



**FROM BONDAGE TO FREEDOM** | *The Story of Israel*  
the books of EXODUS & LEVITICUS & NUMBERS

**CLASS INSTRUCTIONS**

Every Class will have Biblical reading for preparation. However, *we will not read the whole text in classes.* Please **pre-read** before the class. *Take Home Review Sheets* for notes will be provided on a weekly basis.

Regarding Health and Safety, we will sit in comfortable distanced seating during class – and it is recommended that masks be worn to your seat and as you leave.

**#FALL 2020**

LESSON SCHEDULE

1.	9/8	<b>Introduction to the Class and the Exodus of Israel</b>
2.	9/15	<b>Bondage and the Rise of the Deliverer</b>   Exodus 1-2
3.	9/22	<b>The Call of the Deliverer</b>   Exodus 3:1-4:23
4.	9/29	<b>Liberation Begins</b>   Exodus 5:1-6:30
5.	10/6	<b>The Prophet and The Power of God</b>   Exodus 7:1-10:29
6.	10/13	<b>The Prophet and The Power of God (2)</b>   Exodus 11:1-12:51
7.	10/20	<b>The March to Freedom</b>   Exodus 14-15
8.	10/27	<b>The Journey of Complaint and the Testing of the People</b>   Exodus 16-17
9.	11/3	<b>Jethro and Moses, the Law Giver</b>   Exodus 18-19
10.	11/10	<b>Covenant Is Made with Ten Commandments: The Moral Code</b>   Exodus 20
11.	11/17	<b>Covenant Ordinances (Ex. 21:1): Obedience and Disobedience</b> (Lev. 26:14-46 with Deuteronomy 28-30) and <b>Capital Crimes</b> (Exodus 21).
12.	12/1	<b>Covenant Ordinances: Holiness</b> (Ex. 22:31; Lev. 19:1-3; 20:7, 26): <i>"You must be holy" involves many things, including respect, Sabbath and the Tithe</i> (Ex. 22:29-30; 23:19; Lev. 27:30-34).
13.	12/8	<b>The Covenant Calendar</b>   Special days of the Tabernacle (Ex. 23:14-17; 31:12-17; 34:18, 21-26; 35:1-3; Lev. 16:1-34; 19:30; 23:1-44; 25:1-24; 26:2): The Sabbath Day (Ex. 31:12-17; 34:21; 35:1-3; Lev. 19:30; 23:1-3; 26:2); The Sabbath Year (Lev. 25:1-7). The Year of Jubilee (Lev. 25:8-24); *The Passover (Lev. 23:4-5); The Festival of Unleavened Bread (Ex. 34:18; Lev. 23:6-8); The Festival of Firstfruits (Lev. 23:9-14); The Festival of Harvest (Lev. 23:15-22); The Festival of Trumpets (Lev. 23:23-25); The Day of Atonement (Lev. 16:1-34; 23:26-32); The Festival of Tabernacles (Shelters) (Lev. 23:33-44).
14.	12/15	Continued <b>The Covenant Calendar</b>

## Lesson 6

**The Prophet and The Power of God (2) | Exodus 11:1-12:51**

Last week, we studied the first nine plagues that God used to deliver Israel from the Egyptians. These miracles were a judgment of Pharaoh and his people for their oppression of His people (cf. Genesis 15:13-14; Deuteronomy 11:1-4; Psalm 78:44-52). Yet, it was also a sign for the nation to believe that their Lord was the one and only God.

**PLAGUE TEN: THE DEATH OF THE FIRSTBORN AND THE PASSOVER EMERGES (11:1-12:51).**

In this section on the Plague of the Firstborn and the First Passover (11:4-8; 12:1-13, 21-23, 29-30) is described in several phases. The first is Moses' declaration to Pharaoh by Moses (the first of the sets of three) but also that this plague is about to come upon all of Egypt. The second is Moses' instructions given to the Israelites regarding the night that will become the annual feast of Passover, which is God's means of protecting His people from the plague and the foreboding of how God will remedy the world of its dark sin. Finally, there is a brief account given of the plague itself, just as God had said would occur.

