

## Exodus Chapter Twelve

Read **Exodus 12:1-2** – The Jewish Calendar

**v.1-2** “AND THE **LORD** SPAKE UNTO MOSES AND AARON IN THE LAND OF EGYPT SAYING, THIS MONTH *shall be* UNTO YOU THE BEGINNING OF MONTHS: IT *shall be* THE FIRST MONTH OF THE YEAR TO YOU.”

We are going to take advantage of the opportunity here to review the Jewish calendar, or more accurately the Jewish calendars because there is more than one. The month that God is giving instructions about here is the month they called Abib or Nisan. This is verified in:

**Deuteronomy 16:1** “OBSERVE THE MONTH OF ABIB, AND KEEP THE PASSOVER UNTO THE **LORD** THY GOD: FOR IN THE MONTH OF ABIB THE **LORD** THY GOD BROUGHT THEE FORTH OUT OF EGYPT BY NIGHT.”

So the Hebrews, from the time of Moses, had two calendars. The one was called or considered the sacred calendar; that is the one that God ordained here. The other was considered the civil calendar that had been followed from the time of the beginning of man's history. The first day of their civil calendar is thought to represent the day of the creation of mankind. In our study we will follow the sacred calendar, or the calendar given them by God at their deliverance from Egypt. We will compare it to the civil calendar and our calendar today.

As we noted above the first month of the sacred calendar was called Abib or Nisan (**Esther 3:7**) and was 30 days long. It was the seventh month of the civil calendar and corresponds to parts of our March and April. The Passover was celebrated on the 14<sup>th</sup> of Abib, the Feast of the Unleavened Bread from the 15<sup>th</sup> of Abib to the 21<sup>st</sup>. The first fruits of the harvest were presented on the 16<sup>th</sup>. The harvest at this time of the year would be barley from the lowlands, the wheat would be partly ripe and in the northern part of the area the figs would be ready.

The second month of the sacred year and the eighth month of the civil year was Ziv, Zif or Iyar:

**I Kings 6:1** “AND IT CAME TO PASS IN THE FOUR HUNDRED AND EIGHTIETH YEAR AFTER THE CHILDREN OF ISRAEL WERE COME OUT OF THE LAND OF EGYPT, IN THE FOURTH YEAR OF SOLOMON'S REIGN OVER ISRAEL, IN THE MONTH ZIF, WHICH *is* THE SECOND MONTH, THAT HE BEGAN TO BUILD THE HOUSE OF THE **LORD**.”

It is 29 days long and corresponds to parts of April and May. The only significant event if this month occurred if someone was ceremonially unclean and could not participate in the regular Passover Feast, they were to observe the Passover in this month.

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**Numbers 9:10-11** "SPEAK UNTO THE CHILDREN OF ISRAEL, SAYING, IF ANY MAN OF YOU OR OF YOUR POSTERITY SHALL BE UNCLEAN BY REASON OF A DEAD BODY, OR **be** IN A JOURNEY AFAR OFF, YET HE SHALL KEEP THE PASSOVER UNTO THE LORD. THE FOURTEENTH DAY OF THE SECOND MONTH AT EVEN THEY SHALL KEEP IT, **and** EAT IT WITH UNLEAVENED BREAD AND BITTER **herbs.**"

This was the month of the barley harvest in the hills and the wheat harvest in the lowlands.

The third month was the month of the sacred calendar, ninth month of the civil year, was called Sivan and lasted 30 days. We find it mentioned in:

**Esther 8:9** "THEN WERE THE KING'S SCRIBES CALLED AT THAT TIME IN THE THIRD MONTH, THAT **is**, THE MONTH SIVAN, ON THE THREE AND TWENTIETH **day** THEREOF; AND IT WAS WRITTEN ACCORDING TO ALL THAT MORDECAI COMMANDED UNTO THE JEWS..."

This month corresponds to parts of our months May and June. On the 6<sup>th</sup> of the month the Day of Pentecost and the Feast of Weeks was kept. At this time the first fruits of the wheat harvest was presented to God as a sacrifice.

The fourth month of the sacred calendar and the tenth month of the civil calendar was called of Thammuz or Tammuz and was 29 days long. It is not mentioned in the Bible at all and we know it from secular history. It corresponds to parts of our months of June and July. It was in the dry season, wheat was harvested in the mountains and rice and figs in the lowlands.

The fifth month of the sacred calendar and the eleventh month of the civil calendar was the month of Ab. It was 30 days long and corresponds to parts of our months of July and August. It was the month of intense heat, especially in the plain of Jericho. We know of its existence but not its name from:

**Ezra 7:9** "FOR UPON THE FIRST **day** OF THE FIRST MONTH BEGAN HE TO GO UP FROM BABYLON, AND ON THE FIRST **day** OF THE FIFTH MONTH CAME HE TO JERUSALEM, ACCORDING TO THE GOOD HAND OF HIS GOD UPON HIM."

The sixth month of the sacred calendar and the twelfth month of the civil calendar was the month of Elul. It was 30 days long and corresponds to parts of our months of August and September:

**Nehemiah 6:15** "SO THE WALL WAS FINISHED IN THE TWENTY AND FIFTH **day** OF **the month** ELUL, IN FIFTY AND TWO DAYS."

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It was a month of intense summer heat and as in the month of Ab there were no feasts or special days of observance during this month. It was the time of the harvest of summer figs, olives in the lowlands and the gathering of grapes.

The seventh month of the sacred calendar and the first month of the civil calendar was, as we noted earlier, Tishri or Ethanim.

**I Kings 8:2** "AND ALL THE MEN OF ISRAEL ASSEMBLED THEMSELVES UNTO KING SOLOMON AT THE FEAST IN THE MONTH ETHANIM, WHICH *is* THE SEVENTH MONTH.

This month was 30 days long and corresponded to parts of our months of September and October. This is one of the most important months in the Jewish calendar as there are four major events that take place. First of all, on the first day of Ethanim the feast of Trumpets was celebrated and today it is celebrated as Rosh Hashanah or the Jewish New Year. On the 10<sup>th</sup> day the Day of Atonement is celebrated, and it is celebrated as Yom Kippur by Jews today. From the 15<sup>th</sup> to the 21<sup>th</sup> the Feast of Tabernacles was to be celebrated where Israel was to live in tents to commemorate the time spent wandering in the wilderness but this feast was sadly neglected from the time of Joshua until after the captivity. The first fruits of oil and wine were to be offered. The fourth event is that the last day of this feast was designated as a great day or special day, probably to celebrate the ending of the wilderness wanderings and special mention is made in:

**John 7:37** "IN THE LAST DAY, THAT GREAT *day* OF THE FEAST, JESUS STOOD AND CRIED, SAYING, IF ANY MAN THIRST, LET HIM COME UNTO ME, AND DRINK."

