comes as result of death.
 - Physical death of firstborn brought about Israel’s redemption.
 - Dying to ourselves brings about spiritual redemption.
 - Ultimately, Messiah’s death accomplished our redemption.
10. God said, “I will out” meaning He would go out Himself, i.e. not send a representative.
 - a. Onkelos rendered, “I will reveal Myself.”

“But against any of the children of Israel shall not a dog move his tongue, against man or beast: that you may know how that the LORD does put a difference between the Egyptians and Israel.” – Exodus 11:7

11. Again, God notes that a distinction will be made between Israel and Egypt.
 - a. This is so the Egyptians and Israel would see and know that He is the LORD.
 - b. This is important to the future generation of the Redemption.
 - c. He did this while they were in the land of affliction; not in a remote area.
12. V 8: “And all your servants shall come to me and bow down and say, ‘Get out.’ ”
 - a. This verifies that Moses was speaking this to Pharaoh before leaving in Ex. 10:28-29.
 - b. God causes the wicked to come and bow before his servants, the righteous.

“Behold, I will make those of the synagogue of Satan who say that they are Jews and are not, but lie - behold, I will make them come and bow down before your feet and they will learn that I have loved you.” – Revelation 3:9

13. V 8: “‘And after that I will go out.’ And he went out from Pharaoh very angry.”
 - a. After the servants of Pharaoh ask him to leave, then he will go out.
 - b. However, they did not leave at that instant, they left in the morning.
 - c. What incites Moses’ anger? Being thrown out or that it has come to this?
14. V 9: God tells Moses that Pharaoh will not relent “that My wonders may be multiplied.”
 - a. The wonders are: death of firstborn, splitting the Sea and drowning Pharaoh’s chariots.

CHAPTER 12: INSTITUTION OF THE PASSOVER

1. There is an interruption of sorts in the story-line to give us specifics concerning Passover.
 - a. Beginning with the timing of when it is kept.

“The LORD said to Moses and Aaron in the land of Egypt, ‘This month [Heb. חֹדֶשׁ *chodesh*] shall be for you the beginning [Heb. רֹאשׁ *rosh* – “head”] of months. It shall be the first month of the year for you.’” – Exodus 12:1-2

2. Hebrew calendar is based largely on the cycle of the moon, yet regulated by the sun.
 - a. In temple days, new month was determined according to testimony of two witnesses.
 - b. The sighting of the new moon had to be verified and ordained by the court.
 - c. In the 4th century, the Hillel calendar was established for succeeding generations.
 - d. Based on calculations that had been used to substantiate testimony of two witnesses.
3. The feasts had to be celebrated in their seasons, e.g. Passover in Spring, Sukkot in autumn.
 - a. Consequently became necessary to harmonize the lunar and solar years.
 - b. This led to introduction of extra month of Adar, making leap years.
 - c. There are seven such years in a nineteen year cycle.
4. The word חֹדֶשׁ *chadash* signifies “renewal” thus Rosh Chodesh speaks of spiritual renewal.
 - a. The “new covenant” (e.g. Jer. 31, Luke 22:20) is ברית חדשה *brit chadashah*.
5. The month referred to is אָבִיב *Aviv* (alt. Nisan) comes from root meaning “to ripen.”
 - a. Is the word for “spring.”

6. For Israel, time was to be reckoned according to their first month of freedom from bondage.
 - a. The calendar was reconciled with redemption.
 - b. This makes the break from Egypt complete in every way.
7. Footnote: “Shot heard ‘round the world” was fired Apr. 19, 1775 (19 Aviv 5535).
 - a. During Passover season, specifically Feast of Unleavened Bread.

“Tell all the congregation [Heb. עדת *adat*] of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats.” – Exodus 12:3-5

