

Instructions: Read Exodus chapter twelve at least once. Please read this passage again a second time, following along with the points made in these study notes. Any questions asked are for your personal study, but they may appear again in the quiz or in a future exam. Feel free to highlight important points or to make notes in the margins of your Bible or this lesson as the Lord leads. At the end of this lesson is a quiz that will need to be returned to the NZCSB office along with your self-addressed, stamped envelope in order that we can return your marked quiz and your next lesson. **Please return ONLY the quiz** and not these study notes. The quiz has twenty questions worth five points each.

Chapter Twelve

12:2 - this month was “Abib” on the Hebrew calendar and would correspond to our last half of March, first half of April. The name of this month was changed to “Nisan” in Neh. 2:1. Up until then it appears that the Jews used Sept./Oct. as their first month which they called “Tisri.” Even today the Jews distinguish between a “civil” new year in September and a religious new year in April.

The Hebrews use a lunar calendar with each new month starting when the new moon appears in the sky. Thus there are twelve months in a year, but because this does not perfectly match our solar calendar a leap month is needed every two or three years. Jewish time also does not match our concept of time even on an hourly basis. A Jewish hour is 1/12th of a day which means an hour in the summer is longer than an hour in the winter. The Jewish calendar begins with the creation of Adam. Thus for example, our calendar year of 2020 is the year 5780 in the Jewish calendar.

12:3 - “every man a lamb” - this lamb was foreshadowed in Adam’s clothing (Gen. 3:21), Abel’s sacrifice (Gen. 4:4) and in Abraham’s command to sacrifice his son Isaac in Gen. 22:1-13. This lamb is personalized in Isaiah chapter 53, identified by John the Baptist in John 1:29 and glorified by the Father in Rev. 5. In the following verses striking similarities will be noted between the sacrifice of this Passover lamb and Jesus Christ because Jesus was “*the Lamb of God*” (John 1:29) who is also called “*our Passover*” in I Cor. 5:7. Twenty times in the book of Revelation alone Jesus is called the Lamb! Text in gray highlight throughout this chapter will show these parallels between the Passover lamb and the Lord Jesus Christ.

Remember that lambs were repulsive to the Egyptians! (Exod. 8:26) The original reason given to Pharaoh for leaving Egypt was so that the Hebrews could sacrifice to God in the wilderness. Sacrificing lambs in the land was sure to offend!

- “tenth day of the month” – the Passover lamb was singled out for death four days before the Passover which was the fourteenth day of the month (vs. 6). Jesus was marked for death before he was actually slain. Jesus rode a donkey in his triumphal entry into Jerusalem **four days** before his crucifixion. Jesus was singled out as “*the Lamb of God, which taketh away the sin of the world*” (John 1:29) **four years** before his crucifixion. Jesus was chosen as “*a lamb without blemish and without spot...foreordained before the foundation of the world*” (I Pet. 1:19-20) **four thousand** years before his crucifixion!

12:4 – people were to share if their household was too small to eat an entire lamb. The application here for us is soul-winning where we are to “share” the truth about the Lamb of God with our neighbors.

Identifying the Lamb

A lamb (vs. 4) – every man needs a lamb

THE lamb (vs. 5) – not just any will do, you need THE Lamb of God

YOUR lamb (vs. 6) – Jesus will do you no good unless you make him YOUR Lamb by faith

12:5 - the lamb had to be a male “*without blemish.*” Only an innocent, sinless sacrifice is capable of bearing the sins of man before God. If it had any sin or blemish, it would be dying on its own for its own sin. Sinlessness

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and innocence is necessary for a sacrifice to be a proper substitute for another. This is the basis for all of the OT sacrifices requiring an unblemished animal. **As the unblemished, sinless Son of God, Jesus was qualified to be our substitute.** How does I Peter 1:19 describe this comparison? Who testified to the innocence and sinlessness of Jesus in John 19:6? In Matt. 27:4? In Matt. 27:19? In Luke 23:47?

12:6 – “it” – the Passover lamb is referred to as “it” eight times in the next six verses. On that night, several hundred thousand lambs were slain among the Hebrews and yet they collectively point to just one sacrifice, the Lord Jesus Christ who is sufficient to pay for the sins of the whole world. Jesus is the “it” killed by every individual person and who is yet able to save the sins of all mankind at once!

- “the whole assembly...shall kill it” – everyone in the nation was involved in killing the lamb. **Because we are all sinners, we are all guilty and have a part in death of Jesus on the cross.**

- “in the evening” – **Jesus died on the cross under a darkened sky and was buried as the sun went down.**

12:7 - the blood was to be put on upper doorposts and the two side doorposts which corresponds with the three crosses on Calvary. **The same positioning also points to a bloodied head and two outstretched, nail-pierced hands of Christ.** The parallels are beyond coincidence once again showing us how the Bible is the work of God and not men.