The month of Ethanim was the month of ploughing and sowing for the spring harvest of barley and wheat.

The eighth month of the sacred calendar and the second month of the civil calendar was Bul or Marchesvan. We find it mentioned in conjunction with the completion of Solomon's temple:

**I Kings 6:38** "AND IN THE ELEVENTH YEAR, IN THE MONTH BUL, WHICH *is* THE EIGHTH MONTH, WAS THE HOUSE FINISHED THROUGHOUT ALL THE PARTS THEREOF, AND ACCORDING TO ALL THE FASHION OF IT. SO WAS HE SEVEN YEARS IN BUILDING IT."

The month of Bul was 30 days in length and no feast days or special celebrations were scheduled during this month. The sowing of wheat and barley for spring harvest continued, the gathering of late grapes and the harvest of olives in the northern part of the country was conducted.

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The ninth month of the sacred calendar and the third month of the civil calendar is the month of Chisleu:

**Zechariah 7:1** “AND IT CAME TO PASS IN THE FOURTH YEAR OF KING DARIUS, THAT THE WORD OF THE **LORD** CAME UNTO ZECHARIAH IN THE FOURTH DAY OF THE NINTH MONTH, EVEN IN CHISLEU;”

It is 30 days long and corresponds to parts of our months of November and December. The only feast day involved is the Feast of Dedication conducted on the 25<sup>th</sup>. A feast that we find mentioned in:

**John 10:22-23** “AND IT WAS AT JERUSALEM THE FEAST OF THE DEDICATION, AND IT WAS WINTER. AND JESUS WALKED IN THE TEMPLE IN SOLOMON'S PORCH.”

Does anyone know the origin of this feast? It wasn't a feast ordained by God but rather one that was established by Judas Maccabeus to commemorate the cleansing and rededication of the temple profaned by Antiochus Epiphanes. If you remember our study of the time between the Testaments, Epiphanes profaned the temple of God by erecting an alter to Jupiter and sacrificing a sow upon that altar. This led to the Maccabean revolt against Syria and a period of freedom for Israel before being ruled by Rome.

The tenth month of the sacred calendar and the fourth of the civil year is the month of Tebeth. It corresponds to parts of our months of December and January and is 29 days long. It is mentioned in:

**Esther 2:16** “SO ESTHER WAS TAKEN UNTO KING AHASUERUS INTO HIS HOUSE ROYAL IN THE TENTH MONTH, WHICH IS THE MONTH TEBETH, IN THE SEVENTH YEAR OF HIS REIGN.”

In the lowlands and on the plains of Jericho the pastures start to green and wildflowers are in bloom.

The eleventh month of the sacred calendar and the fifth month of the civil calendar is the month called Sebat or Shebat. It is 30 days long and corresponds to parts of January and February on our calendar. It is mentioned in:

**Zechariah 1:7** “UPON THE FOUR AND TWENTIETH DAY OF THE ELEVENTH MONTH, WHICH IS THE MONTH SEBAT, IN THE SECOND YEAR OF DARIUS, CAME THE WORD OF THE **LORD** UNTO ZECHARIAH, THE SON OF BERECHIAH, THE SON OF IDDO THE PROPHET, SAYING,”

No special feast days or celebrations are conducted in this month.

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The final and twelfth month of the sacred calendar and sixth month of the civil calendar is the month of Adar. It is 29 days long and corresponds to parts of February and March of our calendar. The only feast during this month is the Feast of Purim, can anyone tell me what this feast represents? It was not a feast ordained of God but again one that was begun to celebrate an event in the history of the Israelite nation. We find it's origin in the words of Mordecai:

**Esther 9:21** "TO STABLISH *this* AMONG THEM, THAT THEY SHOULD KEEP THE FOURTEENTH DAY OF THE MONTH ADAR, AND THE FIFTEENTH DAY OF THE SAME, YEARLY," **v.28** "AND *that* THESE DAYS *should be* REMEMBERED AND KEPT THROUGHOUT EVERY GENERATION, EVERY FAMILY, EVERY PROVINCE, AND EVERY CITY; AND *that* THESE DAYS OF PURIM SHOULD NOT FAIL FROM AMONG THE JEWS, NOR THE MEMORIAL OF THEM PERISH FROM THEIR SEED."

It was the month of the arrival of spring in Israel, barley, oranges and lemons were ripe and could be harvested in the plains and lowlands. When a "leap month" was required to bring the lunar year into line with the solar year the extra month was added here.

Read **Exodus 12:3-10** – The Preparation for Passover

**v.3** "SPEAK YE UNTO ALL THE CONGREGATION OF ISRAEL, SAYING, IN THE TENTH *day* OF THIS MONTH THEY SHALL TAKE TO THEM EVERY MAN A LAMB, ACCORDING TO THE HOUSE OF *their* FATHERS, A LAMB FOR AN HOUSE:"

Moses now begins God's instructions for the preparation of the Passover and Israel's departure from Egypt. The Passover lamb is to be chosen and set aside for the Passover meal, one animal for each household. With a nation numbering somewhere between 2 and 3 million people some form of organization would be absolutely necessary. Joshua gives us the order:

**Joshua 7:14** "IN THE MORNING THEREFORE YE SHALL BE BROUGHT ACCORDING TO YOUR TRIBES: AND IT SHALL BE, *that* THE TRIBE WHICH THE **LORD** TAKETH SHALL COME ACCORDING TO THE FAMILIES *thereof*; AND THE FAMILY WHICH THE **LORD** SHALL TAKE SHALL COME BY HOUSEHOLDS; AND THE HOUSEHOLD WHICH THE **LORD** SHALL TAKE SHALL COME MAN BY MAN."

The hierarchy was tribes, then families, then households, then individual men. We can see that this arrangement continued even into the Christian Age. If there were no men in the household then the wife or matriarch was used to identify it. An example is Paul's reference to the household of Chloe in **I Corinthians 1:11**.

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**v.4** “AND IF THE HOUSEHOLD BE TOO LITTLE FOR THE LAMB, LET HIM AND HIS NEIGHBOUR NEXT UNTO HIS HOUSE TAKE IT ACCORDING TO THE NUMBER OF THE SOULS; EVERY MAN ACCORDING TO HIS EATING SHALL MAKE YOUR COUNT FOR THE LAMB.”

If a whole lamb is too much for the household then that household is to combine with that of a neighbor until there were enough people to consume an entire lamb without wasting any of it. In later years, when rabbinical law came into existence they determined that this should be at least ten people but not more than twenty. That number was determined by the amount that each person would eat.