8. עדת *adat* is the term for “congregation” – first time used in Scripture.
 - a. Signifying a nation is being born in conjunction with Passover
 - b. From the term יעד *ya'ad* “to fix, to appoint.” Also related to עד *ad*, - “witness.”
9. As a result of the Passover when Y’shua was crucified, his “congregation/witnesses” sent out.
 - a. His execution and events leading up to it matched point for point with this Passover.
 - b. Some particulars given here were only for Passover in Egypt; e.g. blood on the door.
 - c. Yet, we find these particulars in lives of those who follow Messiah.
10. On 10 Aviv, a lamb would be chosen for the family [Heb. משפחה *mishpachah*].
 - a. Pesach is a family affair – why strangers were not to join unless circumcised.
11. Concerning the Pesach sacrifice:
 - Must be without blemish – like all animals used for sacrifices (Lev. 22:21).
 - Must be a young male – lit. “son of a year” – as was the burnt offering. (Lev. 9:3).
 - Was segregated on 10 Aviv and inspected for flaws for four days.
12. This would have been reprehensible to the Egyptians – these animals were venerated.
 - a. Saw their “gods” being prepared for slaughter.
 - b. Egyptians thought nothing of throwing innocent children into the Nile, another god.
 - c. Eerily similar to those who protest for animal rights but are pro-abortion.
13. Footnote: tradition has it that 10 Aviv in Egypt was a Shabbat, thus Shabbat before Pesach is called *Shabbat haGadol* (Great Shabbat).
 - a. This would mean that the preparation day would have been a Wednesday.
 - b. Their departure would have been on a Thursday (a Sabbath, yet they journeyed).

“And you shall keep it [Heb. root שמר *shamar* “guard”] until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight [Heb. בין הערבים *bayn ha'arbayim*]. Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. And you shall let none of it remain until the morning; anything that remains until the morning you shall burn.” – Exodus 12:6-10

14. It was kept segregated for four days to make sure there were no blemishes.
 - a. Messiah entered Jerusalem on 10 Aviv and was in the Temple teaching until arrest.

b. After being quizzed again and again, finally:

“Now while the Pharisees were gathered together, Y’shua asked them a question, saying, ‘What do you think about the Messiah? Whose son is he?’ They said to him, ‘The son of David.’ He said to them, ‘How is it then that David, in the Spirit, calls him Lord, saying, *The Lord said to my Lord, Sit at my right hand, until I put your enemies under your feet?* If then David calls him Lord, how is he his son?’ And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions.” – Matthew 22:41-46

15. Meaning they could find no flaw in Him.

a. Pilate declared, “I find no fault in Him” (Jn. 18:38).

16. They were to slaughter the animal on 14 Aviv “at twilight” or “at evening.”

a. Literally “between the evenings” – which is source of much debate.

b. Judaism offers different possibilities as to what this means:

17. One is, the time between when sun is at its peak in sky (noon) and when it dips below the horizon (dusk).

a. The time would be midpoint between noon and dusk (6 o’clock) – which is 3 PM.

b. Interestingly, Y’shua died at about this time.

“And it was about the sixth hour (noon), and there was darkness over all the earth until the ninth hour (3 PM). And the sun was darkened, and the veil of the temple was rent in the midst. And when Y’shua had cried with a loud voice, he said, ‘Father, into your hands I commend my spirit’: and having said this, he gave up the ghost.” – Luke 23:44-46

18. If 3 PM is time of slaughter of Pesach, it was offered at precise moment Y’shua died.

19. Another opinion is the time between the two evening sacrifices.

a. According to Talmud, first “evening” is when heat of sun diminishes i.e. 3 PM.

b. The second “evening” is at dusk i.e. 6 PM.

c. Thus Pesach offered between 3 and 6 PM.

d. Josephus wrote the Pesach was offered between “the ninth (3) and eleventh hour (5).”

20. Either way, it seems possible if not likely Y’shua expired as Pesach was offered.

21. The blood was applied to the beam across the top (head) of door and the two side posts.

a. Tradition suggests the blood applied in form of *tav* – which resembled an X or cross.

b. The blood was the sign or token – in Hebrew אֶת (v. 13).

c. Usually spelled אֶת and pronounced *ote*.

22. The animal had to be roasted over fire without being divided into pieces – it was whole.

a. Even the entrails had to be roasted with the carcass; wrapped around the head.

b. Rabbis say hinting at the unity of Israel; I say hinting at Messiah.

c. He sustained no broken bones.

d. The blood was used as a sign but the flesh had to be eaten in home or burned – holy.

23. Was to be eaten with *matzah* and *maror* (bitter herbs) – emblematic of haste and affliction.

a. There would be no time for their dough to rise, thus would be eaten in haste.

b. Matzah is also called “the bread of affliction” because Egypt is “land of my affliction.”

c. Bitterness of the herb was to remind of the bitterness of bondage, physical or spiritual.