12:8 – “eat the flesh”- although we do not physically eat Jesus in any literal way, **believing in Jesus as Savior is spoken of as eating or partaking of his flesh in John 6:35 & 53.**

- “roast with fire” - **Jesus suffered all of the fire and punishment of hell for every sinner who is willing to repent and trust in him!**

- “unleavened bread; and with bitter herbs” – **in order to have a relationship with Christ, we must get rid of the sin (pictured by leaven) with repentance and godly sorrow (pictured by the bitter herbs).** The original reason for eating unleavened bread was simply because their hasty departure did not give enough time for their bread to rise (vs. 39). The bitter herbs reminded them of their bitter agony as slaves under Pharaoh.

12:9 – “nor sodden at all with water” – **although Jesus thirsted on the cross, no one gave him water to drink.**

- “purtenance” = heart, liver and internal organs of an animal

12:10 – “ye shall let nothing of it remain until the morning” – **the atonement of Christ was a one-time event (Heb. 9:26).** The application of this event to our souls is a one-time event as salvation is an event, not a process.

12:11 – practically the Hebrews were to eat this meal with their clothes on and fully prepared to walk out the door. The expectation was that news would come from Pharaoh at any moment that they were free to go. For the believer, applications can be made to having on the armor of God (Eph. 6:11-17) and to **being ready for the imminent return of Jesus Christ for his Church at any moment (Tit. 2:13).**

- “eat it in haste” – what does II Cor. 6:2 say about getting saved?

12:12 – “against all the gods of Egypt” – Egypt was full of idols and false gods. Each of these deities probably paralleled an actual devil who empowered and controlled their followers to some extent. How are these false gods described in Eph. 6:12? God clearly said he was executing judgment against all of them and the plagues chosen roughly matched many of the false gods in Egypt.

The great false trinity of gods in Egypt included Osiris, his companion Isis and their child Horus. Most of the gods of Egypt were depicted with animal heads or body parts, but these three had human heads. Osiris was the god of the underworld and the Nile was his bloodstream. Isis was the mother goddess.

Nile to Blood Khnum – giver and guardian of the Nile
Hapi – god of fishes, birds and marshes

Frogs Heqet – goddess of the land with the head of a frog and female body

Lice Geb – god of the soil

Flies Possibly Khepher – the god with the head of a scarab beetle

Murrain Hathor – mother goddess in the form of a cow
Ptah – the god who possessed the living, Apis bull
Mnevis – the sacred black bull

Boils	Imhotep – the god of medicine Thoth – the god of wisdom and medical learning Nefertem – the god of healing
Hail	Nut – the sky goddess Shu – the god of the air Seth – god of storms and protector of crops
Locusts	Anubis – guardian of the fields
Darkness	Ra – the sun god
Firstborn	Serket – goddess of protection Meshkenet – goddess of birth Sobek – god of fertility Renenutet – the god and protector of the Pharaoh
Exodus	Hu – the god of Pharaoh’s sovereignty Wadjet – the goddess of royal authority Maat – the god of cosmic order Sekhmet – the war goddess who would kill Egypt’s enemies
Red Sea	Pharaoh – a god himself drowned in the sea!

The message from each of these plagues was that the gods of Egypt were powerless! They could not prevent these judgments, minimize them, end them, control them or comfort the people in any way as they happened. Their failure was on public display to the entire population of Egypt. In the Exodus, Pharaoh had no choice but to act against his own will and release the Hebrews which showed the impotence of those gods who supposedly gave him his sovereignty and authority. As these gods exist in most cultures with different names, God is essentially showing his power of ALL idols and false gods in all nations and at all times!

12:12 – “smite ALL the firstborn” – all the firstborn of man and beast were condemned regardless of their status, morals, works or heritage. This pictures the universal sin of mankind and the universal effect of sin upon the entire creation. What is said in Rom. 8:20-22?

God said that he would single out the Egyptian firstborns for what reason according to Exod. 4:22-23?

12:13 – “when I see the blood” – the only thing God was looking for was the blood of the lamb. He had no concern for what the house or the people inside looked like. The ONLY thing that mattered was the presence of the blood of the lamb. Death could not visit a house with the blood applied because it had already visited the substitute – the lamb that had been killed. When we believe in Jesus as our Savior and the Substitute for our sins, Death cannot visit us because it has already visited Jesus in our place! The presence of that blood showed faith in God’s words, the mercy of God in sparing the inhabitants and the fact that God’s righteousness had already been satisfied by the death of another. This phrase, “*when I see the blood,*” applies to all men from this point on throughout the end of time! When he looks upon your heart, does God Almighty see the blood of Jesus Christ covering your sins?