**v.5** “YOUR LAMB SHALL BE WITHOUT BLEMISH, A MALE OF THE FIRST YEAR: YE SHALL TAKE *it* OUT FROM THE SHEEP, OR FROM THE GOATS:”

The lamb chosen was to be without any imperfection whatever. There could be no natural defect, disease or deficiency of any kind. This, of course, is emblematic of our Saviour who though he lived on this earth as a man for 33 years, yet the Hebrew writer could assure us that:

“FOR WE HAVE NOT AN HIGH PRIEST WHICH CANNOT BE TOUCHED WITH THE FEELING OF OUR INFIRMITIES; BUT WAS IN ALL POINTS TEMPTED LIKE AS *we are, yet* WITHOUT SIN.” **Hebrews 4:15**

It was to be a male animal, of the first year, that is between eight days and 12 months old and could be either a sheep or a kid goat. However, the animal preferred, and the one we find referenced throughout scripture is a lamb. Did this demand of God for an animal without any blemish just apply to the Passover lamb or did it apply to other offerings as well? In his instructions regarding burnt offerings we see this:

**Leviticus 22:19-20** “*Ye shall offer* AT YOUR OWN WILL A MALE WITHOUT BLEMISH, OF THE BEEVES, OF THE SHEEP, OR OF THE GOATS. *But* WHATSOEVER HATH A BLEMISH, *that* SHALL YE NOT OFFER: FOR IT SHALL NOT BE ACCEPTABLE FOR YOU.”

What about our offerings today? Paul writes in **Romans 12:1** that we should present ourselves to God as a “LIVING SACRIFICE, HOLY AND ACCEPTABLE TO GOD *which is* YOUR SPIRITUAL SERVICE.”(ASV).

How do we keep ourselves without blemish, holy and acceptable to God? We do that by becoming His children in obedience to His commandments, right living, faithful to God, and repentance and prayer for forgiveness of this sins that we do commit.

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**v.6** “AND YE SHALL KEEP IT UP UNTIL THE FOURTEENTH DAY OF THE SAME MONTH: AND THE WHOLE ASSEMBLY OF THE CONGREGATION OF ISRAEL SHALL KILL IT IN THE EVENING.”

So we have the day and time that the sacrificial lamb was to be killed. It was to be the 14<sup>th</sup> day of the month, the entire assembly of Israel was to conduct the sacrifice at the same time and it was to be killed and prepared in the evening.

What time of day was considered to be “EVENING?” A literal translation of the original Hebrew would read “BETWEEN THE TWO EVENINGS”. As we know from the New Testament, the Jews told time by the hour of the day. The time from noon to 6 p.m., the end of the day, was considered the first evening, and is frequently called “EVENTIDE” in the KJV. The second evening was considered to be between sundown and dark, and would actually be on the 15<sup>th</sup> as the Jewish day ended at 6 p.m. So the contention of the commentators is that the lamb was killed during the first evening, i.e. the afternoon of the 14<sup>th</sup> day. What time was Jesus sacrificed on the cross? Jesus was crucified during the third hour of the day, the time of the morning sacrifice in the temple, i.e. 9 A.M. (**Mark 15:25**). The land was dark from the sixth until the ninth hour, i.e. from noon until 3 P.M. (**Mark 15:33**) and then Jesus died in the ninth hour (**Mark 15:37**). So we see that Jesus, the sacrificial lamb for the sins of all mankind, died on the cross precisely at the same time that the Passover lamb would be killed. The Passover began Israel’s redemption from the slavery of Egypt. The crucifixion of Jesus began the redemption of mankind from the slavery of sin. A parallel that we understand by studying the Old Testament as Paul suggests in **Romans 15:4**.

**v.7** “AND THEY SHALL TAKE OF THE BLOOD, AND STRIKE *it* ON THE TWO SIDE POSTS AND ON THE UPPER DOOR POST OF THE HOUSES, WHEREIN THEY SHALL EAT IT.”

Throughout the history of man blood has been the symbol of life, it was shed in sacrifice to God from the very beginning as we can see with the example of Abel. It is God’s requirement:

**Hebrews 9:22** “AND ALMOST ALL THINGS ARE BY THE LAW PURGED WITH BLOOD; AND WITHOUT SHEDDING OF BLOOD IS NO REMISSION.”

Here Israel is being redeemed from the bondage of slavery, today the blood of Christ redeems us from the slavery of sin. So we see the parallel that existed under all of God’s covenants with man.

In Egypt the blood served a two fold purpose. It was also to identify those who would be spared a visit from the angel of death. It was to be sprinkled on the door side posts and the lintel, or upper frame, using hyssop, simply a plant that serves that purpose well. This was the only Passover where the sprinkling of blood on the door of house was required or practiced.

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Clarke points out in his commentary that we are not to tread “UNDER FOOT THE SON OF GOD” nor count “THE BLOOD OF THE COVENANT AN UNHOLY THING” (**Hebrews 10:29**) and suggests that this is the reason that no blood was sprinkled on the threshold of the door. While logical from a human perspective, I find nothing in scripture to indicate that this was the reason or that suggests such a relationship.

**v.8** “AND THEY SHALL EAT THE FLESH IN THAT NIGHT, ROAST WITH FIRE, AND UNLEAVENED BREAD; AND WITH BITTER HERBS THEY SHALL EAT IT.”

God specifically commands that the lamb be roasted. It was the custom of the Hebrews to prepare meat for consumption by boiling it and it was not unusual for the Egyptians to eat it raw, especially when worshipping their god Osiris who represented afterlife or death.

The unleavened bread serves two purposes. First of all leaven or yeast requires some time to work and the departure from Egypt was to be made in haste, as an escape from bondage would be. God intended this to be part of what the Israelites should remember in their annual celebration of their deliverance. Secondly, because it is a form of fermentation it also represents corruption, thus the parallel that Paul uses with the church at Corinth because they were corrupted with sin:

**I Corinthians 5:6-7** “YOUR GLORYING *is* NOT GOOD. KNOW YE NOT THAT A LITTLE LEAVEN LEAVENETH THE WHOLE LUMP? PURGE OUT THEREFORE THE OLD LEAVEN, THAT YE MAY BE A NEW LUMP, AS YE ARE UNLEAVENED. FOR EVEN CHRIST OUR PASSOVER IS SACRIFICED FOR US:

The bitter herbs represented the bitterness of oppression and slavery that they were to remember when they honored God for delivering them. They may even have used the leaves of the hyssop because it is described as having “a slightly bitter minty flavor” and in cooking “should be used sparingly as the flavor is very strong.”