“In this manner you shall eat it: with your **belt fastened, your **sandals on your feet**, and your **staff in your hand**. And you shall eat it in haste. **It is the LORD's Passover**. For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, **both man and beast**; and on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign [Heb. אַתְּ *ote*] for you, on the houses where you are. And when I see the blood, I will pass over you [Heb. וּפְסַחְתִּי *ufasachti*], and no plague will befall you to destroy you, when I strike the land of Egypt.” - Exodus 12:11-13**

24. The particular instructions – staff in hand, etc. – seem to apply only to this Passover.
 - a. However, same stipulation may apply to the future Passover and Exodus.
 - b. Must be ready at a moment's notice.
 - c. Notice there was no ambiguity about the departure.
 - d. Even though eating it in haste, did not leave until morning.
 - e. The call came at midnight, the departure came at daybreak.
25. “It is the LORD's Passover” – alt. “Passover unto the LORD.”
 - a. In Hebrew פֶּסַח הוּא לַיהוָה - He (is) the LORD's Pesach.
 - b. Again, protection of His people, not passing by His people is meant.
 - c. The Destroyer passed by His people because He passed over His people.
 - d. He extended His wings as a hen extends her wings to protect her chicks.

“He that dwells in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the LORD, ‘He is my refuge and my fortress: my God; in him will I trust.’ Surely he shall deliver you from the snare of the fowler, and from the noisome pestilence. He shall **cover you with his feathers, and under his wings shall you trust: his truth shall be your shield and buckler. You shall not be afraid for the terror by night; nor for the arrow that flies by day; nor for the pestilence that walks in darkness; nor for the destruction that wastes at noonday. A thousand shall fall at your side, and ten thousand at your right hand; but it shall not come near you. Only with your eyes shall you behold and see the reward of the wicked. Because you have made the LORD, which is my refuge, even the most High, your habitation; there shall no evil befall you, neither shall any plague come near your dwelling.” – Psalm 91:1-10**

26. Makes it clear that He, not an angel, is the One executing judgment upon the gods of Egypt.
 - a. There was not a single deity of Egypt that was not represented by some kind of beast.
 - b. “I am YHVH” is asserting His authority to carry this out – the Eternal One.
 - c. Would prove to Egypt their gods were only created beings, just as they were.
27. “When I see the blood” – what would've happened if they had not carried out the command?
 - a. It would have meant the death of their firstborn, indicating obedience is crucial.
 - b. Before sparing, He first looked to see who was obedient.
28. Some rabbinical sources say that the blood was applied to inside of doorway.
 - a. Would have been hidden to all but God – blood must be upon our heart.
 - b. Rashi wrote an Egyptian firstborn wishing to hide in Hebrew home, still died.
 - c. Meaning it was not the blood per se that spared them, but their trust in the blood.
 - d. Trusting that God would keep His promise to spare them during the plague.
 - e. It was not about what the house looked like on outside, but condition of inside.

“Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence. You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean. Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people's bones and all uncleanness.”

– Matthew 23:25-27

29. To those truly obedient, He said, “I will pass over you and no plague shall destroy you.”

30. Targum renders: “I will spare you”: LXX renders, “I will protect you.”

- a. The destroying angel would not be permitted to enter their homes.
- b. Because the inside of the house was pure and by default **occupied** by His presence.
- c. Our “house” – hearts – must be pure and filled with His presence or:

“When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, but finds none. Then it says, ‘I will return to my house from which I came.’ And when it comes, it finds the house empty, swept, and put in order. Then it goes and brings with it seven other spirits more evil than itself, and they enter and dwell there, and the last state of that person is worse than the first. So also will it be with this evil generation.” – Matthew 12:43-45

CHAPTER 12: REGULATIONS OF THE PASSOVER

“This day shall be for you a memorial day and you shall keep it as a feast to the LORD; throughout your generations, **as a statute forever, you shall keep it as a feast. Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel.”** – Exodus 12:14-15

1. The particulars given up to this point pertain to the Passover in Egypt.
 - a. These following will pertain to future celebrations of Passover and Unleavened Bread.
2. The first day of Unleavened Bread (חג המצות *Chag HaMatzot*) is a memorial of the Exodus.
 - a. It occurred on 15 Aviv – Pesach slaughtered on 14 Aviv.
3. Leaven [Heb. חמץ *chametz*] had to be removed the day before and destroyed by fire.
 - a. Later on rabbis instituted a search for leaven called בדיקת חמץ *bedikat chametz*.
 - b. For 7 days, beginning with Pesach, any grain product eaten had to be unleavened.
 - c. Leaven is the symbol of corruption, evil inclination and sin.