The Blood of Jesus Christ

Redeems (Eph. 1:7)
Forgives (Col. 1:14)
Cleanses (I John 1:7)
Purges (Heb. 9:14)
Justifies (Rom. 5:9)
Reconciles (Col. 1:20)
Sanctifies (Heb. 13:12)
Washes (Rev. 1:5)

12:14 – “memorial...feast” – this event initiated a memorial feast that would become one of the most important celebrations on the Jewish calendar – Passover! Because of the presence of the blood, God passed over that house and spared its occupants from death.

12:15 – “leaven” – yeast is a type or picture of sin because of the way in which just a small amount can permeate and entire loaf of bread. See Gal. 5:9. By having the blood shed, applied and then followed by seven days without leaven, the Hebrews were being reminded of the need to have their sins purged away in order to please God. The physical removal of leaven from their homes was graphic picture of the need for the spiritual removal of sin from their hearts. What else can leaven be a picture of according to Matt. 16:6 & 11-12?

- “Seven days” – this verse institutes a second major Jewish feast called the Feast of Unleavened Bread. This feast immediately followed Passover and began on the 15th day of the first month at sunset. The lamb was killed on the afternoon of the 14th (Passover) and then at sundown as the 15th day of the month began, the Passover meal was eaten.

12:16 – “convocation” = a special assembly or memorial for worship. Up until this point in history, worship usually revolved around an individual (Gen. 4:2-6), a family (Gen. 8:20-21) or a household (Gen. 18:19). Now God is moving worship up to the national level. All of Israel would celebrate this day together in the years to come.

Terms God Used to Describe the Passover Feast

- 1) **Token** (vs. 13) - a reminder or symbol of God’s deliverance
- 2) **Memorial** (vs. 14) – an act that honored God for his deliverance
- 3) **Feast** (vs. 14) – a joyous celebration of God’s deliverance
- 4) **Holy convocation** (vs. 16) - humble worship of God for his goodness
- 5) **Ordinance** (vs. 17) – a command of God to ensure God’s work was not forgotten
- 6) **Service** (vs. 25) – an act of faithfulness that taught others of the greatness of God
- 7) **Sacrifice** (vs. 27) – reenactment of the original night where a substitute gained their freedom

12:16 – “first day...seventh day” – the first and last days of this seven-day feast were special sabbath days where no work was to be done. These days were like the weekly seventh day sabbath of rest, but they could fall on any day of the week depending upon how the days in any given month played out. More information will be given about these feasts and what they involved in the following chapters. Remember that this information in vs. 16 is being revealed to Israel BEFORE the weekly sabbath day was revealed to the nation as the fourth commandment at Mt. Sinai (Neh. 9:13-14).

12:17 – “I have brought your armies out” – God’s promises are so certain that he can speak of a thing that has not yet happened as if it has.

12:18 – the fourteenth day of the month was “*the preparation of the Passover*” (John 19:14). The Jews prepared for the beginning of the seven days of the feast of Unleavened Bread by getting all of the leaven out of their homes. They prepared for the passover meal by killing the passover lamb in the afternoon of the 14th and organizing their food. As the sun went down that afternoon and turned into the 15th day of the month, they gathered to eat the Passover. This preparation day was the day that Jesus was crucified.

12:19 – “born in the land” – not a reference to Egypt, but to the land of Canaan which would become the Promised Land. The words are given in a context at least forty years before anyone would be born in that land. This passage is being written as a guide to future generations.

12:21 – “kill the passover” – even though Passover can refer to the meal that has been eaten every year by the Hebrews since the Exodus as well as to the actual feast day, the actual “*passover*” was the lamb itself! This is why Jesus is called “*our Passover*” in I Cor. 5:7.

12:22 – “hyssop” – the first of twelve times this plant is mentioned in the Bible. Hyssop appears in a number of sacrifices and involves the purification of sin (e.g. Lev. 14:4; Psa. 51:7). The one time Jesus was offered something with hyssop, he refused it as he was already sinless (John 19:29). In the original passover evening, the blood of the sacrifice was being applied by FAITH to the doorposts and lintels. Even if the lamb had been slain by a family, the sacrifice would have been useless without APPLICATION. Only when the blood of the sacrifice was personally applied to the family door was the promised salvation assured.

