

[Wednesday, June 22, 2016] Exodus Series, Exodus chapter 12.1-20 – Craig Thurman

In Exodus chapter 11 was revealed the 11th sign-judgment to Pharaoh. It was a continuation of the communication between Pharaoh and Moses that began in chapter 10, verse 24. Pharaoh had ended his message to Moses with a death-threat (10.28 ... *for in that day thou seest my face thou shalt die.*); Moses closes their session by leaving in great anger. (11.8)

As we consider the past sufferings of the children of God and how that the LORD revealed to Abraham this time of judgment for Egypt 400 years earlier (Ge. 15.14), how the saints today should be encouraged in the midst of great trial that *all things work together for good to them that love God, to them who are called according to His purpose.* (Ro.8.28) Though the world prospers as they persecute the children of God, as they use them and persecute them, and become hardened at every instance when God's judgment falls, they shall be saved and their final judgment will come. This was the way it was for Israel then, and it is so for the saints today. It is through great trial that Israel, the elect nation of God, not only shall be delivered from Egyptian bondage, but *shall know the LORD.*

*Ex 6:7 And I will take you to me for a people, and I will be to you a God: and **ye shall know** that I am the LORD **your** God, which bringeth you out from under the burdens of the Egyptians.* (There is so much emphasis about the free agency of man; man's free will. In all of this, where is it that God asked the Hebrews *if* they would be willing for Him to do what He did? IT ISN'T THERE.

*Deu.4.34 Or hath God assayed **to go and take him a nation from the midst of another nation**, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?*

*35 Unto thee it was shewed, that **thou mightiest know** that the LORD he is God; there is none else beside him.*

And like Israel, the churches shall know Him unlike any in the world ever will.

*Re.2.23 And I will kill her children (those of Jezebel's doctrine) with death; and **all the churches shall know** that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.*

Egypt and the world shall know that God is the LORD, Jehovah, the eternal sovereign:

Ex 7:5 And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

Ex 14:18 And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

But we know Him because of His grace. The greatest words ever spoken: ... 2Co 1:2; Gal.1.3; Eph.1.2 *Grace be to you and peace from God our Father, and from the Lord Jesus Christ.*

In chapter 12, the LORD institutes the first memorial sacrifice of the children of Israel called the Passover.

Chapter 12

*1 ¶ And the LORD spake unto Moses and Aaron in the land of Egypt, saying,
2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.*

Though the particular day is not specified it is very likely the first day of the first newly instituted month of Israel's religious calendar: Rosh Chadashim, ראש חֳדָשִׁים;

*beginning, ראש, rosh, Gen.1.1, in the beginning, בְּרֵאשִׁית; Gen.3.15, it shall bruise they head, ראש; Ex 17:10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the **top** ראש of the hill; Ex.30.23, **principal** ראש spices; Nu.14.4, Let us make a captain, ראש; Nu.31.26, take the **sum** ראש of the prey ... and the **chief** ראש fathers of the congregation;*

הָאֵלֶּיךָ, The first Hebrew consonant , א, transliterated as *h* , *h*, ch has a ‘pharyngeal (guttural) sound which does not exist in English. ... Owing to the difficulty experienced by Europeans in its pronunciation, it is usually pronounced, especially in Modern Hebrew, like *kh* (the same fricative sound of *ch* in the Scottish word *loch*). It is a sound produced by friction between the back of the tongue and the soft palate.’ *Biblical Hebrew Step by Step*, Menahem Mansoor.

There are two new years on the Jewish calendar. The first is Rosh Chadashim (Ex.12.2) which is two weeks before Passover; and the second occurs ten days before Yom Kippur, The Day of Atonement called Rosh Hashanah.

Rosh Chadashim – the name means “Head of the months” – is the first month of the Hebrew calendar called Abib/Nisan, which corresponds to the time March/April. It is counted as the first month for the purposes of counting the days, months, and holidays of the Hebrew calendar. It marks the start of the month of the Exodus from Egypt and the beginning of the Jewish national history.

Rosh Hashanah – the name means “Head of the Year” – is the first month of the civil year called Tisri. It traditionally marks the time of the beginning when God created the heavens and the earth and the time of the beginning for the kings of Israel.

Both Rosh Chadashim and Rosh Hashanah are six months apart. The first half of the calendar begins on Rosh Chadashim. The second half of the calendar begins on Rosh Hashanah. The first marks the substitutionary death of the Lamb for His people. The second, His death for their sins.