Moses' declaration to Pharaoh: the coming of the final plague (11:4-8). In chapters 10 and 11, Pharaoh demanded that Moses leave his presence and warned that to return would mean death (10:28). In 11:1-3, it suggests that God had already revealed this forthcoming plague to Moses sometime before. In verses 4-8, Moses declared the essence of this revelation to Pharaoh, as it related to him. At midnight, God would go throughout Egypt, slaying the firstborn, from Pharaoh's own son, to the firstborn son of the lowest slave. No grief will have ever been greater for the Egyptians, and yet no darkness would come to any Israelite. After the plague, Pharaoh's own officials (who must have been standing there in Pharaoh's court during this confrontation) would come to Moses, begging him to leave, with the Israelites. Angered, Moses then left the presence of Pharaoh.

Moses' declaration to Israel: instructions regarding the Passover (12:1-13, 21-23). Chapter 12 can be divided into four major sections.

- (1) Verses 1-20 contain the revelation which God had given to Moses and Aaron.
- (2) Verses 21-30, the revelation which Moses conveyed to the Israelites.
- (3) Verses 31-42 give a historical overview of the exodus, from the command to leave to the actual departure, showing that God's promises fulfilled to His Own schedule—to the very day.
- (4) Verses 43-51 conclude with further instructions for the Israelites regarding the celebration of the Passover in the future, especially focusing on the participation of foreigners.

Since we will not attempt to cover all the material contained in chapter 12, notice the structure of the chapter in the instructions given by God to Moses (1-20) and the instructions from God spoken by Moses (21-30). God would have Israelites (and the reader of New Testament times as well) know that *the institution of the Passover was done in accordance with direct divine revelation*. This was not a feast which Israel devised on her own, but one which God designed and very carefully prescribed. The instructions for the first Passover were specific and dealt with several aspects of the feast.

- (1) **The time of the Passover.** A new religious calendar was given to the nation at this time (which we will cover in lesson 14). Since the Passover began the new life of His people, the month (of Abib, cf. 13:4) was to be viewed, from this time forward, as the first month of the year (12:1-2). The Passover lamb was to be purchased or selected on the 10th day of the month and slaughtered at twilight on the evening of the 14th.
- (2) **The sacrifice of the Passover** (12:3-8, 21-23). The offering was to be a male, either a goat or a sheep (12:5), of a year old and just one per household, unless the family was too small to consume one (Under such circumstances, two families could share one, 12:4). The blood of the animal was to be put on the sides and tops of the door frames where the animal was to be eaten (12:7). This blood was to serve as a sign, which would protect the Israelites from the death (12:13, 23).
- (3) **The meal of the Passover.** The Passover meal was largely provided by the sacrifice. The animal was to be roasted whole over the fire, not boiled or eaten raw. Each household was to eat the meal inside the door on which the animal's blood had been placed. The meat was eaten along

with bitter herbs and unleavened bread (12:8). Surplus food was not to be kept overnight but burned (12:10). This is why the meal was to be eaten with an atmosphere of readiness and anticipation. They were to have their cloak tucked in (so they could hurry without tripping over it), their sandals on their feet, and their staff in hand (12:11).

- (4) **The participants of the Passover.** The Passover was a corporate celebration in that all Israel observed the meal, just as Moses had instructed them (12:28, 50). On the other hand, the meal was a family matter. Each family was responsible for its own sacrificial animal, its own act of placing the blood on the door frame, and its own celebration of the meal. There is no specific mention of any Egyptians celebrating the first Passover, although this is possible, even likely. This possibility is enhanced by the report that some Egyptians had taken heed of previous warnings (9:18-21). Also, in the instructions God gave concerning the future observance of Passover, foreigners who placed themselves under the Abrahamic Covenant (as signified by circumcision) were allowed to participate, with no distinctions made between them and (other) Israelites (12:43-49). Those who did not refrain from eating leavened bread were to be banned from the congregation of Israel, whether or not he was a native Israelite (12:19).
- (5) **The ritual of the Passover** (12:29-30). There is no sensationalism here but only the most simple retelling of the accomplishment of Yahweh for the people. At midnight, the firstborn of the Egyptians were slain, from the king of Egypt to its cattle, from the firstborn of the Pharaoh to that of the prisoner. The weeping and wailing that night was not like anything ever heard in the land before. At the same time, none of Israel's firstborn, whether man or beast, was smitten. God's promises, for pleasure or pain, of prosperity or peril, are certain.

**The Passover and Related Ceremonial Observances.** The initial Passover meal was the first of endless annual celebrations (12:14, 17, 24; 13:10). The instructions concerning the Passover celebration alternate between the present and the future. What Israel did on that first Passover night was a prototype for all future Passover observances – and the work of the Messiah. We shall therefore now consider the future implications of the first Passover celebration, as outlined in our text.