“Do you not know that a little leaven leavens the whole lump? Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Messiah, our Passover lamb, has been sacrificed. Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.”

– 1 Corinthians 5:6-8

4. Abstaining from leaven was to teach one to abstain from other passions more deadly.
 - a. Those who did not abide by this command were “cut off” – cast out of congregation.
 - b. Considered to be as the heathens.

5. V 16: “The first day ...and seventh day shall be a holy convocation to you.” – a Sabbath day.
 - a. Only work permitted is that which is necessary to prepare a meal.
6. V 17: “You shall observe this day throughout your generations for an ordinance forever.”
7. V 19: This ordinance pertained to the congregation of Israel “whether he is a sojourner [Heb. גֵר *ger*] or one that is born in the land.”
 - a. This *ger* was considered to be a resident alien; one that had joined themselves to Israel.
8. Judaism considered aliens to be a גֵר צַדִּיק *ger tzadek* “righteous alien” – one who has been received into the covenant of Abraham, enjoying privileges and responsibilities of home born.
 - a. Or they were considered גֵר תּוֹשָׁב *ger toshav* – tolerated half-citizen.
 - b. Remained outside the religious life of Israel but had embraced certain laws (Noahide).

“Then Moses called all the elders of Israel and said to them, ‘Go and select lambs for yourselves according to your clans, and kill the Passover lamb. Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. For 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 will not allow the destroyer to enter your houses to strike you.” – Exodus 12:21-23

9. Moses instructs the people to keep the Passover and directs them to use hyssop to apply blood.
 - a. Hyssop used in the purification of a *metzarah* (Lev. 14:4).
 - b. Hebrew word is אֶזֶב *ezov*; a symbol of spiritual purification.
 - c. Tied to the concept of God doing what seems impossible.

**“Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.”
– Psalm 51:7**

10. It was present at Y’shua’s crucifixion.

“After this, Y’shua, knowing that all was now finished, said (to fulfill the Scripture), ‘I thirst.’ A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Y’shua had received the sour wine, he said, ‘It is finished,’ and he bowed his head and gave up his spirit.” – John 19:28-30

11. They were to dip the hyssop branch in the basin – at the foot of the door – where the blood of the Pesach had been drained.
 - a. Meaning the blood was at the foot, head and two sides of their house.
 - b. Emblematic of the blood shed by the Messiah – head, foot and hands.
12. V 22: “None shall go out of his house until the morning” – remained inside while death moved throughout the land.
 - a. Presumably they would have heard screams during the night.
 - b. Psalm 91 is relevant to what they would have experienced.
13. V 23: “The LORD will pass over the door and not allow the destroyer to enter in.”
 - a. It would come down to trust – did they trust Him to deliver them from death?
 - b. But to go outside and willingly expose themselves to death would be foolhardy.
 - c. Destroyer would not differentiate between the righteous and wicked.

d. It rains on the just and unjust (Mark 5:45).

“You shall not tempt the LORD your God.” – Deuteronomy 6:16

14. V 24: “You shall observe [Heb. שמר *shamar*] this [Heb. דבר *davar*] as an ordinance forever.”

“And when you come to the land that the LORD will give you, as he has promised, you shall keep this service. And when your children say to you, ‘What do you mean by this service?’ you shall say, ‘It is the sacrifice of the LORD's Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.’ And the people bowed their heads and worshiped. Then the people of Israel went and did so; as the LORD had commanded Moses and Aaron, so they did.”

– Exodus 12:25-28

15. Again, there is no ambiguity or vagueness about when they were to do this and leave.

- a. It was made very clear to them.
- b. There exists a legend of 30,000 plus Ephraimites who left Egypt a generation before.
- c. According to the legend, they all died in the wilderness.
- d. Point: They knew they were to leave but left according to their timing.

16. Also hinted at here is the likelihood they would not observe this until they came into the land.

- a. Meaning for forty years, this went unobserved.
- b. The generation born in wilderness had not been circumcised.
- c. Thus they were circumcised when they entered the land prior to keeping Passover.