- 1st mo. Abib (Ex.13. 4) or Nisan (Ne.1.2)
- 2nd mo. Zif (1Ki.6.1)
- 3rd mo. Sivan (Est.8.9)
- 4th mo. Tammuz
- 5th mo. Av/Ab

the first year, ye shall take it from the sheep (כִּבְשֵׁי יָם) or from the goats'...'

Smith's Dictionary of the Bible, vol.2, p. 1582, 'שֶׁה, seh, is applied to denote the individuals of a flock, whether sheep or goats; and hence, though "lamb" is in many passages the rendering of the A.V., the marginal reading give "kid" (Gen. xxii.7, 8; Ex. xii.3, xxii. 1 &c.)'

הַשֶּׁה לְבַיִת־אָבֹתָ שֶׁה לְבַיִת

according to the house of their fathers, a lamb for an house:

a flock animal for a father's house, a flock animal for the house.

Meaning that every house was to have an animal of the flock; either of the sheep or goats. (vs.5)

4 *And if the household be too little for the lamb,*

And if the house is small for a flock animal

be ... little, מְעַט, ma-[g]at; Qal fut. verb; Hiphil participle, Ex.16.17, some less; 18, and he that gathered little; Hiphil fut, Ex.30.15, shall give less;

מְעַט, masc. sing. noun and adverb; *little, small, almost, few, too, some, lightly, small matter; Ex. 17.4, almost ... me; 23.20, By little and little.*

let him and his neighbor next unto his house take it
that is near

let ... take, וְלָקַח, Qal preterite of לָקַח, laqach; to take, fetch, receive.

next, הַקָּרֵב, masc. sing. adj. of קָרַב; KJV, cometh nigh, cometh anything near, cometh nigh, approach, drew near, that came, which come near, which shall come near.

according to the number of the souls;
lit. by tribute or worth

according to the number of, בְּמִכְסֵת, fem. sing. noun of מִכְסָה;
otherwise only found in Lev. 27.23, *the worth of thy estimation;* also
related to מִכָּס, mekes; KJV, *tribute* (6);

of the souls, נַפְשֹׁת, pl. noun of נַפֶּשׁ; KJV, *life, creature, soul, persons,*
lust, thing, for the dead, dead body, yourselves, heart, etc.

עַל־הַשֶּׁה
every man according to his eating shall make your count for the lamb.
the flock animal

shall make your count, תִּכְסֹּף, Qal fut. 2ppl. masc. of כָּסַף, and related
to מִכְסָה, directly above according to the number.

תָּמִים שֶׁה

5 Your lamb shall be without blemish, a male of the first year:
A perfect, male, flock animal, a son of a year shall be to you

without blemish, תָּמִים, tamim, masc. sing. adj.; KJV, Ge.6.9, perfect
(mar. upright); Lev. 3.9, whole; Lev.23.15, complete; Lev. 25.30, full;
Nu.19.2, without spot; Jos.24.14, sincerity; Job 12.4, upright; Ps.
119.1, undefiled; Ps. 119.80, sound.

This animal that was taken from the flock was the best, most sound, whole, spotless, unblemished; an animal in which no fault may be seen. It presents a type of One who was to come. John the Baptist said, *Behold, the Lamb of God!* (Jn.1.29, 36) Peter said,

1Pe.1.17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

*19 But with the precious blood of Christ, **as of a lamb** without blemish ἄμωμου and without spot ἀσπίλος...*

*without blemish, ἄμωμου, gen. sing. masc. of ἄμωμος, ἄ negative particle + μῶμος 2Pe. 2.13, blemishes; the verb μωμέομαι, to be blamed; and so ἄμωμος is translated in the KJV as *without blame* (1), *without blemish* (2), *unblameable* (1), *without spot* (1), *faultless* (1), *without fault* (1).*

*without spot, ἀσπίλου, gen. sing. masc. of ἄσπιλος, ἄ, negative particle + σπίλος, spot; actions which defile the flesh (2Pe.2.13; the verb, Ja.3.6, the unchaste tongue defiles the whole body; Jude 23, in a type *hating the garment spotted by the flesh*; seeing sin as it is in light of Christ's holy nature as defiling and repulsive as it is.)*

There was not to be in that lamb which God had chosen and ordained for the children of Israel to offer at Passover a blemish or spot because in the centuries that lay ahead there was One coming from God the Father's right hand who would present Himself to God for our sins who had no blemish or spot. Paul said,

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot ἄμωμον (1599 Geneva Bible, fault) to God, purge your conscience from dead works to serve the living God?

