

LESSON 13

BONDAGE, PASSOVER, AND EXODUS

EXODUS 1-3, 5-6, 11-14

OVERVIEW:

Bondage in Egypt, Passover, Exodus.

The theme of the book of Exodus is the commencement of Israel as a covenant nation. It relates how God fulfilled his ancient promise to Abraham by multiplying his descendants into a great nation, redeeming them from the land of bondage, and renewing the covenant of grace with them on a national basis. Gleason L. Archer, *A Survey of Old Testament Introduction*, p. 220.

It was, indeed, as we now see it, most important that the children of Israel should have been brought into Egypt, and settled there for centuries before becoming an independent nation. The early history of the sons of Jacob must have shown the need alike of their removal from contact with the people of Canaan, and of their being fused in the furnace of affliction, to prepare them for inheriting the land promised unto their fathers. This, however, might have taken place in any other country than Egypt. Not so their training for a nation. For that, Egypt offered the best, or rather, at the time, the only suitable opportunities. True, the stay there involved also peculiar dangers, as their after history proved. But these would have been equally encountered under any other circumstances, while the benefits they derived through intercourse with the Egyptians were peculiar and unique. There is yet another aspect of the matter. When standing before King Agrippa, St. Paul could confidently appeal to the publicity of the history of Christ, as enacted not in some obscure corner of a barbarous land, but in full view of the Roman world "For this thing was not done in a corner." (Acts 26:26) And so Israel's bondage also and God's marvelous deliverance took place on no less conspicuous a scene than that of the ancient world-empire of Egypt. Alfred Edershiem, *Bible History Old Testament, The Exodus, Chapter 1*

There is a period of about 150 years between Genesis and Exodus with no information about Israel in the scriptures. Except that they have grown into a large body of people.

We have evidence that they had acquired most of the arts and industries of ancient Egypt. The preparation of the various materials for the Tabernacle, as well as its construction, imply this. Again, we have such direct statements, as, for example, that some of the families of Judah were "carpenters" (1 Chronicles 4:14), "weavers of fine Egyptian linen" (ver. 21), and "potters" (ver. 23). These must, of course, be regarded as only instances of the various trades learned in Egypt. Nor was the separation between Israel and the Egyptians such as to amount to isolation. Goshen would, of course, be chiefly, but not exclusively, inhabited by Israelites. These would mingle even in the agricultural districts, but, naturally, much more in the towns, with their Egyptian neighbors. Accordingly, it needed the Paschal provision of the blood to distinguish the houses of the Israelites from those of the Egyptians; (Exodus 12:13) while Exodus 3:22 seems to imply that they were not only neighbors, but perhaps, occasionally, residents in the same houses. This also accounts for the "mixed multitude" that accompanied Israel at the Exodus, and, later on, in the wilderness, for the presence in the congregation of offspring from marriages between Jewish women and Egyptian husbands. (Leviticus 24:10) Alfred Edershiem, *Bible History Old Testament, The Exodus, Chapter 2*

SCRIPTURES:

THE SECOND BOOK OF MOSES CALLED EXODUS CHAPTER 1

The children of Israel multiply—They are placed in bondage by Egyptians—Pharaoh seeks to destroy sons born to Hebrew women.

1 NOW these *are* the ^anames of the ^bchildren of Israel, which came ^cinto ^dEgypt (Heb into Egypt with Jacob.); every man ~~and~~ (according to) his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins of ^aJacob were seventy souls: for Joseph was in Egypt *already*. (How many people were there in Israel's family when they came to Egypt and Joseph? 70. Abraham was promised that his posterity would become a great nation. In order to do that Israel's family had to have a place to live undisturbed. Palestine was a battleground for warring nations that moved back and forth in their conquests between the Nile and the Euphrates. Israel would have found no peace there.)

6 And ^aJoseph died, and all his brethren, and all that generation.

7 ¶ And the children of Israel were ^afruitful, and ^bincreased abundantly, and multiplied, and ^cwaxed (or grew) exceeding mighty; and the land was filled with them. (In order for Jacob's family to grow large, it needed a peaceful place to do that. Egypt served as that peaceful place.)

8 Now there arose up a new ^aking over Egypt, which knew not Joseph. (How was it possible that Joseph, a Semitic person could become ruler in Egypt? The Egyptians had been overthrown by a Semitic group, the Hyksos people.)

9 And he said unto his people, Behold, the people of the children of Israel *are* ^amore and ^bmightier than we: (Why was it a good thing that the Egyptians hated the Israelites? The hatred they felt for the Israelites prevented intermarriages with the Hebrews. The length of their servitude fused Jacob's people into a united people. To reap the blessings of the Abrahamic promises, Israel had to remain a pure race, and the Lord used this means to achieve it. Is there anything similar in the history of the Church today? In early Church history, those who were not members of the Church hated those who were, so they would not associate with us. How hard is it for us to remain a pure people, or is the requirement the same for us today? Because we are more generally accepted today, it is easy for members to associate with non-members and even to marry outside the covenant.)