“While the people of Israel were encamped at Gilgal, they kept the Passover on the fourteenth day of the month in the evening on the plains of Jericho.” – Joshua 5:10

17. Which brings up question of whether men of Israel were circumcised in Egypt.

- a. “All the people who came out had been circumcised” – Joshua 5:5.
- b. Implying they had been circumcised prior to keeping the Passover in Egypt.

18. “And when your children shall say...” – has been preserved in the Pesach seder.

- a. *Mah nishtana ha'lailah hazeh* – “Why is this night different?”
- b. Future generations were to consider that their freedom associated with events in Egypt.
- c. Writing to Corinthians, Paul said, “OUR fathers ... passed through the sea.” (1 Co. 1:1)

19. After worship, they all did exactly as Moses commanded them to do.

CHAPTER 12: DEATH OF FIRSTBORN AND THE EXODUS

“At midnight the LORD struck down 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 the livestock. 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 someone was not dead.” - Exodus 12:29-30

1. The Egyptian firstborn died because Pharaoh refused to surrender God's firstborn, Israel.

- a. Not to mention the persecution of God's people under the hand of Pharaoh.

2. Death was everywhere, in every household, thus the great wailing through the night.
3. V 31: “And he called for Moses and Aaron by night saying, ‘Go forth as you have said.’ ”
 - a. V 32: “Take your flocks and be gone and bless me also.”
 - b. Pharaoh capitulates yet with statement “serve the LORD as you have said.”
 - c. According to request of “three days journey to keep a feast to the LORD.”
 - d. While you’re out there, “Pray for me also.”
4. Would seem Moses and Aaron had remained in Pharaoh’s capital waiting to be summoned.
 - a. Pharaoh’s servants came and bowed as Moses predicted they would.
5. V 33: “The Egyptians were urgent upon the people to send them away in haste.”
 - a. They were afraid if Israel stayed longer, they all would be dead from other plagues.
 - b. By this time the nation was devastated and thousands of people dead.
6. V 34-36: The Israelites took their unleavened dough because their utensils were packed up.
 - a. They asked of the Egyptians jewels of gold and silver and clothing.
 - b. They Egyptians gave them whatever they asked for because God gave them favor.
 - c. Rabbis say these were gifts, not loans implying not to expect them back in Egypt.
 - d. Thus they “spoiled/saved” [נצל *natzal*] the Egyptians (v. 36).

“And the people of Israel journeyed from Rameses to Succoth [lit. סכתה *sukkotah*], about six hundred thousand men on foot, besides women and children. A mixed multitude [Heb. ערב רב *erev rav*] also went up with them, and very much livestock, both flocks and herds. And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves.” – Exodus 12:37-39

7. With 600,000 men, estimates are those who left Egypt numbered between 2 – 3 million.
 - a. Probably rounded off representing the 603,550 of Numbers 1:46.
 - b. They journeyed to Sukkot, apparently to fetch the remains of Joseph.
 - b. Sukkot is identified with Thuku, either another name for Pithom or in its environs.
8. Sukkot is also name of the place in Canaan that Jacob established when he entered the land.
 - a. This was just after he had parted company with Esau.
 - b. It was where he housed his flocks and herds.
 - c. Egypt was the temporary abode that his sheep had been kept until now.
9. Joining them was the “mixed multitude” – or great mixture of slaves, prisoners of war, etc.
 - a. Taking advantage of the confusion in Egypt and the rush to leave.
 - b. Perhaps some has trusted in the God of Israel – some Egyptians believed Moses.
 - c. Traditionally this group perceived to be trouble makers especially in wilderness.
 - d. See Numbers 11:4-5: those who lusted for Egypt’s food.
10. Notice they left with “much livestock” – important considering they will later lust for meat.
 - a. Exodus 16:3 and Numbers 11.

“Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. 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. 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.” – Exodus 12:40-42**

11. The sojourning of Israel, who were then in Egypt was 430 years; not in Egypt 430 years.
 - a. Gen. 15:13 – Abraham told it would be 400 years from birth of his seed, Isaac.
 - b. Other thirty years is the time from the vision given to Abraham until Isaac’s birth.
 - c. The genealogies recorded seem to indicate Israel was in Egypt 210 years.
 - d. According to tradition, Isaac was born on 15 Aviv – 400 years to the day, they left.
12. Rabbinical interpret this to mean that certain prophecies can’t be understood completely until they come to pass.
 - a. They knew to calculate 400 years but from what starting point?
 - b. From the prophecy to Abraham? Isaac’s birth? Jacob’s descent into Egypt?
 - c. This is what led to the Ephraimites leaving 30 years earlier and being killed.
 - d. They started counting with the giving of the covenant to Abraham.
13. They had noble intentions – were believing in God’s Promise.
 - a. Yet, they perished because they did it in their own strength.
14. This reminds us of the words of Y’shua:

**“Truly I say unto you, this generation shall not pass, till all these things be fulfilled.”
– Matthew 24:34**

15. Which prompts the discussion of how long is a generation? – when do we start counting?
 - a. From establishment of state of Israel?
 - b. From reunification of Jerusalem?
 - c. We may not know fully until “all these things are fulfilled.”
 - d. We can only be certain that the promise of Redemption will come true.
16. This night to be much observed – “night of watching unto the LORD” or “keeping in mind.”
 - a. Literally, ליהוה שמרים *ha' lailah hazeh l'YHVH shimurim* (guarding).
 - b. Because of what happened, the night was to be a memorial – a night of watching.
 - c. Some translations say, “night of anticipation...a protection for Israel.”
 - d. Notice what Y’shua told His disciples:

“Then he said to them, ‘My soul is very sorrowful, even to death; remain here, and watch with me.’ And going a little farther he fell on his face and prayed, saying, ‘My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.’ And he came to the disciples and found them sleeping. And he said to Peter, ‘So, could you not watch with me one hour? Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.’” – Matthew 26:38-41

17. It was to be a night when God protects and defends His people Israel.
 - a. Yet, they have a responsibility to be diligent to keep His feast and watch...and pray?
 - b. Must be alert because redemption comes quickly when it is time.
18. We are in Egypt awaiting redemption it seems it carries.
 - a. Egypt is a metaphor for the world and our sojourning in it.
 - b. Now, even Jerusalem is considered “Sodom and Egypt” (Rev. 11:8).
19. At this point, we are given other regulations concerning the keeping of the Passover.
20. V 43. “No foreigner [Heb. בן נכר *ben nekhar*] shall eat of it.”
 - a. Not typical word for “stranger, foreigner.”
 - b. It is someone who has been alienated from Israel – i.e. a pagan or an apostate.

- c. They are foreign to concept of keeping God's instructions, e.g. an Egyptian.
- 21. Rashi says, "The non-Israelite who has chosen not to enter the covenant of Abraham."
 - a. Or his deeds have alienated him from his Father in Heaven.
 - b. Perhaps this is to address fact there are *erev rav* among them, the "rabble."
 - c. Might this be the basis for Paul's statement:

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily [alt. "irreverently"], shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged." – 1 Corinthians 11:27-31

- 22. In a sense, this would be casting pearls before swine – they trample it under foot.
 - a. They have no regard for its sanctity.
- 23. We should acknowledge that, in Messiah, we are no longer "foreigners or strangers."
 - a. Fellow citizens with the saints and of the household of God (Eph. 2:19).
- 24. V 45: The prohibition against eating extends to the "sojourner and hired servant."
 - a. Heb. for sojourner is *תושב toshav*; those considered to be gentile living among Israel.
 - b. Has not embraced the covenant; doesn't consider himself to be of Israel.
 - c. "Hired servant" is not an *עבד eved*; it is a hired laborer who is non-Israelite.
- 25. V 44: The "servant" [Heb. *עבד eved*] who is bought (with a great price) becomes as one of the family.
 - a. Being circumcised of his own volition, he can partake of the Passover.
- 26. V 46-47: The Passover is to be eaten in the home and not carried outside of the house.
 - a. No bones of the animal are to be broken.
 - b. The entire nation of Israel is to observe.

"And when a stranger [Heb. *גר ger*] shall sojourn with you, 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. One law shall be to him that is home born, and unto the stranger that sojourns among you."
 – Exodus 12:48-49

- 27. First we acknowledge that the "stranger" is to be accounted as one of the family.
 - a. According to Ibn Ezra, this is the *גר צדק ger tzedek* – righteous stranger.
 - b. There is no distinction between him and the native born Israeli.
 - c. There are not two sets of laws – one for the native and one for the stranger.
 - d. There is one people and one law for His people.

"There is one body, and one Spirit, even as you are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." – Ephesians 4:4-6

- 28. There are not 2 families – one Israel and one the Church; Messiah died to make the two one.
 - a. "To reconcile both unto God in one body by the cross..." (Eph. 2:16).