For the father of the family to stand there and splash blood on his doorway was an incredible act of faith. Death was coming and this was the only means of escape. Could God's instructions be trusted? Why spend all of this time on ceremonial observances when they should be preparing to leave? Would eating a lamb and splashing its blood be enough? What about the Egyptians who saw them carry out this bizarre ritual that in itself was offensive to them? Thus the hyssop was a symbol of faith! What does Heb. 11:28 specifically single out as an act of faith? What was the result in this verse of their faith?

The Four Great Salvation Stages

- 1) **Propitiation** (I John 4:10) – a payment in substitution must be made – the blood of the lamb!
- 2) **Application** (Rom. 3:25) – the blood must be applied by faith.
- 3) **Security** (John 5:24) – faith crosses the line from death to life and guarantees salvation.
- 4) **Assurance** (I John 5:11-13) – one can now rest in the promises of God, knowing they are his.

12:22 – “strike the lintel” – this is an odd word to use in the application of blood to a lintel and doorpost until we understand the connection to Jesus on the cross. Note “*stricken*” (past tense of strike) in Isa. 53:4.

12:23 – “the Destroyer” – as seen previously, this is a spiritual entity that kills. The angel of the bottomless pit in Rev. 9:11 is the best candidate as his name means *destroyer*. Some people refer to “the Death Angel” as being responsible for the destruction of the firstborn, but the Bible never uses this term. Having said that, there does appear to be an evil angelic being named “*Death*” in Rev. 6:8 and this could be a possibility.

- “the LORD will pass over the door” – the Lord used the door to obtain entrance to each house. Compare Rev. 3:20.

12:27 – “And the people bowed he head and worshipped” – the Hebrews had just been exposed to God's grace. They had experienced first-hand God's undeserved favor, something that humbled them and caused them to worship God. Whenever we become truly aware of God's grace in our lives, the result will be something similar.

12:29 – the was the fulfillment of Moses' very first message to Pharaoh back in Exod. 4:22-23. Our message today to all men is that they need to repent and believe in Jesus as judgment is coming for unforgiven sin. Unfortunately, the reaction and result for the majority of mankind will be little different from that of Pharaoh and the Egyptians.

12:33 – what was the reaction of Egypt when the Jews finally left according to Psa. 105:38?

12:35 – “they borrowed of the Egyptians” – what was the result of doing this according to Psa. 105:37? What was God's original promise to Abram 400 years earlier in Gen. 15:14? This of course is where a nation of slaves obtained all the costly items used to construct the tabernacle.

12:37 – “600,000 on foot that were men” - very conservatively 2-3 million people including women and children.

12:38 – “mixed multitude” – these would be Egyptians that joined the Hebrews in leaving Egypt. Many had come to be impressed with Moses (Exod. 11:3) and perhaps disillusioned with Pharaoh and discouraged by the devastation wrought in their country. For some it was fear, for others genuine interest and others perhaps it was the better option than staying. Whatever the reason, a multitude of unbelievers joined the Hebrews in leaving Egypt and were often part of the future problems that arose in the wilderness wanderings (Num. 11:4). This mix of God's children and non-believers is a picture of the danger in a local church of not requiring true Biblical salvation as a requirement of membership. Many a church has had an open-door policy, allowing anyone to join and participate who claims to be a Christian. Failure to actually examine people's testimony and see evidence of their walk with Christ often leads to essentially unbelievers making non-spiritual choices that can doom a local congregation.

12:39 – “victual” = food supplies. Amazingly, God had timed the departure of the Jews leaving Egypt in such a manner that they had not prepared food for the journey. God was testing their faith and would show himself mighty as their Provider.

12:40 – if one carefully notes the wording of the verse, the children of Israel had dwelt in Egypt (simple observation of a fact) and had sojourned 430 years. Neither Abraham, Isaac, Jacob nor his descendants had a

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permanent dwelling place yet. As noted in the introductory notes to Exodus, there were 430 years from the departure of Abram from Ur of the Chaldees to the Passover night. There were 400 years of affliction in varying degrees from Gen. 15:13 to the Passover night. The actual time of Jacob going down to Egypt until the Passover night was roughly 215 years.

12:41 – “hosts of the LORD” – usually this is a reference to the angels or heavenly armies of the Lord. In this verse however, it is referring to the children of Israel who are called “*armies*” in Exod. 6:26; 7:4 & 12:17. See vs. 51.

12:43 – three groups were specifically barred from partaking in the passover meal: 1) **strangers** or foreigners (vs. 45); 2) **hired servants** (vs. 45) and 3) no **uncircumcised** person (vs. 48). These prohibitions were waived if a person wanted to become a Jew and placed himself under God’s covenant by getting circumcised. In the NT such people are called “*proselytes*” – Gentiles who convert to Judaism (Acts 2:10).