10 Come on, let us deal ^awisely with them; lest they multiply, and it come to pass, that, when there ^bfalleth out (or breaks out, happens) any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

11 Therefore they did set over them ^ataskmasters to afflict them with their ^bburdens. (:) And they built for Pharaoh ^ctreasure cities (Heb storage cities; i.e. granaries), Pithom and ^dRaamses. (or Rameses (Zoan, Ps. 78:12; also the former Hyksos capital (Avaris or Tanis) of Joseph's time)

12 But the more they afflicted them, the more they ^amultiplied and grew. And they were ^bgrieved (or apprehensive of) because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour:

14 And they made their lives bitter with hard ^abondage, (Heb labor (same word)) in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

15 ¶ And the king of Egypt spake to the Hebrew midwives, of which the name of the one *was* Shiphrah,

and the name of the other Puah:

16 And he said, When ye ^ado the office (or serve as) of a midwife to the Hebrew women, and see *them* upon the ^bstools; (or birth stools) if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live.

17 But the midwives ^afeared God, and did not as the king of Egypt ^bcommanded them, but saved the men children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

19 And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are ^adelivered ere the midwives come in unto them.

20 Therefore God dealt ^awell with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives ^afeared God (or revered God), that he made them ^bhouses (or households (descendants)). (Pharaoh commanded the midwives to kill all male babies. What did they do? What lesson do we learn that can help us today? We should not obey wicked laws.)

22 And Pharaoh charged all his people, saying, Every son that is ^aborn (ie to the Hebrews) ye shall cast into the river, (By putting Moses into the basket upon the river kept the commandment of casting the males into the river.) and every daughter ye shall save alive. (Did the Egyptians know about Moses' mission before he was born? JST Genesis 50:24-36. Lehi taught his children the prophecies of Joseph which were contained on the brass plates. What are two of the significant prophecies given by Joseph that were taken out of the Old Testament but were restored in the JST version of Genesis 50: 24-36? Is it possible that the leaders of Egypt new about Joseph's prophecy about Moses? Most likely. While the affairs of the Hebrews were in this condition [bondage], there was this occasion offered itself to the Egyptians, which made them more solicitous for the extinction of our nation. One of those sacred scribes, who are very sagacious in foretelling future events truly, told the king, that about this time there would be a child born to the Israelites, who, if he were reared, would bring the Egyptian dominion low, and would raise the Israelites; that he would excel all men in virtue, and obtain a glory that would be remembered through all ages. Which thing was so feared by the king, that, according to this man's opinion, he commanded that they should cast every male child, which was born to the Israelites, into the river, and destroy it... He enjoined also, that if any parents should disobey him, and venture to save their male children alive, they and their families should be destroyed. Flavius Josephus, Antiquities of the Jews, p. 55-56. Another collection of Jewish legends gives a similar prediction: "A son will be born unto Israel, who will destroy the whole of our land and all its inhabitants, and he will bring forth the Israelites from Egypt with a mighty hand. Louis Ginzberg, The Legends of the Jews, 2:254.)

CHAPTER 2

Moses is born to Levite parents; raised by Pharaoh's daughter; in defense of an Israelite he slays an Egyptian; flees to Midian; and marries Zipporah—Israel in bondage cries to the Lord.

1 AND there went a man of the house of ^aLevi, and took *to wife* a daughter of Levi.

2 And the woman conceived, and bare a ^ason: (What tribe was Moses from? Levi.) and when she saw him that he *was* a goodly *child*, she hid him ^bthree months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* ^ain the flags (Heb among the reeds) by the river's brink. (When Moses was born, what did his mother do? How is her faith an example to us today?)

To the attentive reader of Scripture it will not seem strange - only remarkable - that the very measure which Pharaoh had taken for the destruction of Israel eventually led to their deliverance. Had it not been for the command to cast the Hebrew children into the river, Moses would not have been rescued by Pharaoh's daughter, nor trained in all the wisdom of Egypt to fit him for his calling. Yet all throughout,

this marvelous story pursues a natural course; that is, natural in its progress, but supernatural in its purposes and results. Alfred Edershiem, Bible History Old Testament, The Exodus, Chapter 3)