**v.9** “EAT NOT OF IT RAW, NOR SODDEN AT ALL WITH WATER, BUT ROAST *with* FIRE; HIS HEAD WITH HIS LEGS, AND WITH THE PURTENANCE THEREOF.”

In this verse we see specific instructions not to eat it raw or “SODDEN AT ALL WITH WATER”, that is boiled. It was to be cooked whole, including the head and inward parts or “PURTENANCE” in the King James. Clarke speculates that this referred only to the liver, heart and other eatable organs but the scripture doesn’t make that distinction.

**v.10** “AND YE SHALL LET NOTHING OF IT REMAIN UNTIL THE MORNING; AND THAT WHICH REMAINETH OF IT UNTIL THE MORNING YE SHALL BURN WITH FIRE.”



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Anything that was left over was to be burned.

Read **Exodus 12:11-14** – The First Passover

**v.11** “AND THUS SHALL YE EAT IT; WITH YOUR LOINS GIRDED, YOUR SHOES ON YOUR FEET, AND YOUR STAFF IN YOUR HAND; AND YE SHALL EAT IT IN HASTE: IT IS THE **LORD'S** PASSOVER.”

The feast was to be observed with everyone prepared to leave at a moments notice. Their “LOINS” were to be “GIRDED”, typically when they went out the ends of their cloaks or outer garments were pulled up and tucked into their girdle or belt. They were to have their shoes on, their staff or walking stick in their hand and eat it in haste, ready to depart when called.

Here it is called the “**LORD'S** PASSOVER” and literally is the time when God passed by or passed over those houses that were sprinkled with the blood of the lamb without bringing death to their first-born.

**v.12** “FOR I WILL PASS THROUGH THE LAND OF EGYPT THIS NIGHT, AND WILL SMITE ALL THE FIRSTBORN IN THE LAND OF EGYPT, BOTH MAN AND BEAST; AND AGAINST ALL THE GODS OF EGYPT I WILL EXECUTE JUDGMENT: I **am** THE **LORD**.”

God will pass over Israel, but God will pass through Egypt bringing death to the families of the Egyptians and destruction to their gods. God’s judgment against those idols that Egypt worshipped is confirmed by Moses:

**Numbers 33:4** “FOR THE EGYPTIANS BURIED ALL THEIR FIRSTBORN, WHICH THE **LORD** HAD SMITTEN AMONG THEM: UPON THEIR GODS ALSO THE **LORD** EXECUTED JUDGMENTS.”

Some would quibble about the translation of the Hebrew word for “GODS” but God’s emphasis throughout the confrontation with Pharaoh and the plagues was to impress upon all people but especially the Israelites and Egyptians his Supreme Power over all creation and over the gods that Egypt worshipped.

**v.13** “AND THE BLOOD SHALL BE TO YOU FOR A TOKEN UPON THE HOUSES WHERE YE **are**: AND WHEN I SEE THE BLOOD, I WILL PASS OVER YOU, AND THE PLAGUE SHALL NOT BE UPON YOU TO DESTROY **you**, WHEN I SMITE THE LAND OF EGYPT.”

The purpose of the blood on the door posts and lintels is explained to the people. It was to be a sign that the inhabitants of the house were to be spared from the plague of death.

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**v.14** “AND THIS DAY SHALL BE UNTO YOU FOR A MEMORIAL; AND YE SHALL KEEP IT A FEAST TO THE **LORD** THROUGHOUT YOUR GENERATIONS; YE SHALL KEEP IT A FEAST BY AN ORDINANCE FOR EVER.”

The feast and the day were to be commemorated throughout the history of the nation of Israel. Later in His covenant with Israel when God gave instruction regarding the feasts and days that were to be observed; the Passover is listed first:

**Leviticus 23:4-5** “THESE ARE THE FEASTS OF THE **LORD**, EVEN HOLY CONVOCATIONS, WHICH YE SHALL PROCLAIM IN THEIR SEASONS. IN THE FOURTEENTH DAY OF THE FIRST MONTH AT EVEN IS THE **LORD'S** PASSOVER.”

We see a parallel between the Passover and the Lord's Supper that we are commanded to observe today. Our Passover Lamb, of course, being the Lamb of God, Jesus Christ. We commemorate his death with the fruit of the vine and the unleavened bread as He commanded:

**Matthew 26:26-28** “AND AS THEY WERE EATING, JESUS TOOK BREAD, AND BLESSED IT, AND BRAKE IT, AND GAVE IT TO THE DISCIPLES, AND SAID, TAKE, EAT; THIS IS MY BODY. AND HE TOOK THE CUP, AND GAVE THANKS, AND GAVE IT TO THEM, SAYING, DRINK YE ALL OF IT; FOR THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR MANY FOR THE REMISSION OF SINS.”

Read **Exodus 12:15-28** – The Feast of Unleavened Bread

**v.15** “SEVEN DAYS SHALL YE EAT UNLEAVENED BREAD; EVEN THE FIRST DAY YE SHALL PUT AWAY LEAVEN OUT OF YOUR HOUSES: FOR WHOSOEVER EATETH LEAVENED BREAD FROM THE FIRST DAY UNTIL THE SEVENTH DAY, THAT SOUL SHALL BE CUT OFF FROM ISRAEL.”

The Passover feast was the first day of the feast of unleavened bread which lasted seven days. These instructions and the purpose of the feast is repeated in:

**Deuteronomy 16:3** “THOU SHALT EAT NO LEAVENED BREAD WITH IT; SEVEN DAYS SHALT THOU EAT UNLEAVENED BREAD THEREWITH, EVEN THE BREAD OF AFFLICTION; FOR THOU CAMEST FORTH OUT OF THE LAND OF EGYPT IN HASTE: THAT THOU MAYEST REMEMBER THE DAY WHEN THOU CAMEST FORTH OUT OF THE LAND OF EGYPT ALL THE DAYS OF THY LIFE.”

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Anyone who violated the commandment was to be “CUT OFF FROM ISRAEL”. God thought this simple commandment concerning the leaven so important that He made the violation of it a matter of fellowship. Those who violated it were to be “CUT OFF”, removed from His chosen people.

Are not our commandments concerning fellowship and the withdrawal of fellowship much more lenient today? We today are to admonish and seek the repentance of someone who violates God’s commandments, using the commandment to disfellowship (CUT OFF); as a last resort to bring someone to their senses concerning their spiritual condition and relationship with God. Yet far too many folks think it is just completely unloving to apply the kind of church discipline that Lord, God, Jehovah commands. As a result few churches obey God’s commands to do so.