29. Prompts questions concerning circumcision and Passover because the two go together.
- Circumcision is sign of one who has come into the covenant; acknowledges his part.
 - Passover is the sign to us that God has done His part pertaining to the covenant.
30. The questions:
- Is physical circumcision really necessary to be in the covenant?
 - Is circumcision something beyond the physical?
 - Is it necessary to be circumcised physically to keep the Passover?
31. The first question is what led to the letter written in Acts 15.
- Some said had to be circumcised after manner of Moses to be saved (Acts 15:1).
 - That is not something the council seemed to agree with.
 - Not that someone should not be circumcised, but not necessary to be saved.
32. Paul, who was at that meeting, had much to say on the subject:

“For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law. For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.” – Romans 2:25

“Was anyone at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was anyone at the time of his call uncircumcised? Let him not seek circumcision. For neither circumcision counts for anything nor uncircumcision, but keeping the commandments of God. Each one should remain in the same calling in which he was called.” – 1 Corinthians 7:18-20

33. The emphasis seems to be placed on condition of the heart which is established in Tanakh.

“Behold, the days come, says the LORD, that I will punish all them which are circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.”

– Jeremiah 9:25-26

34. There are many Scriptures to go to but the point, line upon line, precept upon precept seems to be, those who consider themselves Israel and part of covenant are to act and live in a certain way – it is a heart issue more than an outward physical appearance issue.
- Clean the inside of the cup that the outside might be clean.
 - What is on the outside should be true reflection of what is on the inside.
 - Those whose hearts are not inclined to God should not partake.
 - Those unwilling to be part of the family shouldn't partake in a family festival.
35. Should one be circumcised? Work out your own salvation with fear and trembling.
36. V 51: “It came to pass that day that the LORD brought them out of Egypt by their hosts.”

CHAPTER 13: CONSECRATION OF THE FIRST BORN

“And the LORD spoke unto Moses, saying, ‘Sanctify [Heb. root שָׁדַשׁ *kadash*] unto me all the firstborn, whatsoever opens the womb among the children of Israel, both of man and of beast: it is mine.” – Exodus 13:1-2

1. Every Passover, Israel was to commemorate being liberated from Egypt by the death of the firstborn.
 - a. In thanksgiving for Israel’s firstborn being spared, they were set apart to God.
 - b. Still celebrated in the ceremony of *pidyon haben* – “redemption of the (firstborn) son.”
 - c. Also, firstborn sons will fast on 14 Aviv.
2. The first born of Israel had been redeemed by the blood of a lamb.
 - a. Consequently, they were placed in the service of the Creator, initially, as His priests.
 - b. Firstborn alludes to spiritual standing – those redeemed.
 - c. We were redeemed by the blood of the Lamb.
 - d. Consequently, we have been set apart unto God to function as His priests.

“But you are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who has called you out of darkness into his marvelous light.” – 1 Peter 2:9

3. V 3: This sanctification of the firstborn is linked, again, to the keeping of Passover.
 - a. Moses tells Israel to “remember” – infinitive form of word indicates remember always.
 - b. It is something that we are to remember still.
 - c. Y’shua, on the eve of His crucifixion said, “As often as you do this, remember me.”
4. Like Israel’s deliverance from Egypt, He brought us out of the house of bondage (sin).
 - a. God will make this the first of ten commands.
 - b. “I am the LORD your God who brought you out of the house of bondage.”
5. In remembrance of this day, Israel was to eat no חָמֵץ *chametz* – meaning “sour, ferment.”
 - a. Redemption requires abstaining from things that sour or cause spoiling.
 - b. Speaking in spiritual terms, redemption calls for a pure heart.
6. V 5: “When you come into the land of Canaan, you shall keep this service in this month.”
 - a. The month meaning Aviv (v. 4), when life is being renewed.
 - b. Again, hinting they didn’t keep it in the wilderness; only when they arrived in land.
7. V 6-7: Beginning on 14 Aviv and for seven days, only permissible bread is unleavened.
 - a. Some take this to mean, one may abstain from bread altogether.
 - b. To abstain from leavened bread reveals our carnal lusts.
8. V 7: Mentions “leavened bread” - חָמֵץ *chametz* and “leaven” – שָׂאֵר *s’or*.
 - a. Root שָׂאֵר *sa’ar* means “to ferment, to cause agitation.”
 - b. It is a cognate word with שָׂעַר *sa’ar* – “storm, strong movement from within.”
 - c. This is logical because a little leaven leavens the whole lump (from within).
 - d. Interesting because שָׂעַר *sa’ar* is word used to describe Esau (Gen. 25:25).