12:46 – “neither shall ye break a bone thereof” – this simple prohibition becomes a **prophecy of the death of Jesus**. This type or picture is repeated as an actual prophecy in Psa. 34:20 and confirmed as coming to pass in John 19:36.

12:49 – a convert to Judaism was just as much a Hebrew as one born into the Jewish nation

Quiz – Lesson 60

Exodus 12

Name: _____

Student No: _____

Instructions: From the scripture and comments covered in this lesson, choose **the best answer** to each question and circle it. There will always be **only one** best answer. Each question is worth five points.

- How long did God intend the Jews to celebrate the feast of Passover?
 - Just once on the night they left Egypt
 - Until Jesus died on the cross and rose again
 - Until Jesus returned to establish his earthly kingdom
 - For ever
- What is the Bible term for a non-Jew who submits to circumcision and becomes a Hebrew by choice.
 - Convert
 - Novitiate
 - Proselyte
 - All of these
- On what day of the month was the Passover lamb to be slain?
 - First
 - Tenth
 - Fourteenth
 - Fifteenth
- What plant or substance in the Bible is a symbol of faith?
 - Frankincense
 - Roses
 - Olive branch
 - Hyssop
- How many Jewish men left Egypt in the Exodus?
 - 336,500
 - 600,000
 - 1,000,000
 - Between 2 and 3 million
- When did God kill the firstborn in the tenth plague?
 - At sunset
 - At midnight
 - At sunrise
 - The Bible does not specifically say
- How long a gap was there between Abram leaving Ur and the Jews leaving Egypt?
 - 215 years
 - 230 years
 - 400 years
 - 430 years

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8. Which of the following is **NOT** true of the Passover lamb?
- A. It was to be slain on the afternoon of the 14th day of the first month
 - B. It was to be roast in fire
 - C. No bone of it was to be broken
 - D. Any part left over in the morning was to be eaten within the next day or burnt in the fire
9. What false god was the plague of darkness primarily directed against?
- A. Ra
 - B. Hekt
 - C. Isis
 - D. Anubis
10. With what event does the Jewish calendar begin?
- A. Creation of Adam
 - B. Abram leaving Ur of the Chaldees
 - C. God establishing his covenant with Abram and his circumcision
 - D. Passover night and the departure of the Hebrews from Egypt
11. What does the Bible say was the reaction of the Egyptians when the Hebrews left their country?
- A. Anger that their slaves were gone
 - B. Sadness over the devastation of their nation
 - C. Gladness because they feared the Hebrews
 - D. All of these
12. What is a victual?
- A. An event that brings a sense of reality
 - B. Triumph over an enemy
 - C. An urn that can be sealed in which one carries liquids
 - D. Food supplies
13. Who did God specifically prohibit from eating the Passover unless they became Hebrews by submitting to circumcision?
- A. Foreigners
 - B. Hired servants
 - C. Anyone that was uncircumcised
 - D. All of these
14. When the Lord went through Egypt on Passover night, what was he looking for that would cause him to pass over that house and not allow the destroyer in?
- A. Was the door closed
 - B. Was there blood on the doorposts and lintels
 - C. Was the family dressed and ready to depart
 - D. All of these
15. What does the Bible mean when it says “*a mixed multitude*” left Egypt?
- A. There was a mixture of males and females
 - B. There was a mixture of Hebrews and Egyptians
 - C. There was a mixture of old and young
 - D. All of these

16. What was symbolic about the passover lamb being roasted in the fire?
- A. All mankind dies and is dust to dust or ashes to ashes
 - B. Many martyrs would one day suffer for the Lord by being burnt alive
 - C. On the cross Jesus suffered all that we would have had to suffer in hell
 - D. All of these
17. Which of the following was **NOT** a term that God used to describe the Passover?
- A. Service
 - B. Ordinance
 - C. Ceremony
 - D. Memorial
18. What was to be eaten with the passover lamb to remind the Hebrews of their suffering as slaves?
- A. Unleavened bread
 - B. Leeks
 - C. Manna
 - D. Bitter herbs
19. Why did God single out the firstborn of Egypt for extermination?
- A. As a special judgment against the false god Horus
 - B. Because Pharaoh had abused God's firstborn son, Israel
 - C. To send a message to the descendants of Ishamael, Abraham's actual firstborn son
 - D. All of these
20. Who in the Bible personally testified as to the innocence and sinlessness of Jesus?
- A. The centurion standing by Jesus' cross
 - B. Pontius Pilate
 - C. Judas Iscariot
 - D. All of these