**v.16** “AND IN THE FIRST DAY *there shall be* AN HOLY CONVOCATION, AND IN THE SEVENTH DAY THERE SHALL BE AN HOLY CONVOCATION TO YOU; NO MANNER OF WORK SHALL BE DONE IN THEM, SAVE *that* WHICH EVERY MAN MUST EAT, THAT ONLY MAY BE DONE OF YOU.”

The Passover was conducted on the 14<sup>th</sup> of the month of Abib, the feast of the Unleavened Bread was a separate celebration, started on the 15<sup>th</sup> of the month of Abib and ended on the seventh day the\at followed. Of necessity this feast would have gone over a Sabbath and God is allowing for work to be done that was necessary for a man and his family to eat.

What is a “HOLY CONVOCATION”? It is simply an assembly called together for the purpose of worshipping God. The church coming together on the first day of the week for worship could be called a “HOLY CONVOCATION”. It is an assembly of God’s people, called together by ordained elders to be engaged in a work of holiness.

**v.17** “AND YE SHALL OBSERVE *the feast of* UNLEAVENED BREAD; FOR IN THIS SELFSAME DAY HAVE I BROUGHT YOUR ARMIES OUT OF THE LAND OF EGYPT: THEREFORE SHALL YE OBSERVE THIS DAY IN YOUR GENERATIONS BY AN ORDINANCE FOR EVER.”

The Passover was given for Israel to remember that God delivered them from bondage and the hardships and oppression of that bondage. The feast of unleavened bread was to celebrate the actual day that God led Israel from Egypt. That was the reason that it was to begin on the day following the Passover. The Passover was celebrated late at night with everyone dressed, shoes on their feet, walking staff in hand ready to depart at a moments notice. The actual Exodus began the next morning and the feast was timed to emulate that early morning departure from Egypt.

Israel was to observe this feast “BY AN ORDINANCE” by law for all generations to come. Of course, we understand today that this was a part of the Law that Jesus fulfilled and replaced with the Law of Christ.

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**v.18** “IN THE FIRST *month*, ON THE FOURTEENTH DAY OF THE MONTH AT EVEN, YE SHALL EAT UNLEAVENED BREAD, UNTIL THE ONE AND TWENTIETH DAY OF THE MONTH AT EVEN.”

So Israel was commanded to eat only unleavened bread from the evening of the 14<sup>th</sup> day of Abib, the Passover itself, until the end of the Feast of Unleavened bread which ended at the evening of the 21<sup>st</sup> of the month.

**v.19** “SEVEN DAYS SHALL THERE BE NO LEAVEN FOUND IN YOUR HOUSES: FOR WHOSOEVER EATETH THAT WHICH IS LEAVENED, EVEN THAT SOUL SHALL BE CUT OFF FROM THE CONGREGATION OF ISRAEL, WHETHER HE BE A STRANGER, OR BORN IN THE LAND.”

During this feast there was to be no leaven in their houses and there was to be nothing eaten that contained leaven. This not only applied to all Israel but also to anyone who happened to be in Israel at the time of the feast. The word “STRANGER” here is translated “SOJOURNER” in both the ASV and ESV and specifically one who was not a native or born to the land.

**v.20** “YE SHALL EAT NOTHING LEAVENED; IN ALL YOUR HABITATIONS SHALL YE EAT UNLEAVENED BREAD.”

Perhaps to make sure that Moses doesn't misunderstand, God repeats His commandment that no one in Israel was to eat anything containing leaven during these feast days.

**v.21** “THEN MOSES CALLED FOR ALL THE ELDERS OF ISRAEL, AND SAID UNTO THEM, DRAW OUT AND TAKE YOU A LAMB ACCORDING TO YOUR FAMILIES, AND KILL THE PASSOVER.”

There is no indication that there was any hesitation or passage of time between Moses receiving his instructions from God and his calling in the elders of Israel. They were commanded to “DRAW” a lamb from their flocks “ACCORDING TO THEIR FAMILIES” or as their families would require and then “KILL THE PASSOVER”. We see that the lamb itself takes the name of the Passover lamb or Paschal lamb, therefore being identified with the feast. This expression was used by the Apostle Paul to emphasize the sacrifice made by Jesus for us:

“PURGE OUT THEREFORE THE OLD LEAVEN, THAT YE MAY BE A NEW LUMP, AS YE ARE UNLEAVENED. FOR EVEN CHRIST OUR PASSOVER IS SACRIFICED FOR US: **I Corinthians 5:7**

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We also note that Paul commanded Corinth to purge out their sin like purging out old leaven; leaven that would contaminate them spiritually.

**v.22** “AND YE SHALL TAKE A BUNCH OF HYSSOP, AND DIP IT IN THE BLOOD THAT *is* IN THE BASON, AND STRIKE THE LINTEL AND THE TWO SIDE POSTS WITH THE BLOOD THAT *is* IN THE BASON; AND NONE OF YOU SHALL GO OUT AT THE DOOR OF HIS HOUSE UNTIL THE MORNING.”

As is frequently the case each time an event of a commandment is repeated we learn new details. Here, in addition to the instructions recorded in the prior verses, Moses records the admonition that they should not go outside their homes until morning arrives. Why? This was because the angel of death will be going through the land of Egypt and anyone outside would be in danger of death.

**v.23** “FOR THE **LORD** WILL PASS THROUGH TO SMITE THE EGYPTIANS; AND WHEN HE SEETH THE BLOOD UPON THE LINTEL, AND ON THE TWO SIDE POSTS, THE **LORD** WILL PASS OVER THE DOOR, AND WILL NOT SUFFER THE DESTROYER TO COME IN UNTO YOUR HOUSES TO SMITE *you*.”

Moses explains why they should not go out of their houses. In addition to the fact that death will be roaming the land of Egypt; striking any household that has not been marked as God commanded. It is always more likely that people will respond properly if they know the reason why they should or should not do something.

**v.24** “AND YE SHALL OBSERVE THIS THING FOR AN ORDINANCE TO THEE AND TO THY SONS FOR EVER.”

God wants Israel to remember how they were delivered from the bondage of Egypt, so he makes it an “ORDINANCE”, a law that they are to keep the feast of the Passover “FOR EVER”. Are Jews required to keep the Passover today? No, because the Mosaic Covenant has been replaced by a “NEW COVENANT”. This is the purpose of the coming of Jesus to earth:

**Hebrews 10:9-10** “THEN SAID HE, LO, I COME TO DO THY WILL, O GOD. HE TAKETH AWAY THE FIRST, THAT HE MAY ESTABLISH THE SECOND. BY THE WHICH WILL WE ARE SANCTIFIED THROUGH THE OFFERING OF THE BODY OF JESUS CHRIST ONCE *for all*.”