4 And his ^asister (Miriam) stood afar off, ^bto wit (ie to know or learn) what would be done to him.

5 ¶ And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it. (The "ark" - a term used in Scripture only here and in connection with the deliverance of Noah by an "ark" - was made tight within by "slime" - either Nile-mud or asphalt - and impenetrable to water by a coating of "pitch." Thus protected, the "ark," with its precious burden, was deposited among "the flags" in the brink, or lip of the river, just where Pharaoh's daughter was wont to bathe, though the sacred text does not expressly inform us whether or not this spot was purposely chosen. The allusion in Psalm 78:12 to the "marvelous things" done "in the field of Zoan," may perhaps guide us to the very scene of this deliverance. Zoan, as we know, was the ancient Avaris, the capital of the Shepherd kings, which the new dynasty had taken from them. The probability that it would continue the residence of the Pharaohs, the more so as it lay on the eastern boundary of Goshen, is confirmed by the circumstance that in those days, of all the ancient Egyptian residences, Avaris or Zoan alone lay on an arm of the Nile which was not infested by crocodiles, and where the princess therefore could bathe. There is a curious illustration on one of the Egyptian monuments of the scene described in the rescue of Moses. A noble lady is represented bathing in the river with four of her maidens attending upon her, just like the daughter of Pharaoh in the story of Moses. But to return - the discovery of the ark, and the weeping of the babe, as the stranger lifted him, are all true to nature. The princess is touched by the appeal of the child to her woman's feelings. She compassionates him none the less that he is one of the doomed race. To have thrown the weeping child into the river would have been inhuman. Pharaoh's daughter acted as every woman would have done in the circumstances. To save one Hebrew child could be no very great crime in the king's daughter. Moreover, curiously enough, we learn from the monuments, that just at that very time the royal princesses exercised special influence - in fact, that two of them were co-regents. So when, just at the opportune moment, Miriam, who all along had watched at a little distance, came forward and proposed to call some Hebrew woman to nurse the weeping child - this strange gift, bestowed as it were by the Nile, god himself on the princess, - she readily consented. The nurse called was, of course, the child's own mother, who received her babe now as a precious charge, entrusted to her care by the daughter of him who would have compassed his destruction. Alfred Edershiem, Bible History Old Testament, The Exodus, Chapter 3)

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her ^ason. And she called his name ^bMoses: (ie in Egyptian 'To beget a child' and in Hebrew "to draw out") and she said, Because I drew him out of the water. (What teachings did Moses have growing up? The libraries of the Egyptians, and the scriptures of the Hebrews as taught by his mother. It is possible that Moses knew of his divine mission from Joseph's prophecies speaking specifically about one named Moses. See Acts 7:23, 25. We have no scriptures about the birth of Moses' brother Aaron. From what we know Aaron was older than Moses and was born before this edict of Pharaoh.)

11 ¶ And it came to pass in those days, when Moses was grown, that he went out unto his ^abrethren, and looked on their ^bburdens: (Moses decided to refuse the wealth of Egypt and chose the affliction of the Hebrews and to be part of them. Thus the first forty years of Moses' life passed. Undoubtedly, had he

been so minded, a career higher even than that of Joseph might have been open to him. But, before entering it, he had to decide that one great preliminary question, with whom he would cast in his lot - with Egypt or with Israel, with the world or the promises. As so often happens, the providence of God here helped him to a clear, as the grace of God to a right, decision. In the actual circumstances of Hebrew persecution it was impossible at the same time "to be called the son of Pharaoh's daughter" and to have part, as one of them, "with the people of God." The one meant "the pleasures of sin" and "the treasures of Egypt" - enjoyment and honors, the other implied "affliction" and "the reproach of Christ" - or suffering which has always attached to Christ and to His people, and at that time especially, to those who clung to the covenant of which Christ was the substance. Alfred Edershiem, Bible History Old Testament, The Exodus, Chapter 3) and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he ^aslew the Egyptian, and hid him in the sand. (Smote and slew in King James English are both translated from Hebrew *nakhah*, meaning to beat down; it is the word used in describing the action taken by soldiers in combat against each other. It would be correct to say that Moses slew a man who was slaying another, or took a life in saving a life. His looking this way and that before doing so, simply indicates that he was aware that the Egyptians would not condone his defense of a slave. Rasmussen, Introduction to the Old Testament, 1:74 However, the historian Eusebius says that the slaying was the result of a court intrigue in which certain men plotted to assassinate Moses. In the encounter it is said that Moses successfully ward off the attacker and killed him. Eusebius IX:27. In the Midrash Rabbah, the traditional Jewish commentary of the Old Testament, it is asserted that Moses, with his bare fists, killed an Egyptian taskmaster who was in the act of seducing a Hebrew woman. This is confirmed in the Koran. Certainly there must have been good reason for Moses' act, and most assuredly the Lord would not have called a murderer to the high office of prophet and liberator for his people Israel. Petersen, Moses, p. 42.)

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore ^asmitest thou thy fellow?