As a lamb, Jesus was:

Heb 7:26 For such an high priest became us, who is holy,

ὁσιος, sanctioned or devoted

harmless,

ἄκακος, ἄ negative particle + κακός, evil, wicked; lit. without harm, evil, ill; Ro.16.18, *simple*.

undefiled,

ἀμίαντος, ἄ negative particle + μίαινω, to defile; without defilement.

separate from sinners,

having been separated from sinners (Wuest)

κεχωρισμένος, part. perf. pass. of χωρίζω; KJV, *departed, separated, put asunder* specially by God and for God.

and *made* *higher than the heavens;*
became, or **being made** (1.4)

made, γενόμενος, nom. sing. masc. part. aor. of γίνομαι, to be; was, is become, became, being made.

Pilate said,

Joh 18:38 Pilate ... saith unto them (the Jews), I find in him no fault (αἰτίαν, no accusation) at all.

fault, αἰτίαν, acc. sing. of αἰτία; an accusation, a cause (reason), a case, a fault to lay against Him.

Here was the accusation:

Mt 27:37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

And the accusation is true! There was nothing worthy of death found in Jesus. It is that He, having come from God went back to God, but first He *gave Himself* for the sins of His people. And this true people of God know and confess that this Jesus is the very Son of the Father.

מִן־הַכֶּבֶּשִׂים וּמִן־הָעִזִּים

ye shall take it out from the sheep, or from the goats:

sheep, הַכֶּבֶּשִׂים, masc. sing. noun, כֶּבֶשׂ, with ה, the; KJV, *sheep, lamb* (Ex.12.5; 29.38, 39, 40, 41)

goats, הָעִזִּים, fem. pl. noun of עִז; KJV, *goat, kid* (Ex.12.5; 25.4; 26.7; 35.6, 26; 36.14)

6 *And ye shall keep it up until the fourteenth day of the same month:*
And it shall be to you for keeping (Wigram) - this -

keep, לְמַשְׁמֶרֶת, fem. sing. noun of מְשַׁמֵּר, and the masc. מְשַׁמֵּר; verb, שָׁמַר; KJV, charge, keep, ordinance, safeguard, ward, watch, offices; lit. for keeping because of the prefixed Hebrew, lamed, לְ, to or for.

כָּל¹ קָהָל²

and the¹ whole² assembly

עֵדֶת־יִשְׂרָאֵל

of the congregation of Israel

all the multitude [that makes up the] congregation of Israel

assembly, קָהָל, masc. sing. noun of קָהַל; KJV, company, multitude, assembly, congregation; it seems that it refers to the multitude of the congregation itself; the verb קָהַל, is the act of the congregation coming together; perhaps like an adjective, the assembling congregation.

וְשָׁחַטוּ

shall kill

בֵּין הָעַרְבָיִם

it in the evening.

between the evenings

Possibly meaning about 9:00pm: it is at midnight when the LORD's angel shall pass through the land (11.4, *About midnight*; 12.29, *at midnight*)

and ... shall kill, וַשְׁחַטוּ, Qal preterite, 3ppl. of שָׁחַט, KJV, *to slay or kill*; with reference to gold, *beaten* (1Ki.10.16, 17; 2Chron.9.15, 16). Most often, but not always, in reference to killing the sacrifices. (Cf. Qal preterite: Ex.12.6, *and ... shall kill*; 29.11, *And thou shalt kill*; 16, *And thou shalt slay*; 20, *Then shalt thou kill*; Qal imper.: Ex.12.21, *and kill*; Qal fut.: Ex.34.25, *Thou shalt not offer*)

in, וּבַיּוֹם, preposition properly constructed of בַּיּוֹם, bayin; between, betwixt; Ex.12.6, *in the evening*; Ex.16.12, *at evening*; among, whether, within; coupled with the preposition מִן, from, מִבֵּין translates into Ex.25.22, *from between*; KJV margin: Heb. *between the two evenings*

the evening, הָעֶרְבָּיִם, masc. pl. noun of עֶרֶב

Further, as we read, no bone of it was to be broken. (Ex. 12.46; Nu.9.12)

Ex 12:46 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.

How clearly we see Christ Jesus' fulfilment of this type in his sufferings and death.

Joh 19:36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

One thousand six hundred years later this lamb was shown to be Jesus, come to die for the sins of His own.

7 And they shall take ^{מִנְּהָדָם} of the blood, ^{וַיִּתְּנוּ} and **strike** ^{עַל־שְׁתֵּי הַמְּזוּזוֹת} it on the two side posts
give or put
v.22

and strike, וַיִּתְּנוּ, Qal preterite, 3ppl of יָתַן, the main sense is *to give*; also *to put, lay, hang, strike*.

side posts, המזוזות, fem. sing. noun מזוזת, m^e-zoo-zah; KJV, posts, door posts, side posts. (Ex.12.7, 22, 23; 21.6)

ועל־המשקוף על הבתים אשר־יאכלו
and on the upper door post of the houses, wherein they shall eat it.
on

the upper door post, המשקוף, masc. sing. noun משקוף, KJV, 12.7, the upper door post; vs. 22, 23, the lintel. The narrow space through which entrance is gained to the house. שקף is the space through which one looks out, for example, of either a window or door. שקף is the window (that particular space). שקפים are the windows (or spaces).