**v.25** “AND IT SHALL COME TO PASS, WHEN YE BE COME TO THE LAND WHICH THE LORD WILL GIVE YOU, ACCORDING AS HE HATH PROMISED, THAT YE SHALL KEEP THIS SERVICE.”

## Exodus Chapter Twelve

They were to keep this feast when they entered the land that God had promised.

**v.26** “AND IT SHALL COME TO PASS, WHEN YOUR CHILDREN SHALL SAY UNTO YOU, WHAT MEAN YE BY THIS SERVICE?”

They were to teach this “ORDINANCE” of God to their children. It is enough just to teach children what they should do in order to be pleasing to God? No. They must be trained to do the commandments of God, they must see your teaching in your example, and they must also be taught the reasons behind the “joy which awaits us” as the hymn so beautifully states.

**v.27** “THAT YE SHALL SAY, IT *is* THE SACRIFICE OF THE **LORD'S** PASSOVER, WHO PASSED OVER THE HOUSES OF THE CHILDREN OF ISRAEL IN EGYPT, WHEN HE SMOTE THE EGYPTIANS, AND DELIVERED OUR HOUSES. AND THE PEOPLE BOWED THE HEAD AND WORSHIPPED.”

When the Israelites learned the source of these commandments, they humbled themselves before God and worshipped him. We all today should follow their example.

**v.28** “AND THE CHILDREN OF ISRAEL WENT AWAY, AND DID AS THE **LORD** HAD COMMANDED MOSES AND AARON, SO DID THEY.”

Another example of how mankind should react when we learn of the commandments of God. We are to go “AWAY” and do “AS THE LORD HAD COMMANDED.”

Read **Exodus 12:29-30** – Death of the Firstborn

**v.29** “AND IT CAME TO PASS, THAT AT MIDNIGHT THE **LORD** SMOTE ALL THE FIRSTBORN IN THE LAND OF EGYPT, FROM THE FIRSTBORN OF PHARAOH THAT SAT ON HIS THRONE UNTO THE FIRSTBORN OF THE CAPTIVE THAT **was** IN THE DUNGEON; AND ALL THE FIRSTBORN OF CATTLE.”

We see that this plague was not limited to those who were Egyptians by birth but rather was visited upon all that were “IN THE LAND OF EGYPT”. God included all the firstborn from the child of the King Pharaoh himself to the lowest captive or criminal in the depth of their prisons. When we look back at **Exodus 11:4** we can see that all occurred exactly as “THUS SAITH THE LORD”.

**v.30** “AND PHARAOH ROSE UP IN THE NIGHT, HE, AND ALL HIS SERVANTS, AND ALL THE EGYPTIANS; AND THERE WAS A GREAT CRY IN EGYPT; FOR **there was** NOT A HOUSE WHERE **there was** NOT ONE DEAD.”

## Exodus Chapter Twelve

No house was spared, there was not a single house in the land that did not have someone die. Adam Clarke in his commentary goes to great length to explain that it is unlikely that every home, or physical dwelling, would have a “firstborn” child in it and to expound his reasons that this verse should not be interpreted literally. I think Mr. Clarke quibbles a bit and makes much ado about nothing. If we view a house as the physical structure in which a single family lived; his contention would seem logical but also contrary to God’s revelation. If we view a “house” in the sense of a household, an entire family, including servants, as we see the term used in **Acts 10:2** in the record of the conversion of Cornelius then there is no basis for Mr. Clarke’s concern.

Read **Exodus 12:31-51** – Egypt Drives Israel Out

**v.31** “AND HE CALLED FOR MOSES AND AARON BY NIGHT, AND SAID, RISE UP, **and** GET YOU FORTH FROM AMONG MY PEOPLE, BOTH YE AND THE CHILDREN OF ISRAEL; AND GO, SERVE THE **LORD**, AS YE HAVE SAID.”

Pharaoh didn’t even wait until the morning light. He immediately sends for Moses and Aaron and orders them to leave his country. I never read this verse without remembering the scene from the movie *Exodus* where the actor playing Pharaoh is standing holding the dead body of his firstborn son in his arms. Though movies are frequently inaccurate and take liberty to change things to suit the storyteller and director this is a very memorable scene. At this point the only thing that Pharaoh wants is for Israel to go and he adds that they should “SERVE THE **LORD**, AS YE HAVE SAID; perhaps now recognizing the power of Jehovah God.

**v.32** “ALSO TAKE YOUR FLOCKS AND YOUR HERDS, AS YE HAVE SAID, AND BE GONE; AND BLESS ME ALSO.”

He also tells them to take their flocks and herds, also as God had demanded. In doing so he is giving up much of the wealth of his land because the plagues have destroyed most of the flocks and herds of Egypt. We also see one other thing that Pharaoh has recently started to do, what might that be? Pharaoh had begun to ask Moses to pray for him, an example is:

**Exodus 10:17** “NOW THEREFORE FORGIVE, I PRAY THEE, MY SIN ONLY THIS ONCE, AND INTREAT THE **LORD** YOUR GOD, THAT HE MAY TAKE AWAY FROM ME THIS DEATH ONLY.”

So he asks Moses to seek God’s blessing for him.

**v.33** “AND THE EGYPTIANS WERE URGENT UPON THE PEOPLE, THAT THEY MIGHT SEND THEM OUT OF THE LAND IN HASTE; FOR THEY SAID, WE **be** ALL DEAD **men**.”

## Exodus Chapter Twelve

The people of Egypt want Israel gone now, tonight and God has prepared Israel to do just that. The feast of the Passover is completed, each family is standing dressed, fed, with everyone and everything prepared to travel. The Egyptians are now afraid of Israel, just as the Psalmist records:

**Psalm 105:38** "EGYPT WAS GLAD WHEN THEY DEPARTED: FOR THE FEAR OF THEM FELL UPON THEM."

And as further chapters unfold, the army of Egypt is destroyed, that will also serve God's purpose that Israel not be overtaken during their journey through the wilderness of Sinai.

**v.34** "AND THE PEOPLE TOOK THEIR DOUGH BEFORE IT WAS LEAVENED, THEIR KNEADING TROUGHS BEING BOUND UP IN THEIR CLOTHES UPON THEIR SHOULDERS."

The Israelites "TOOK THEIR DOUGH BEFORE IT WAS LEAVENED", thus establishing the basis for the Feast of Unleavened Bread that God commanded them to observe at a memorial to his leading them out of Egypt.