14 And he said, Who made thee a ^aprince and a judge over us? (It appears that the Hebrews were not yet ready to follow Moses. They would have to wait 40 years for him to return.) intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to ^aslay Moses. But Moses ^bfled from ^cthe face (or the presence of) of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. (He would have fled across the desert. He may have become familiar with the desert so that when he led the children of Israel out of Egypt, he may have known the area already. In the gracious dispensation of God, that time had now come. Before being transplanted, so to speak, Moses had to be cut down. He had to strike root downwards, before he could spring upwards. As St. Stephen puts it, "his brethren understood not how that God, by his hand, would give them deliverance" - what his appearance and conduct among them really meant; and when next he attempted to interfere in a quarrel between two Hebrews, the wrong-doer in harsh terms disowned his authority, and reproached him with his crime. It was now evident that the matter was generally known. Presently it reached the ears of Pharaoh. From what we know of Egyptian society, such an offense could not have remained unpunished, even in the son of a princess, and on the supposition that she who had originally saved Moses was still alive, after the lapse of forty years, and that the then reigning Pharaoh was her father. But, besides, Moses had not only killed an official in the discharge of his duty, he had virtually taken the part of the Hebrews, and encouraged them to rebellion. That Moses commanded such position of influence that Pharaoh could not at once order his execution, but "sought to slay him," only aggravated the matter, and made Moses the more dangerous. Open resistance to Pharaoh was of course impossible. The sole hope of safety now seemed to lie in renouncing all further connection with his people. That or flight were the only alternatives. On the other hand, flight might further provoke the wrath of the king, and it was more than doubtful whether any of the neighboring countries could, under such circumstances, afford him safe shelter. It was therefore, indeed, once more an act of "faith" when Moses "forsook Egypt, not fearing the wrath of the king, for he

endured" (or remained steadfast, viz., to his choice and people), "as seeing the Invisible One," that is, as one who, instead of considering the king of Egypt, looked by faith to the King invisible. (1 Timothy 1:17) Like Jacob of old, and Joseph under similar circumstances, Moses must now go into a strange land. All that Egypt could teach him, he had acquired. What he still needed could only be learned in loneliness, humiliation, and suffering. Two things would become manifest in the course of his history. That which, in his own view, was to have freed his people from their misery, had only brought misery to himself. On the other hand, that which seemed to remove him from his special calling, would prepare the way for its final attainment. And so it often happens to us in the most important events of our lives, that thus we may learn the lessons of faith and implicit self-surrender and that God alone may have the glory. Disowned by his people, and pursued by the king, the gracious Providence of God prepared a shelter and home for the fugitive. Along the eastern shore of the Red Sea the Midianites, descended from Abraham through Keturah, (Genesis 25:2-4) had their settlements, whence, as nomads, they wandered, on one side to the southern point of the peninsula of Sinai, and on the other, northward, as far as the territory of Moab. Among the Midianites it happened to Moses, as of old to Jacob on his flight. At the "well" he was able to protect the daughters of Reuel, "the priest of Midian," against the violence of the shepherds, who drove away their flocks. Invited in consequence to the house of Reuel, he continued there, and eventually married Zipporah, the daughter of the priest. This, and the birth of his two sons, to which we shall presently refer, is absolutely all that Moses himself records of his forty years' stay in Midian. Alfred Edershiem, Bible History Old Testament, The Exodus, Chapter 3)

16 Now the priest of ^aMidian (Jethro had the Melchizedek Priesthood and he bestowed it upon Moses. (But we are in circumstances to infer some other and important details. The father-in-law of Moses seems to have worshipped the God of Abraham, as even his name implies: Reuel, the "friend of El" the latter designation which the patriarchs gave to God, as El Shaddai, "God Almighty." (Exodus 6:3) This is further borne out by his after-conduct. (Exodus 18) Reuel is also called Jethro and Jether, (Exodus 3:1; 4:18) which means "excellency," and was probably his official title as chief priest of the tribe, the same as the Imam of the modern Arabs, the term having a kindred meaning. Alfred Edershiem, Bible History Old Testament, The Exodus, Chapter 3) had seven daughters: and they came and drew ^bwater, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to ^aReuel their father, he said, How *is it that* ye are come so soon to day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is he?* why *is it that* ye have left the man? call him, that he may eat bread.

21 And Moses was content to dwell with the man: and he gave Moses ^aZipporah his daughter.

22 And she bare *him* a ^ason, and he called his name ^bGershom: (ie a sojourner there) for he said, I have been a ^cstranger in a strange land.

23 ¶ And it came to pass in process of time, that the king of Egypt ^adied: and the children of Israel sighed by reason of the bondage, and they ^bcried, and their ^ccry came up unto God by reason of the bondage. (Now the prayers of Israel become more earnest for their deliverance. Their faith is still intact in spite of the years of bondage.)

24 And God ^aheard their groaning, and God remembered his ^bcovenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, ^aand God had respect unto *them*. (Heb and God knew; i.e. he was cognizant of them) (It has now been 40 years since Moses left Egypt. Moses is now 80 years old.)

CHAPTER 3

The Lord appears to Moses at the burning bush—Moses called to deliver Israel from bondage—The Lord identifies himself as the God of Abraham, Isaac, and Jacob, and as the Great I AM—He promises to smite Egypt and bring his people out with great wealth.

1 NOW Moses kept the flock of ^aJethro his father in law, the ^bpriest of Midian^(;) and he led the flock to the back side of the desert, and came to the ^cmountain of God, *even* to ^dHoreb. (Sinai)

2 And(, again) the ~~aa~~angel (presence) of the LORD appeared unto him(,) in a flame of ^bfire ~~out of~~ (in) the midst of a ^cbush^(,) and he looked, and, behold, the bush burned with fire, and the bush *was not* consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not ~~burnt~~ (consumed).