By the differing Hebrew terms used in verse 7 (נתן, nathan) and 22 (נגע, naga) and translated in our KJV Bible *strike*, there are the ideas of gift and application as it relates to blood. God provided the sacrifice [a gift] (Ge.22.8, *God shall provide himself a lamb for a burnt offering ...*), and His people are to make application of it to their lives.

ועל־יאכלו בלילה ההוא
8 And they shall eat the flesh in that night, roast with fire,

roast with fire, תלי־אש, tse-li aysh,

roast, תלי, ts^e-lee, adj., construct state* of the verb תלה, tsalah (verb is only found in 1Sa.2.15; Is.44.16, 19, English, *roast*). The adjective is only used in Ex.12.8, 9; Is.44.16.

*construct state:

A Practical Grammar for Classical Hebrew, J. Weingreen, p.44, 'When two (or more) words are so closely united that together they constitute one compound idea, the dependent word (or words) is (are) said to be in the Construct State. The word (in the absolute state) upon

which the construct depends, is said to be in the genitive ... (giving the *of* sense, added)

...

'The construct state has, at times, a Maqqeph (the hyphenation mark, added) after it (and, in the Bible, always otherwise a continuation accent).'

Continuation marks are logical divisions in a verse or which end a verse. added)

מִקְּנֵה, mapqeph, meaning *binding*, as in binding two words together.

with or or fire, אֵשׁ, aysh, fire, freq; the only other places where this Hebrew is not translated by the English fire are: Ge.15.17, burning; Lev.13.24, hot; Deu.33.2; Ps.21.9, fiery; Nah.2.3, flaming.

Eating is to partake. By eating they were associated with the death of the victim, and by eating they lived.

Joh 6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

Joh 6:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

The LORD showed to the Hebrews their association to the lamb in his death and they lived because of him.

The animal was to be roast with fire. Fire represents the great trial under which the victim went to provide a shelter from the judgment.

Heb 4:15 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. (cf. Is.53.)

and unleavened bread; and with bitter herbs they shall eat it.

and unleavened bread, וּמִצֹּת, mats-tsoth, fem. pl. noun of מִצָּה, mats-tsah; KJV, variously translated, *Ex.12.39, unleavened; Ge.19.3, unleavened bread; Lev.10.12, without leaven; Jud.6.20, unleavened cakes; there is no mistaking the fact that unleavened bread, bread without leaven was to be used in the observance of Passover.*

with bitter herbs, לִי־מְרֹרִים, m^e-ro-rim, or מְרֹרִים, masc. pl. noun found only three times (*Ex.12.8; Nu.9.11, bitter [herbs]; Lam.3.15, with bitterness*); **literally with bitterness; being it is speaking of eating, the word herb is supplied to supply the sense**; the fem. sing. noun, מְרֹרָה, m^e-ro-rah, found four times in Scripture: twice *bitter*, twice *gall* (*Deu.32.32; Job13.26; Job 20.15, 25*).

they shall eat it, יֹאכְלֶהוּ, yok-lu-hu, Qal fut. 3pl, masc, אָכַל, a-kal, w/ 3ps. masc. suff. (the bread, *him*, but in English we would refer to the bread as *it*).

In Deu.16.3 unleavened bread is called the bread of affliction.

De 16:3 Thou shalt eat no leavened bread הִמִּיץ *with it* (referring to the flock and herd); *seven days shalt thou eat unleavened bread* מִצֹּת *therewith, even the bread of affliction* לֶחֶם עֲנִי ...

bread of affliction, לֶחֶם עֲנִי:
לֶחֶם, le-hem, bread

עֲנִי, [g]o-ni or o-ni, masc. sing. noun of עָנָה, a-ni; KJV, *affliction*; 1Chron.22.14, **trouble** (margin has *poverty*).

Our Lord Jesus used the term bread, and especially *unleavened bread*, to represent his physical body, which was **given** (Lk.22.19) and **broken** (1Co.11.24) for us in His death.

Mr 14:22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

Bread represents that which sustains life whether physical or spiritual.

Mt 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (So bread for the physical life; the Word of God for the spiritual life.)