They also took their kneading troughs, a vessel described as simply a bowl that was used to keep their meal and knead their bread. The common garment of that day and still in use among the Bedouin people today is a burnous, hyke or mantle that serves many purposes. The folds of this outer garment was probably used to make what we would call a pocket to hold this vessel. It reminds me of the many uses that ladies made of their aprons when I was growing up and we have a word picture in:

**Ruth 3:15** "ALSO HE SAID, BRING THE VAIL (mantle) THAT *thou hast* UPON THEE, AND HOLD IT. AND WHEN SHE HELD IT, HE MEASURED SIX *measures* OF BARLEY, AND LAID *it* ON HER: AND SHE WENT INTO THE CITY."

**v.35** "AND THE CHILDREN OF ISRAEL DID ACCORDING TO THE WORD OF MOSES; AND THEY BORROWED (asked) OF THE EGYPTIANS JEWELS OF SILVER, AND JEWELS OF GOLD, AND RAIMENT:"

This completes the promise that God had made to Moses at the burning bush concerning their exodus from Egypt:



## Exodus Chapter Twelve

**Exodus 3:21-22** “AND I WILL GIVE THIS PEOPLE FAVOUR IN THE SIGHT OF THE EGYPTIANS: AND IT SHALL COME TO PASS, THAT, WHEN YE GO, YE SHALL NOT GO EMPTY. BUT EVERY WOMAN SHALL BORROW OF HER NEIGHBOUR, AND OF HER THAT SOJOURNETH IN HER HOUSE, JEWELS OF SILVER, AND JEWELS OF GOLD, AND RAIMENT: AND YE SHALL PUT *them* UPON YOUR SONS, AND UPON YOUR DAUGHTERS; AND YE SHALL SPOIL THE EGYPTIANS.”

**v.36** “AND THE **LORD** GAVE THE PEOPLE FAVOUR IN THE SIGHT OF THE EGYPTIANS, SO THAT THEY LENT UNTO THEM *such things as they required* (they let them have what they asked). AND THEY SPOILED THE EGYPTIANS.”

The word translated “LENT” in the original Hebrew literally means that the Egyptians “granted their request”. So ASV is the more accurate rendering of the original language.

**v.37** “AND THE CHILDREN OF ISRAEL JOURNEYED FROM RAMESES TO SUCCOTH, ABOUT SIX HUNDRED THOUSAND ON FOOT THAT WERE MEN, BESIDE CHILDREN.”

Rameses was the capital city of Egypt under the Hyksos rule and a major city containing a palace of the ruling Pharaoh after the Hyksos rulers were overthrown. It was located in the land called Goshen and was the logical rallying point for the Israeli people as they prepared to leave Egypt. Archeology has shown that a lot of brick work was accomplished during the time that this city was active. It came into existence ca 1783 BC and seemed to have been abandoned, unoccupied ca1550 BC or at the time of the Exodus of Israel.

Succoth is a location that has not been identified. Since the Hebrew word means booths or tents; it may very well simply indicate the first camp of Israel as they travelled rather than a city, town or village along their way.

God’s revelation tells us that there were ‘ABOUT SIX HUNDRED THOUSAND’ men and correlates very closely with the numbers found in the first chapter of Numbers.

**Numbers 1:46** ‘EVEN ALL THEY THAT WERE NUMBERED WERE SIX HUNDRED THOUSAND AND THREE THOUSAND AND FIVE HUNDRED AND FIFTY.’”

This extrapolates into a total population that would exceed 2 million and will probably be closer to 3 million when we consider that the number given in Numbers did not include, women, children, young men under the age of 20 or any of the tribe of Levi.

**v.38** “AND A MIXED MULTITUDE WENT UP ALSO WITH THEM; AND FLOCKS, AND HERDS, *even* VERY MUCH CATTLE.”

## Exodus Chapter Twelve

The scripture records that in addition to the vast number of Israelites a mixed multitude of other people joined them. The only commentator that seemed to address this part of the verse was Cook in the Baker Book House commentary. These were other Shemite people living in Egypt. Whether others who came at the same time as Israel, or people who were left when the Hyksos lost control of the country, they were to be descendants of Shem and therefore related to the Israelites in this fashion. So when the Egyptians expelled Israel these people who were more closely related to them than the Egyptians went along with them. His contention makes sense in that the Egyptians were descendants of Ham. We find them mentioned again:

**Numbers 11:4** “AND THE MIXT MULTITUDE THAT *was* AMONG THEM FELL A LUSTING: AND THE CHILDREN OF ISRAEL ALSO WEPT AGAIN, AND SAID, WHO SHALL GIVE US FLESH TO EAT?”

We also see here that the wealth of Israel is much like the wealth of Jacob when he served Laban. It has not diminished during their sojourn in Egypt but rather multiplied so that they have extensive flocks and herds.

**v.39** “AND THEY BAKED UNLEAVENED CAKES OF THE DOUGH WHICH THEY BROUGHT FORTH OUT OF EGYPT, FOR IT WAS NOT LEAVENED; BECAUSE THEY WERE THRUST OUT OF EGYPT, AND COULD NOT TARRY, NEITHER HAD THEY PREPARED FOR THEMSELVES ANY VICTUAL.”

Having left in haste the unleavened bread dough was all that they had to sustain themselves. The scripture very plainly says that they did not prepare victuals to carry with them.

**v.40** “NOW THE SOJOURNING OF THE CHILDREN OF ISRAEL, WHO DWELT IN EGYPT, *was* FOUR HUNDRED AND THIRTY YEARS.”

Critics of the scripture have tried to make something of this verse and the 430 years that is mentioned here. When God made his promise to Abram he included this:

**Genesis 15:13** “AND HE SAID UNTO ABRAM, KNOW OF A SURETY THAT THY SEED SHALL BE A STRANGER IN A LAND *that is* NOT THEIRS, AND SHALL SERVE THEM; AND THEY SHALL AFFLICT THEM FOUR HUNDRED YEARS;”

In Genesis God seems to address the period of time that they would be afflicted, not necessarily the period of time that they would be “SOJOURNING”. Stephen refers directly to this scripture in Genesis in his sermon before the Sanhedrin underscoring its reliability by quoting it in the New Testament:

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**Acts 7:6** “AND GOD SPAKE ON THIS WISE, THAT HIS SEED SHOULD SOJOURN IN A STRANGE LAND; AND THAT THEY SHOULD BRING THEM INTO BONDAGE, AND ENTREAT THEM EVIL FOUR HUNDRED YEARS.”

Moses in this verse in Exodus seems to address more than just the time spend in Egypt. Meanwhile Paul, in his letter to the churches in Galatia refers to the 430 years that we see in **Exodus 12:40** and ties it to the giving of the Mosaic Covenant:

**Galatians 3:17** “AND THIS I SAY, *that* THE COVENANT, THAT WAS CONFIRMED BEFORE OF GOD IN CHRIST, THE LAW, WHICH WAS FOUR HUNDRED AND THIRTY YEARS AFTER, CANNOT DISANNUL, THAT IT SHOULD MAKE THE PROMISE OF NONE EFFECT.”