- (1) **The redemption of the firstborn** (13:1-2, 11-16). The firstborn of all the Egyptians were smitten, while those of the Israelites were spared. While we must acknowledge God's sovereign rights in these matters for the Egyptians, He had the right to smite the firstborn of Israel as well. This would have happened if God had not made provision for their salvation from that death. God therefore struck down the Egyptian firstborn while He spared the Israelite firstborn. While it must be emphasized that the sparing of the Israelite firstborn was not a matter of merit, but of grace, it was a matter of faith – and what faith does: it obeys – while still receiving grace without merit. Further, since God had spared their lives, He possessed them. The rite of redeeming the firstborn was a constant reminder to the Israelites of all subsequent *generations that the firstborn belonged to God – and that the nation belonged to Him*, and that this was due to the sparing of the firstborn at the Exodus. Thus, every time the first boy was born to an Israelite family, the parents were reminded of their “roots” and the reason for their blessing, and every child was retold the story of the exodus.
- (2) **The Feast of Unleavened Bread** (12:14-20; 13:3-10). The first Passover meal was to consist of the roasted sacrificial animal, bitter herbs, and unleavened bread (12:8). The hasty departure of the Israelites did not afford the time required to bake leavened bread (12:34, 39). The Passover celebration *was to kickstart the Feast of Unleavened Bread*. On the first day, all yeast was to be removed from the house. On this first and last of the seven days, a sacred assembly was held (12:16). On these (two) days, no work was to be done, other than cooking. For the entire seven days, no leavened bread was to be eaten. The entire week of celebration was to serve as a reminder to Israel of the day on which God brought them out of Egypt.

**The Purposes of Passover Celebrations** (12:21-27, 43-49). Like the Feast of Unleavened Bread and the redemption of the firstborn, the Passover was to become a permanent part of Israel's religious life (12:24-25). There were several purposes for the Passover celebration:

- (1) The Passover was a memorial of the deliverance of Israel and Yahweh's mighty power: “This observance will be for you like a sign on your hand and a reminder on your forehead that the Law of the Lord is to be on your lips. For the Lord brought you out of Egypt with his mighty hand” (13:9; cf. 13:14, 16; 3:20).

- (2) The Passover and its related celebrations, the Feast of Unleavened Bread and the redemption of the firstborn, were intended to serve as a means of introducing and instructing all future generations of what Israel was special (12:26-27; 13:8, 14-16). God directed that the meaning of the celebration was to be explained to the children (13:8). Also, when a child asks the meaning of a celebration, the parent is to teach its significance (12:26-27; 13:14). God therefore designed these celebrations as occasions for instruction. Thus the story of the Exodus was to be retold, and its meaning reinforced. The “bitter herbs” (12:8) would certainly help the children gain some sensory stimulation in this educational endeavor.
- (3) The Passover celebrations was a means of incorporating or excluding the Gentiles in the covenant of God to Abraham (12:38, 43-49). No one, including foreigners, were to eat anything with leaven and faced the punishment of exclusion from the community (12:19). No uncircumcised person could partake of the Passover, but by receiving circumcision—that is, by identifying oneself with the Abrahamic Covenant—even a foreigner could partake of Passover and with no distinctions between this individual and an Israelite. Thus, circumcision enabled one to participate fully in the Passover celebration. Since a number of foreigners accompanied the Israelites out of Egypt (12:38), this was a necessary distinction.
- (4) The Passover Lamb was a model, a prototype (a type) of Messiah, the “Lamb of God” through whom God would bring redemption to both Israel and the Gentiles (12:5-7, 46-47, John 1:29). There are many clearly drawn parallels finally unveiled in the New Testament.
  - The sacrificial lamb was to be without defect (12:5), just as the Lord Jesus was without blemish (1Peter 1:19).
  - It was the shed blood of the lamb which saved Israel’s firstborn from the plague (12:12-13, 22-23), just as it is the shed blood of the Lamb of God which saves men from the judgment of God (1Peter 1:18-19; Revelation 5:9).
  - As there was to be no bone broken of the Passover lamb (12:46), so no bone of our Lord was broken (John 19:32-36). Thus, the Old Testament prophet, Isaiah, could speak of Israel’s Savior as a lamb: We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth (53:6-7).