Joh 6:58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. (Those who will partake in the life of Christ shall live forever; whereas those who do not are dead.)

As we just mentioned, leavened bread is called the *bread of affliction*. That is, it is bread that is troubled in this world; bread made in haste; it is bread that may be broken and bereft of life.

Troubled: Our Lord was troubled on three occasions: Jn.11.33, at seeing the Jews and Mary's sorrow brought on by death; Jn.12.27, at the prospect of the cross before Him; Jn.13.21, to have to bring before the disciples the consideration that one of them was a traitor.

Bread that we are most familiar with is *leavened bread*. Leavening is a process of *fermenting, souring* or *spoiling* dough. During this process the dough *puffs up* or *rises*. (1Co.5.2) In N.T. Scripture, leavening is always in an evil sense, which is contrary to what many commentators suggest. (cf. Mt.13.33, kingdom parables)

*Mt 16:6 Then Jesus said unto them, Take heed and **beware of the leaven** of the Pharisees and of the Sadducees.*

...

*11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should **beware of the leaven of the Pharisees and of the Sadducees?***

*12 Then understood they how that he bade them not **beware of the leaven of bread**, but of **the doctrine of the Pharisees and of the Sadducees.***

*1Co 5:6 Your glorying is not good. Know ye not that **a little leaven leaveneth the whole lump?***

*7 **Purge out** therefore the old leaven, that (ἵνα, in order that) ye may be a new lump (in your state), as ye are (in your standing)*

ἐστε, 2ppl. pres. ind. of εἰμί, I am; of the 91 times that this verb is used only 10 times is it not translated *ye are; is (2), belong (1), have been (1), be (5); ye know (1; marg., ye are aware of)*

*unleavened. For even Christ our passover is sacrificed for us (ὑπέρ, in our behalf): (having given for us his *leavenless life*)*

*8 Therefore let us keep the feast (of which we are involved until He comes), not with old leaven (not as we lived before Christ ..), neither with **the leaven of malice and wickedness**; but with the unleavened bread of sincerity and truth. (The feast which we partake with Christ together in His church should be clear, discerning, real lives (*sincerity, εἰλικρινείας, sunshine + judgment/discernment = the brightness of discernment*); *truth, ἀληθείας, true (real) life.*)*

Ga 5:9 A little leaven leaveneth the whole lump.

For our edification let us remember this, that the Passover is not the Lord's Supper. A careful examination of the gospels should reveal to those of spiritual understanding the distinction between these two observances. Note the words in the gospel of John, *supper being ended* (Jn.13.2); and *he riseth from supper* (Jn.13.4), means Passover observance was ended. By John 13.22 the Lord and the disciples, including Judas, had evidently returned to the recline at the table, when the Lord gives to Judas the sop and he then departs to deliver Jesus into the hands of His enemies. In Mt.26.26; Mk.14.22; and Lk. 22.17 all agree that this is when the Lord institutes the Lord's Supper ordinance. The Passover belongs to Israel, and the Lord's Supper belongs to the churches.

Similarities between Passover and the Lord's Supper:

1. Both are memorials.
2. Each gives consideration of blood. And,
3. Both use unleavened bread.

For those interested, the argument concerning what Israel drank at Passover is never dealt with in Scripture aside from our Lord's use of the term *fruit of the vine*. It cannot be proved exclusively whether it was juice, wine, or vinegar on that table. Let the churches be fully persuaded that whichever of these they choose to use, it is sanctioned by the Lord. (comp. Nu.6.3, which defines what *fruit of the vine is*; Mt.26.29) The churches have no need to concern themselves with the process that juice must undergo to become wine, and wine to vinegar because there is no biblical warrant for it. (processes of sugar to alcohol, and alcohol to acetate) For those who insist on the exclusive use of wine, and draw very strict parallels between the Aaronic priesthood and the N.T. saints it should be pointed out that:

1. There was a ban on the priesthood drinking wine or strong drink in the tabernacle. (Lev.10.9) And,
2. That drink offerings of *strong wine* were never consumed, but poured out to the Lord. (Nu.28.7)

It was clear that the consumption of wine and strong wine were banned to the priests as they ministered in the tabernacle. Why? Because it dulls the mind from making good, clear judgments. (Le.10.10) The implication of the preceding text of Lev. 10.1-7 is that Nadab and Abihu's poor judgment to offer strange fire to the Lord was because they had been *drinking* wine in their service.