So this simply confirms that as we study we need to consider the context of the scripture that we are studying and the purpose of God in having it recorded and preserved for “OUR LEARNING”. It would seem to me that the 430 years refers to the time spent in Egypt and the 400 years as the time that Israel was in slavery, in oppression. Adam Clarke in the calculation that he presents in his commentary has Israel in Egypt only 215 years counting 430 from the promise God made to Abraham. His conclusion appears to be in conflict with both **Genesis 15:13** and **Acts 7:6** but in harmony with Galatians 3:17 so it definitely needs further study.

**v.41** “AND IT CAME TO PASS AT THE END OF THE FOUR HUNDRED AND THIRTY YEARS, EVEN THE SELFSAME DAY IT CAME TO PASS, THAT ALL THE HOSTS OF THE LORD WENT OUT FROM THE LAND OF EGYPT.”

Moses records that the day that the 430 years ended is the day on which God led Israel from Egypt.

**v.42** “IT *is* A NIGHT TO BE MUCH OBSERVED UNTO THE **LORD** FOR BRINGING THEM OUT FROM THE LAND OF EGYPT: THIS IS THAT NIGHT OF THE **LORD** TO BE OBSERVED OF ALL THE CHILDREN OF ISRAEL IN THEIR GENERATIONS.”

The night to be observed here is the night of the Passover Feast. The commandment is repeated by Moses:

**Deuteronomy 16:1** “OBSERVE THE MONTH OF ABIB, AND KEEP THE PASSOVER UNTO THE **LORD** THY GOD: FOR IN THE MONTH OF ABIB THE **LORD** THY GOD BROUGHT THEE FORTH OUT OF EGYPT BY NIGHT.”

**v.43** “AND THE **LORD** SAID UNTO MOSES AND AARON, THIS IS THE ORDINANCE OF THE PASSOVER: THERE SHALL NO STRANGER EAT THEREOF:”

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Who is a stranger? We have two groups of people who are considered strangers in Israel. One is those who have accepted Judaism but were not of Hebrew ancestry, the second are those who were not of Hebrew ancestry, nor had accepted Judaism. The stranger, and the son of the stranger that was forbidden to participate in the Passover was one who had not accepted Judaism and become one of God's chosen people. This is confirmed in the following verses.

**v.44** "BUT EVERY MAN'S SERVANT THAT IS BOUGHT FOR MONEY, WHEN THOU HAST CIRCUMCISED HIM, THEN SHALL HE EAT THEREOF."

Everyone who lived in the household of a Hebrew was subject to Hebrew law. We see the beginning of this concept under the patriarchal covenant with Abraham:

**Genesis 17:13** "HE THAT IS BORN IN THY HOUSE, AND HE THAT IS BOUGHT WITH THY MONEY, MUST NEEDS BE CIRCUMCISED: AND MY COVENANT SHALL BE IN YOUR FLESH FOR AN EVERLASTING COVENANT."

And as we have studied many times the covenant of circumcision made with Abraham was carried forward into God's covenant with Israel.

**v.45** "A FOREIGNER AND AN HIRED SERVANT SHALL NOT EAT THEREOF."

Any foreigner, any servant that was hired but not owned by a member of the Hebrew people was exempt from the circumcision covenant and could not participate in the Passover or any other part of the Mosaic Covenant.

**v.46** "IN ONE HOUSE SHALL IT BE EATEN; THOU SHALT NOT CARRY FORTH OUGHT OF THE FLESH ABROAD OUT OF THE HOUSE; NEITHER SHALL YE BREAK A BONE THEREOF."

Speaking of the Passover lamb, instructions are given that it was all to be eaten and that they were not to save or carry any of it out of the house. This commandment is repeated in:

**Numbers 9:12** "THEY SHALL LEAVE NONE OF IT UNTO THE MORNING, NOR BREAK ANY BONE OF IT: ACCORDING TO ALL THE ORDINANCES OF THE PASSOVER THEY SHALL KEEP IT."

The prohibition not to break the bones of the sacrificial lamb at the Passover feast was a symbol of the ultimate sacrificial lamb, Jesus Christ. The Psalmist prophesied that none of his bones would be broken:

**Psalms 34:20** "HE KEEPETH ALL HIS BONES: NOT ONE OF THEM IS BROKEN."

A prophecy that was confirmed to have been fulfilled in:

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**John 19:36** “FOR THESE THINGS WERE DONE, THAT THE SCRIPTURE SHOULD BE FULFILLED, A BONE OF HIM SHALL NOT BE BROKEN.”

**v.47** “ALL THE CONGREGATION OF ISRAEL SHALL KEEP IT.”

There were to be no exceptions or exemptions. We saw in our study of the Jewish calendar that if a person was exempted from the celebration of the Passover Feast by uncleanness or some other legitimate reason then they were to observe the feast the next month.

**v.48** “AND WHEN A STRANGER SHALL SOJOURN WITH THEE, AND WILL KEEP THE PASSOVER TO THE **LORD**, LET ALL HIS MALES BE CIRCUMCISED, AND THEN LET HIM COME NEAR AND KEEP IT; AND HE SHALL BE AS ONE THAT IS BORN IN THE LAND: FOR NO UNCIRCUMCISED PERSON SHALL EAT THEREOF.”

If the stranger consents to circumcision and conversion to the Mosaic Law then not only he but all the males in his household are to be circumcised and subject to the Law as well.

**v.49** “ONE LAW SHALL BE TO HIM THAT IS HOMEBORN, AND UNTO THE STRANGER THAT SOJOURNETH AMONG YOU.”

The same law will apply equally to the one that is a native Israelite and to the one who becomes an Israelite by obedience to the covenant of circumcision and the Mosaic Covenant.

**v.50-51** “THUS DID ALL THE CHILDREN OF ISRAEL; AS THE **LORD** COMMANDED MOSES AND AARON, SO DID THEY. AND IT CAME TO PASS THE SELFSAME DAY, *that* THE **LORD** DID BRING THE CHILDREN OF ISRAEL OUT OF THE LAND OF EGYPT BY THEIR ARMIES.”

The Israelite people did all that God commanded. Consequently God kept his part of the covenant and brought the children of Israel out of Egypt. The scripture reads by their armies or by their hosts depending upon the translation you are using. In order to move that many people with the vast numbers of animals that they also had with them there had to be a distinct order of march, a plan for their deployment when they arrived at a camp site as we will see in much more detail in a later study.