The Passover in the New Testament (John 1:29, 36; Luke 22:1-23; 1Corinthians 5:1-8; Revelation 5:6-14). John introduced Jesus as Israel’s Messiah – and the world’s Savior – by the words, “Look, the Lamb of God, who takes away the sin of the world!” (John 1:29). Since Paul clearly identified the Lord Jesus as the Passover lamb: “For Christ, our Passover lamb, has been sacrificed” (1Corinthians 5:7), the Passover meal is connected to Communion. Yet while there are similarities, the death of our Savior corresponding with the sacrifice of the Passover sacrificial lambs and the Passover meal (Luke 22:1-23) was a one-time event (Hebrews 9:24-26, 28). One can see that the first Passover, along with each subsequent annual remembrance of Passover, was an event of great significance, one which was to be celebrated from that time on and is today for Christians, a weekly remembrance because of its connection to the resurrection (Acts 20:7).

Passover is full of meaning! To the Egyptians, it was an overflow of their gods (Exodus 12:12). It was overthrow of their Pharaoh (3:20; 6:1; 11:1; 12:31-32). It was appropriate punishment for their oppression of Israel (Genesis 15:14; Exodus 1 and 2; 7:14ff.). It was a call to obedience for pagans. While the account is not written to underscore the conversion of Egyptians, there is ample evidence to suggest that some of the Egyptians were converted to true faith in the God of Israel. Egyptians came to respect Moses (11:3), and some took heed to his warnings (9:13-21). Provision was also made for non-Israelites to partake of the Passover, if they were circumcised, and many non-Israelites who left Egypt with Israel (12:38), it is likely that a number were converted and physically spared from death through the process of the plagues and the provision of the Passover.

To the Israelites, Passover and the tenth plague served as a judgment on the gods of Egypt, whom the Israelites had worshipped in Egypt (Joshua 24:14). It reminded them of their God’s power. One of the most commonly repeated phrases employed in conjunction with the Passover is “with a mighty hand” (13:3, 9, 14, 16; cf. 15:6, 12; 16:3). The power of God was made manifest by the Passover and the plagues. The Passover and the plague of the firstborn was proof of God’s possession of Israel. When

Moses spoke to Pharaoh about the Israelites, he said, “Let My son go, that he may serve Me” (4:23). The fact that God claimed to possess the firstborn, so that they needed to be redeemed (13:1-2; 11-16), evidenced God’s fatherhood and ownership. The firstborn of Israel thus belonged to God as a result of the Passover, and all of Israel as a result of the exodus.

For Christians today, because Christ is our Passover Lamb, we are God’s possession. The firstborn of Israel had to be redeemed because God had spared them, and thus they belonged to Him. While only some of those Israelites who were in Egypt were firstborn, and thus in need of being redeemed, all of us who have trusted in Christ belong to Him. Every child of God belongs to God, and must live in the light of belonging to Him. “You are not your own; you were bought at a price. Therefore, honor God with your body” (1Corinthians 6:19-20). “You were bought at a price; do not become slaves of men” (7:23). “Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—which is your spiritual worship” (Romans 12:1).

The Passover teaches us also that there is significance in ceremony in the Christian’s experience with God through communion. By the annual observance of Passover and the Feast of Unleavened Bread, God not only reminded His people of His mighty deeds in the past, but also taught them concerning the future. The institution of the Lord’s Supper serves the same purposes. It should be retold and remind us that the salvation that we have is because of what the Lord accomplished by His death, burial, and resurrection (Luke 22:14-22; 1 Cor. 11:17-34). Unfortunately, Christians have come to take the remembrance of our Lord lightly, and do it infrequently, often as a kind of footnote. Let us learn to value and to practice those times of remembrance and anticipation which God has established and commanded us to do.

Lastly, the Passover reminds us that suffering is real and redemption is long. Peter tells Christians that the suffering of the Lord Jesus, the Passover lamb, was a pattern for the suffering of all the saints (1Peter 2:16-24). As Passover lamb, Jesus is the pattern for all Christians when they suffer and how they should cope. Paul also speaks of our suffering in “Passover” terms. In Romans, Paul writes of the victory which the Christian can have in suffering (8:31-35) and then quotes this passage from Psalm 44 to show that we, like Christ, are called to suffer as “sheep”: “For your sake we face death all day long; we are considered as sheep to be slaughtered” (Romans 8:36). In the context of Psalm 44, from which Paul quotes, we learn that those saints who suffered as described above were those who were faithful to God, not those who were disobedient. The Passover lamb is therefore a pattern for the saints, showing us that innocent suffering is often a part of God’s will for the righteous, and that through the suffering of the saints, God’s purposes may be accomplished.

**NEXT WEEK | 10/20 | The March to Freedom | Exodus 14-15**