4 And when the LORD saw that he turned aside to see, God ^acalled unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

5 And he said, Draw not nigh hither: put off thy ^ashoes from off thy feet, for the place whereon thou standest is ^bholy ground. (At view of this, Moses turned aside "to see this great sight." And yet greater wonder than this awaited him. A vision which for centuries had not been seen now appeared; a voice which had been silent these many ages again spoke. "The Angel of Jehovah" (ver. 2), who is immediately afterwards Himself called "Jehovah" and "God" (vers. 4, 5), spake to him "out of the midst of the bush." His first words warned Moses to put his shoes from off his feet, as standing on holy ground; the next revealed Him as the same Angel of the Covenant, who had appeared unto the fathers as "the God of Abraham, the God of Isaac, and the God of Jacob." The reason of the first injunction was not merely reverence, but it was prompted by the character of Him who spoke. For in the East shoes are worn chiefly as protection from defilement and dust, and hence put off when entering a sanctuary, in order, as it were, not to bring within the pure place defilement from without. But the place where Jehovah manifests Himself - whatever it be - is "holy ground," and he who would have communication with Him must put aside the defilement that clings to him. In announcing Himself as the God of the fathers, Jehovah now declared the continuity of His former purpose of mercy, His remembrance of Israel, and His speedy fulfillment of the promises given of old. During these centuries of silence He had still been the same, ever mindful of His covenant, and now, just as it might seem that His purpose had wholly failed, the set time had come, when He would publicly manifest Himself as the God of Abraham, Isaac, and Jacob. The same truth was symbolically expressed by the vision of the burning bush. Israel, in its present low and despised state, was like the thorn bush in the wilderness (comp. Judges 9:15), burning in the fiery "furnace of Egypt," (Deuteronomy 4:20) but "not given over unto death," because Jehovah, the Angel of the Covenant, was "in the midst of the bush" - a God who chastened, but did "not consume." And this vision was intended not only for Moses, but for all times. It symbolizes the relationship between God and Israel at all times, and similarly that between Him and His Church. For the circumstances in which the Church is placed, and the purpose of God towards it, continue always the same. But this God, in the midst of the flames of the bush, is also a consuming fire, alike in case of forgetfulness of the covenant on the part of His people, (Deuteronomy 4:24) and as "a fire" that "burneth up His enemies round about." (Psalm 97:3) This manifestation of God under the symbol of fire, which on comparison will be seen to recur through all Scripture, shall find its fullest accomplishment when the Lord Jesus shall come to judge - "His eyes as a flame of fire, and on His head many crowns." (Revelation 19:12) Alfred Edershiem, Bible History Old Testament, The Exodus, Chapter 4)

6 Moreover he said, ^aI *am* the ^bGod of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was ^cafraid to ^dlook upon God.

7 ¶ And the LORD said, I have surely seen the ^aaffliction of my people which *are* in ^bEgypt, and have heard their ^ccry by reason of their taskmasters; for I know their sorrows;

8 And I am come ^adown to ^bdeliver them out of the hand of the Egyptians, and to bring them up out of

that land unto a good land and a large, unto a land ^cflowing with milk and honey; unto the place of the ^dCanaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the ^acry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will ^asend thee unto Pharaoh, that thou mayest ^bbring forth my people the ^cchildren of Israel ^dout of Egypt. (How was Moses called to be the prophet? Exodus 3:1-10)

11 ¶ And Moses said unto God, ^aWho *am* I, that I should go unto ^bPharaoh, and that I should bring forth the children of Israel out of Egypt? (Did he readily accept his call? No. How are we at accepting calls to serve? Do we have the faith to serve where called under inspiration? When God calls, he gives the power to accomplish all things. It is our duty to explain to the one issuing the call of our limitations or other things that might prevent us from successfully fulfilling the calling. Then it is up to the one issuing the call, under the inspiration of the Lord, to determine if the call is to be issued or not. This discussion process is necessary as part of the "studying it out in our minds" process.)

12 And he said, Certainly I will be ^awith thee; and this *shall be* ^ba token (or the sign) unto thee, that I have ^csent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this ^dmountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? ^awhat shall I say unto them?

14 And God said unto Moses, ^aI AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. (Was the name Jehovah known before Moses? Exodus 6:3 makes it sound like it wasn't. The JST changes it to read "And was not my name known unto them?" What should he say in reply to this inquiry of Israel about God? "What is His Name?" (ver. 13). This means, What was he to tell them in answer to their doubts and fears about God's purposes towards them? For, in Scripture, the name is regarded as the manifestation of character or of deepest purpose, whence also a new name was generally given after some decisive event, which for ever after stamped its character upon a person or place. In answer to this question, the Lord explained to Moses, and bade him tell Israel, the import of the name Jehovah, by which He had at the first manifested Himself, when entering into covenant with Abraham. (Genesis 15:7) It was, "I am that I am" - words betokening His unchangeable nature and faithfulness. The "I am" had sent Moses, and, as if to remove all doubt, he was to add' "the God of your fathers, of Abraham, Isaac, and Jacob." "This," the Lord declares, "is my Name for ever, and this is my memorial to all generations;" in other words, as such He would always prove Himself, and as such He willeth to be known and remembered, not only by Israel, but "to all generations." Alfred Edershiem, Bible History Old Testament, The Exodus, Chapter 4)

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The ^aLORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my ^bname for ever, and ^cthis *is* my ^dmemorial (or thus shall I be remembered...) unto all generations.