(Judgment is affected; the affect upon our character: cf. Ge.9.21; 19.32,32; 27.25, 26; 1Sa.1.14, 15; 25.37; 2Sa.13.28; Ps.78.65; Pv.20.1; 23.29-35; ***31.4, 5**; Jn.2.10; Acts 2.13)

There is no doubt to those who believe in Christ, that He is the unleavened, and the Passover Lamb of God. Our Lord Jesus was without sin. (1Jn.3.5, *in him is no sin*; 2Co.5.21, *he knew no sin*; 1Pe.2.22, and he *did no sin*; He.4.15, *he was without sin*) He was troubled, *He was oppressed, and he was afflicted ...* (Is.53.7) in behalf of His elect and because of **their** sin (not His).

9 Eat not of it raw,

raw, רָא, masc. sing. adj.; used only this once; otherwise in Scripture *raw* means *living, quick* flesh, יָחַי, chai; the meaning here has to mean *uncooked*, and then follows further instructions ...

וּבִשָּׁל¹ מִבֶּשֶׂל² בְּמַיִם³
¹*nor* ²*sodden* ¹*at all* ³*with water*,

at all, וּבִשָּׁל, masc. sing. adj. of בִּשָּׁל, ba-shal; **boiled by boiling**, or **cooked by cooking** in water. (see *sodden*, directly below)

sodden, מִבֶּשֶׂל, m^e-bush-shal, Pual (Intensive passive) part. sing. masc. of בִּשָּׁל, ba-shal; speaking of how the meat is prepared or **cooked**; this particular animal is *not* (אֵל, al, adverb of negation, *no, neither, nor, nay, rather than, not*) to be *cooked* with water; KJV, Ez.24.5, *seethe*; Joel 3.13, *ripe* harvest; Nu.11.8, **baked** it in pans [of oil]; Deu.16.7, *roast* [having the meaning here of ‘to cook or prepare’]; 1Ki.19.21, *boiled*; many times the context will dictate how this Hebrew word will be translated: with water, boil; with oil, bake; with fire, roast. For a good, general sense the English word would be *cook*.

but roast with fire; his head with his legs, and with the purtenance thereof.

purtenance thereof, וְעַל-קִרְבּוֹ of קִרְבַּי, qerev; KJV, *therein, in the midst, among, inward, before, purtenance, within, out of, bowels.*

Here are listed the general parts of an animal: the skin, flesh, head, legs, inwards, and dung. Considering other sacrifices that are recorded in Scripture it is assumed that the hair, skin and the dung were separated

from the animal, and very likely a few other inner organs. At the least, the use of the term purtenance seems to mean that especially the kidneys and the liver were left inside of the carcass of the animal to be wholly roasted on the fire. (cf. Ex.29.14; Lev.1.9, 13; 3.1-8)

The means of cooking this Passover lamb prohibits any other method but roasting on a fire. Ex.16.3 records the third complaint that Israel made since Passover. There are a total of 21 complaints that Israel makes since Passover. This third complaint indicates their preference for baked or boiled meat as opposed to roasted.

*Ex 16:3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the **flesh pots** (סִיר, seer, to bake or boil the meat), and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.*

10 And ye shall let nothing of it remain until the morning;

ye shall let ... remain, תוֹתִירוּ, Hiphil (causative active) fut. 2ppl. masc. of יָתַר, ya-thar; KJV, to leave, remain, reserve, excel;

They were to make it so that nothing was to be left of it when morning came. It was for them and them only. No others could come in later and eat of it. None of it was wasted. It was sufficient for them and they were to be fully satiated by it. Everything about this supper was peculiarly for them. Like the manna in Ex.16.18, they had nothing over, and no lack. There wasn't too few saved or too many, but all. (Jn. 17.12, *none of them is lost*; 2Pe.3.9, *not willing that any should perish, but all should come to repentance*) Christ's death covered the sins of all of the elects. (Is.53.8, *for the transgression of my people*; 11, *he shall bear their iniquities*; Jn. 10.15, *I lay down my life for the sheep*; 16 *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.*)

and that which remaineth of it until the morning בָּאֵשׁ תִּשְׂרְפוּ
ye shall burn with fire.
with fire ye shall burn

and that which remaineth, וְהִנָּתַר, han-no-thar, Niphal (Simple passive) part. sing. masc. יָתַר, ya-thar. (see directly above)

ye shall burn, תִּשְׂרֹפוּ, tis-ro-phu, Qal fut. 2ppl, masc. of שָׂרַף; KJV, Ex.29.34, to burn; Lev.10.6, kindle; utterly burned [burning shall be burned]; **very interesting that שָׂרַף, sah-raph, is translated in Nu.21.6, 8; Deu.8.15; Is.14,29; 30.6, fiery serpents (5), and in Is.6.2, 6, seraphims (2; The only time such a creature is named in the Bible.)**

As with the plague of locusts *there remained* not any green thing (10.15) so there was not anything of this flock animal to remain unconsumed either by eating or by fire when the morning came.