“And it shall be to you as a sign [Heb. אֹת *ote*] on your hand and as a memorial [Heb. זִכָּרוֹן *zikaron*] between your eyes that the law of the LORD may be in your mouth. For with a

strong hand the LORD has brought you out of Egypt. You shall therefore keep this statute at its appointed time from year to year.” – Exodus 13:9-10

9. The “it” is the keeping of the Passover – that is what the *tefillin* is to be.
 - a. A sign upon the hand; a memorial/memento of the Exodus between your eyes.
 - b. What you do and what you think should always go back to Redemption from Egypt.
 - c. Upon our hand to remember His outstretched arm; to deny our hand its way.
 - d. Upon our mind, the seat of our soulish nature to always contemplate His Word.
 - e. If that is accomplished, then God’s torah **will always be in our mouth** to speak it.
10. *Tefillin* (Heb. תפלין) typically associated with prayer.
 - a. Comes from the Hebrew word for prayer – תפילה *tefillah*.
 - b. Four sections of Torah are in *tefillin*: Ex. 13:1-10; 13:11-16, Deut. 6:4-9; 11:13-21.
 - c. Yet, it is primarily to be a reminder of the Exodus, deliverance from bondage.
 - d. Thus, *tefillin* are visible signs of the Redemption that His torah would be in our mouth.
11. In Messiah it would be a reminder of our deliverance from sin.
 - a. We are to think and do as He would that His word may be in our mouth to proclaim.
 - b. Thus Paul says:

“For Messiah is the goal of the law for righteousness to everyone who believes. For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. But the righteousness based on faith says, ‘Do not say in your heart, Who will ascend into heaven?’ (that is, to bring Messiah down) or ‘Who will descend into the abyss?’ (that is, to bring Messiah up from the dead). But what does it say? ‘The word is near you, in your mouth and in your heart’ (that is, the word of faith that we proclaim); because, if you confess with your mouth that Y’shua is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved.” – Romans 10:4-9

12. Everything Moses instructed them here was to remind them of their deliverance.
 - a. If they continued in these things, God’s Word would be in their mouth.
 - b. Likewise, if we continue to emphasize our redemption, His Word is in our mouth.

“Every firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every firstborn of man among your sons you shall redeem.”

– Exodus 13:13

13. Even the unclean animals are set apart but because they can’t be sacrifice, must be redeemed.
 - a. Refusing to redeem it (unwilling to part with a lamb) requires the death of the donkey.
 - b. All firstborn are set apart to God for His purposes and not to be used otherwise.
 - c. All sons were to be redeemed – later with five shekels (Num. 3:45-47).
 - d. And because the Levites were set apart to serve as the LORD’s priests.
14. V 14-15: When future generations would inquire about this process, you will say:
 - Because the LORD delivered us (our firstborn) from Egypt and bondage.
 - Because the LORD slew the firstborn of Egypt, man and beast.
 - I, therefore, in gratitude, sacrifice the firstborn of the womb that are beasts.
 - My firstborn sons, I redeem, commemorating the firstborn who were redeemed.

15. V 16: Moses again says “it” – remembering the Exodus, keeping the Passover, sanctifying the firstborn of man and beast – is given as a sign upon the hand and forelets between the eyes.

a. All to remind us of the deliverance from Egypt.

16. He reminds us again and again that these and other commandments are reminders of the deliverance from Egypt.

a. Therefore redemption from bondage is a theme that runs throughout Scripture.

b. Even the Sabbaths and Festivals are memorials of going out of Egypt.

c. That this culminates in Messiah – He is the Redeemer – reminds of the Psalm:

“Then I said, ‘Behold, I have come; in the scroll of the book it is written of me.’”

– Psalm 40:7

17. All of the book is to remind us of what He did on our behalf – and what He will do.

18. If redemption required death of the firstborn, how then does this relate to the final redemption?

a. The former Exodus teaches that God is control of all things – nature, governments, etc.

b. Nothing can thwart His will

c. Is imperative that we be willing to conform to His will and to trust in His deliverance.