16 Go, and gather the ^aelders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely ^bvisited you, and *seen* that which is done to you in Egypt:

17 And I have said, I will bring you up out of the ^aaffliction of ^bEgypt unto the land of the ^cCanaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the ^dJebusites, unto a ^cland flowing with milk and honey.

18 And they shall ^ahearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD ^bGod of the Hebrews hath met with us: and now ^clet us go, we beseech thee, three days' journey into the wilderness, that we may ^dsacrifice to the LORD our God.

19 ¶ And ^aI am sure (Heb I know) that the king of Egypt will not let you go, ^bno, (or except by power) not by a ^cmighty hand.

20 And I will stretch out my hand, and smite Egypt with all my ^awonders which I will do in the midst thereof: and after that he will let you ^bgo.

21 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 ^aempty:

22 But every woman shall ^aborrow* (Heb ask) 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 ^bspoil (Heb despoil, make empty) the Egyptians.

CHAPTER 5

Moses and Aaron ask Pharaoh to free Israel—Pharaoh responds: Who is the Lord?—He places greater burdens upon the children of Israel.

1 AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, ^aLet^{*} my people ^bgo, that they may hold a ^cfeast unto me in the wilderness.

2 And Pharaoh said, Who *is* the LORD, that I should ^aobey his voice to let Israel go? I ^bknow not the LORD, neither will I let Israel go.

3 And they said, The ^aGod of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword. (It would appear that the request which Moses was in the first place charged to address to Pharaoh was only for leave "to go three days journey into the wilderness," whereas it was intended that Israel should for ever leave the land of Egypt. Secondly, a Divine promise was given that Israel should "not go empty," but that God would give the people favor in the sight of the Egyptians, and that every woman should "borrow of her neighbor," so that they would "spoil the Egyptians." At the outset, we observe the more than dutiful manner in which Israel was directed to act towards Pharaoh. Absolutely the king, Pharaoh had no right to detain the people in Egypt. Their fathers had avowedly come not to settle, but temporarily "to sojourn," (Genesis 47:4) and on that understanding they had been received. And now they were not only wrongfully oppressed, but unrighteously detained. But still they were not to steal away secretly, nor yet to attempt to raise the standard of rebellion. Nor was the Divine power with which Moses was armed to be at the first employed either in avenging their past wrongs or in securing their liberty. On the contrary, they were to apply to Pharaoh for permission to undertake even so harmless an expedition as a three days pilgrimage into the wilderness to sacrifice unto God - a request all the more reasonable, that Israel's sacrifices would, from a religious point of view, have been "an abomination" to the Egyptians, (Exodus 8:62) and might have led to disturbances. The same almost excess of regard for Pharaoh prompted that at the first only so moderate a demand should be made upon him. It was infinite condescension to Pharaoh's weakness, on the part of God, not to insist from the first upon the immediate and entire dismissal of Israel. Less could not have been asked than was demanded of Pharaoh, nor could obedience have been made more easy. Only the most tyrannical determination to crush the rights and convictions of the people, and the most daring defiance of Jehovah, could have prompted him to refuse such a request, and that in face of all the signs and wonders by which the mission of Moses was accredited. Thus at the first his submission was to be tried where it was easiest to render it, and where disobedience would be "without excuse." Alfred Edershiem, Bible History Old Testament, The Exodus, Chapter 4)

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, ^alet (lead) the people from their works? get you unto your ^bburdens.

5 And Pharaoh said, Behold, the people of the land now *are* ^amany, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,
7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.
8 And the ^atale (or quota) of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.
9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.
10 ¶ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.
11 Go ye, get you(r) straw where ye can find it: yet ^anot ^o(a)ught (or none of) of your work shall be diminished.
12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.
13 And the taskmasters ^ahasted (or urged) *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw.
14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?
15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?
16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.
17 But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.
18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.
19 And the officers of the children of Israel did see *that* they ^awere in evil case, (Heb idiom meaning found themselves in trouble) after it was said, Ye shall not minish *ought* from your bricks of your daily task.
20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:
21 And they said unto them, The LORD look upon you, and judge; because ye have made ^aour savour (Heb us as an offensive savour) to be ^babhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.
22 And Moses ^areturned unto the LORD, and said, Lord, wherefore hast thou *so* ^bevil entreated (or treated badly) this people? why *is* it *that* thou hast sent me?
23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

CHAPTER 6

The Lord identifies himself as Jehovah—Genealogy of Reuben, Simeon, and Levi set forth.