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.

De 16:3 ... for (כִּי, citing now the reason: because) thou camest forth out of the land of Egypt **in haste** ...

in haste, בְּחִפְזוֹן, prefixed preposition בְּ, in or with, to the masc. sing. noun חִפְזוֹן, chip-pa-zon; the noun is always (3 times) translated in the KJV as *haste*; *that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.*

the verb root is חָפַז, cha-phaz; KJV, *haste* (8), *tremble* (1). By the following this always appears to be in a **state of anxiety**:

cf. Wigram's, *The Englishman's Hebrew Concordance to the Old Testament*,

2Sa.4.4, ... **as she made haste** to flee, (*lit. in her hastening*) At the death of Saul his two captain's of Saul's host thought to do David a service by killing the king's son Ishbosheth. To protect a possible attempt on Jonathan's son, Miphibosheth, who was

only 5 years of age at the time, his nurse carried him away hastily. It was during this that she fell and Miphibosheth became lame in his feet 2Ki.7.15, ...*the Syrians had cast away in their haste*

Ps.31.22, ... *For I said in my haste* (a statement made when all seemed hopeless; but the Lord did hide, and the Lord did keep, and the Lord heard his cry)

Ps.116.11, ... *I said in my haste, All men are liars.* (This Psalm is an excellent consideration of the anxieties that we experience in our walk with Christ.)

Deu. 20.3 ... *fear not, and do not tremble, (mar. make haste)* (Israel being instruction how to come into battle.)

Ps. 48.5, (kings of the nations came to battle against Jerusalem) *They saw it, and so they marveled; they were troubled, and hasted away.*

Ps.104.7, *At thy rebuke they fled; at the voice of thy thunder they hasted away.*

1Sa.23.26, ... *David made haste to get away* (from Saul's pursuit)

Only once is the word *haste* used without the sense of *anxiety* that is normally associated with it. (Is.52.12) Is this the time of Israel's return from Babylon until the first coming of Christ to them?

12 *For I will pass through the land of Egypt this night,*
And

For I will pass through, וְעָבַרְתִּי, Qal preterite, 1ps. of עָבַר; KJV, to pass; to come; Ge.32.10, passed over; Ex.12.23; Nu.5.14, And the spirit of jealousy come upon him; to pass along; to pass along on; to go over, et. al. (the idea of transgression, Jud.2.20)

and will smite all the firstborn in the land of Egypt, both man and beast;

and will smite, וְהִכִּיתִי, Hiphil (causative active) preterite, 1ps of נָכַח; Ex. 2.12, Moses slew the Egyptian; Ex.3.20; Ex.5.14, the officers were beaten; Ex.9.25, the hail smote every herb of the

field; Ex. 7.25, the LORD smote the river; Ex. 8.16, the dust was smitten and turned to lice; **12.29; 17.5, 6**; 21.12, 15, 19,20, 26; 22.2; Nu.20.11, Moses smote the rock twice;

beast, **בְּהֵמָה**; cf. 8.17, 18; 9.9, 10, 19, 22, 25; 11.5, 7; 12.12, 29; 13.2, 12, 15; 19.13; 20.10; 22.10, 19.

וּבְכָל-אֱלֹהִים **אֶעֱשֶׂה**
and against all the gods of Egypt I will execute judgment: I am the LORD.
perform or do

Notice the **אֱלֹהִים** as a plurality of gods when not referring to our God.

I will execute, **אֶעֱשֶׂה**, Qal fut. 1ps. of **עָשָׂה**, a very simple statement, *I will do* judgment.

13 And the blood

The blood of this Passover animal.

shall be to you for a token upon the houses where ye are:

for a token, **לְאֹת**, l^e-oth, prefixed **לְ**, to the root **אָוַת**;KJV, a mark, sign, token, ensign, miracle.

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.

14 *And this day shall be unto you for a memorial;*

a memorial, **לְזִכְרוֹן**, prefixed **לְ** to the root **זָכַר**; Wigram, cf. **זִכְרוֹן**; KJV, *memorial, remembrance*; the verb **זָכַר**, za-car, is translated as *remember, mention, record, mindful (is.17.10)*,

and ye shall keep it a feast

and ye shall celebrate by celebrating it

keep ... a feast, חָג, chag; this marks the first time this Hebrew is used in the O.T. (cf. Ex. 10.9; 12.14; 13.6; 23.15, 16, 18; 32.5; 34.18, 22, 25); KJV, feast, sacrifice, solemn feast, feast days.

חָגַגְתִּים, the verb, Qal pret., Ex. 12.14, and ye shall keep; Qal fut., Ex.5.1, that they may hold a feast; 12.14, ye shall keep it; 23.14, thou shalt keep a feast.

*to the LORD throughout your generations; ye shall keep it a feast
you shall celebrate it*

*by an ordinance for ever.
as*

There is no other reason for Passover afterwards but for this memorial. They were to remember the LORD and what He did. And like this we observe our Supper. It is a memorial to the Lord for what He did for us when He died on the cross for our sins to save us from the coming wrath of God.

*ordinance, חֻקָּה, fem noun of חָקַק; KJV, statute, ordinance, manners, rites, customs; **the ordinances of the LORD govern our practices. As Israel had ordinances of the LORD, so the church of Christ does. The Word of God gives us rules by which we are governed both independently or corporately (morality and government).***

I have at this point inserted a paragraph mark in my studies. It does seem that from verse 15-20 we have the insertion of narrative by Moses further instructing the children of Israel. It speaks of putting leaven from their houses, which they will not have for some time to come.

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.

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.

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.

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.

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.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

The first day, 14th day, marks *when* leaven is put away from their houses. Counting seven days, beginning with the 15th day will conclude with the 21st day at evening.

This is that feast called The Feast of Unleavened Bread.

Mt 26:17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

Remember that the Jewish, or correctly, the Biblical day, begins with the evening and then morning. It is in this night that our Lord is betrayed.

*Mt 26:31 Then saith Jesus unto them, All ye shall be offended because of me **this night**: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.*

He resorts to a place called Gethsemane with the eleven and is taken captive by His enemies.

Mt.26.36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

...

50 ... Then came they, and laid hands on Jesus, and took him.

From here He spends the night before the Sanhedrin being falsely accused, beaten, and condemned to death by His own people. (Mt.26.57-67) In the morning, it was early (Jn.19.28) he is sent to Pilate. (Mt.27.1-2) He passes Him briefly over to Herod (Lk.23.7) who, with his men of war, mock Him, arrayed Him in a gorgeous robe, and sends Him back to Pilate, who gave the final sentence, that it should be as the religious leaders required, *crucify Him*. (Lk.23.24) Jesus was crucified at the third hour of the day. (Mk.15.25; 9:00a)

To account for the Scriptural account which states that our Lord should be both 3 days and 3 nights in the heart of the earth, and yet rise the third day we offer the following help by the grace of God:

The day of Preparation is referred to in Mk.15.42; Jn.19.14, 31; Lk.23.54 as that day which preceded a Sabbath or High Day (Holiday, not Sabbath, 7th Day). On this day of Preparation they *prepared* the Passover meal & ate it. Also, they began purging their houses of leaven and ate no unleavened bread for the next 7 days. Jesus died on this day, the Day of Preparation and was hurried into a tomb before the beginning of the Sabbath (our Wed. before 6:00p). The day which followed the day of Preparation was called a Sabbath. (Our Thursday) This is referred to in Mt.27.62. It is the first day of a holy convocation. (Ex.12.16) It was on this Sabbath that the religious leaders secured from Pilate soldiers to guard the tomb. The day following this Sabbath was our Friday. No special day, and a day that the disciples *could* have visited the tomb but for one problem ... the guards that Pilate had posted would have prevented them from doing so. Therefore, next comes the 7th Day Sabbath which is our Friday night 6:00p – Saturday 6:00p. Jesus could have and did raise from the tomb anytime after 6:00p our Saturday evening. He had fulfilled 3 days and 3 nights in the *heart of the earth* (note that expression is not in the tomb, but from the moment that He died on the cross) as prophesied, and raised **in** the 3rd day when he raised anytime from the tomb on Saturday evening, which fulfills Lk.24.24, 46 as well .

Passover was the night when the children of Israel were delivered from the destruction that was to come upon all of Egypt. And it was on this same day, 1,600 years later, that the precious blood of the Lamb of God was shed so that we might not be condemned with the world. (1Co.11.32) God in His eternal mercy looks past our sin because He sees Christ dead, buried and risen again for us. Have we believed that Jesus Christ is that Lamb of God? Have we believed that He died taking our punishment so that we might live? Do we have a heart that desires to walk with Him in obedience to His Word? Is He who we want to pattern our lives after? You know what that means? We have repented of our previous manner of life and trust in Him. No one will do this but those who are of the faith of Christ. Make it known to us if you have never said so. Follow Christ in the first step of obedience by being baptized at the hands of His N.T. church. And then, join with the saints of God in a church relationship, and stay in one until our Lord Jesus comes again!