1 THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for ^awith a strong hand (Heb by a hand of strength; i.e. by reason of the power of the Lord) shall he let them go, and with a ^bstrong hand shall he ^cdrive them out of his land.
2 And God spake unto Moses, and said unto him, I *am* the LORD:
3 And I ^aappeared unto ^bAbraham, unto Isaac, ^cand unto Jacob(.), (I am the Lord) ~~by the name of God Almighty, but by my name~~ (the Lord) JEHOVAH(. And) was (not) ~~I not~~ (my name) known (un)to them(?): (They already knew the name of Jehovah as God's name.)

4 And I have also established my ^acovenant with them, to give them the land of Canaan, the land of their ^bpilgrimage, (Heb abode) wherein they were ^cstrangers. (or sojourners)

5 And I have also ^aheard the groaning of the children of Israel, whom the Egyptians keep in ^bbondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I *am* the LORD, and I will ^abring you out from under the ^bburdens of the Egyptians, and I will ^crid you out of their bondage (Heb deliver), and I will redeem you with a stretched out arm, and with great judgments:

7 And I will take you to me for a ^apeople, and I will be to you a ^bGod: and ye shall ^cknow that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did ^aswear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage(;) I ~~am~~ the LORD (will do it). (Isn't this the same message the Lord is giving to us today; that we are His people, if we will have Him?)

9 ¶ And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for ^acruel bondage.

10 And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who ~~am~~ (is) ^aof uncircumcised lips (ie of impaired speech)?

13 And the LORD spake unto Moses and unto Aaron, and gave them a ^acharge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the ^aheads of their fathers' houses(;): The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* (are) the families of Reuben.

15 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of the sons of ^aLevi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi *were* an hundred thirty and seven years.

17 The sons of ^aGershon; Libni, and Shimi, according to their families.

18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years.

19 And the sons of ^aMerari; Mahali and Mushi: these *are* the ^bfamilies of Levi according to their generations.

20 And ^aAmram took him Jochebed his father's sister (his aunt) to wife; and she bare him ^bAaron and (and Miriam – women are seldom mentioned) Moses(;); and the years of the life of Amram *were* an hundred and thirty and seven years.

21 ¶ And the sons of Izhar; Korah, and Nepheg, and Zichri.

22 And the sons of ^aUzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him ^aNadab, and Abihu, Eleazar, and ^bIthamar.

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph(;); these *are* the families of the Korhites.

25 And ^aEleazar Aaron's son took him *one* of the daughters of Putiel to wife; and she bare him Phinehas: these *are* the heads of the fathers of the Levites according to their families.

26 These *are* (the sons of Aaron, according to their families. And all these are the names of the children of Israel according to the heads of their families, that the Lord said unto) ~~that~~ Aaron and Moses, ~~to whom the LORD said,~~ (they should) Bring (up) out the children of Israel from (of) the land of Egypt according to their armies.

27 These *are* they (concerning whom the Lord) ~~which~~ spake to Pharaoh(,) king of Egypt, (that he should let them go. And he sent Moses and Aaron) to bring out the children of Israel from Egypt: ~~these are that Moses and Aaron.~~

28 ¶ And it came to pass(,) on the day ~~when~~ the LORD spake unto Moses(,) in the land of Egypt,

29 That the LORD ~~spoke unto~~ (commanded) Moses, ~~saying, I am the LORD:~~ (that he should) speak thou unto Pharaoh king of Egypt, (~~saying, I the Lord, will do unto Pharaoh, king of Egypt,~~) all that I say unto thee.

30 And Moses said(,) before the LORD, Behold, I am ^aof uncircumcised (stammering) lips, (and slow of speech;) and how shall Pharaoh hearken unto me?

Why did God send the plagues upon Egypt?

Did God harden the heart of Pharaoh?

(Before describing in detail the plagues of Egypt, a few general remarks will be helpful to our understanding of the subject. 1. The plagues were miraculous - yet not so much in themselves as in the time, the manner, and the measure in which they came upon Egypt. None of them was wholly unknown in Egypt, but had visited the land at some time or other, and in some measure. As so often, the Lord here employed ordinary natural events. The supernaturalness of the plagues consisted in their severity, their successive occurrence, their coming and going at the word of Moses, their partial extent, and the unusual seasons and manner in which they appeared. 2. We mark in them a regular arrangement and steady progress. (How many plagues were there?) Properly speaking, there were only nine plagues (3 X 3), the tenth "stroke" being in reality the commencement of judgment by Jehovah Himself, when He went out "into the midst of Egypt" to slay its firstborn. Of these nine, the first three were in connection with that river and soil which formed the boast of Egypt, and the object of its worship. They extended over the whole country, and at the third the magicians confessed, "This is the finger of God." By them the land was laid low in its pride and in its religion. The other six came exclusively upon the Egyptians, as the Lord had said: "I will put a division between My people and thy people," "to the end that thou mayest know that I am Jehovah in the midst of the land." If the first three plagues had shown the impotence of Egypt, the others proved that Jehovah reigned even in the midst of Egypt. Finally, the three last "strokes" were not only far more terrible than any of the others, but intended to make Pharaoh know "that there is none like Me in all the earth." (Exodus 9:14) This is the literal meaning of the word rendered "plague," Exodus 11:1. Philo, however, and most interpreters, speak of ten plagues, and regard that number as symbolical of completeness. Exodus 8:22, 23. So literally, and not "earth." To show that Jehovah, He is God, that He was such in the midst of Egypt, and finally, that there was none like Him in the midst of all the earth - or, that Jehovah was the living and the true God - such was the threefold object of these "strokes." 3. In reference to the duration of these strokes, the interval between them, and the length of time occupied by all, we know that the first plague lasted seven days, (Exodus 7:25) and that the killing of the firstborn and the Passover occurred in the night of the fourteenth, Abib (or Nisan), corresponding to about the beginning of April. In reference to the seventh plague (that of the hail), we have this statement to guide us as to its time: (Exodus 9:31, 32) the flax and the barley was smitten, for the barley was in the ear, and the flax was boiled (or in blossom). But the wheat and the rice (or rather the spelt) were not smitten: for they were not grown." This would fix the time as about the end of January or the beginning of February, giving an interval of at least eight weeks between the seventh and the tenth stroke, or, if we might take this as an average, of more than two weeks between each plague. Computed at this rate, the first "stroke" would have fallen in September or October, that is, after the cessation of the annual overflow of the Nile. But this seems unlikely, not only because the red coloring ordinarily appears in the river at the commencement of its increase, but because the expressions (7:19, 21) seem to imply that the river was then at its rise (and not on the decrease), and especially because just before this the Israelites are represented as gathering "stubble" for their bricks, which must have been immediately after the harvest, or about the end of April. Hence it seems more likely (as most interpreters suppose) that the first "stroke" fell upon Egypt about the middle of June, in which case from the first "plague" an interval of about ten months would have elapsed prior to the slaying of the firstborn. All this

time did the Lord deal with Egypt, and Pharaoh was on his trial! There is, as we have already indicated, a terrible irony about "the plagues" of Egypt, since in the things in which Egypt exalted itself it was laid low. Alfred Edershiem, Bible History Old Testament, The Exodus, Chapter 6)

CHAPTER 11

Departing Israel authorized to ask for jewels and gold from their neighbours—The Lord promises to slay the firstborn in every Egyptian home—He puts a difference between the Egyptians and Israel.

1 AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely ^athrust you out hence altogether.

2 Speak now in the ears of the people, and let every man ^aborrow (Heb ask) of his neighbour, and every woman of her neighbour, ^bjewels (or jewelry) of silver, and jewels of gold. (The second difficulty about the supposed direction to Israel to "borrow jewels of silver, and jewels of gold, and raiment," and so to "spoil the Egyptians," (Exodus 3:22) rests upon a simple misunderstanding of the text. Common sense even would indicate that, under the circumstances in which the children of Israel, at the last, left the land, no Egyptian could have contemplated a temporary loan of jewels, soon to be repaid. But, in truth, the word rendered in our Authorized Version by "borrowing," does not mean a loan and is not used in that sense in a single passage in which it occurs throughout the Old Testament. It always and only means "to ask" or "to request." This "request," or "demand" - as, considering the justice of the case, we should call it - was readily granted by the Egyptians. The terror of Israel had fallen on them, and instead of leaving Egypt as fugitives, they marched out like a triumphant host, carrying with them "the spoil" of their Divinely conquered enemies. Alfred Edershiem, Bible History Old Testament, The Exodus, Chapter 4)

3 And the LORD gave the people ^afavour in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:

5 And all the ^afirstborn in the land of Egypt shall die, from the ^bfirstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a ^adifference between the Egyptians and Israel.

8 And all these ~~thy~~ (the) servants (of Pharaoh) shall come down unto me, and bow ~~down~~ (down) themselves unto me, saying, Get thee out, and all the people that follow thee(;) and after that I will go out. ~~And he went out from Pharaoh in a great anger.~~

9 And the LORD said unto Moses, Pharaoh ~~shall~~ (will) not hearken unto you; ~~that~~ (therefore) my wonders ~~may~~ (shall) be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh(, and they went out from Pharaoh, and he was in great anger.): ^aAnd the LORD (pharaoh) hardened Pharaoh's (his) heart, so that he would not let the children of Israel go out of his land.

CHAPTER 12

The Lord institutes the Passover, and the feast of unleavened bread—Lambs slain are without blemish—Israel saved by their blood—Firstborn of all Egyptians slain—Israel thrust out of Egypt after 430 years—No bones of paschal lambs shall be broken. (How long was Israel in bondage? 430 years.)

1 AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,
2 This ^amonth shall be unto you the ^bbeginning of months: it shall be the first month of the year to you.
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(;): (When is Passover? The first full moon after the first day of Spring, the first day is a high day and is treated as a Sabbath. What are some other significant events that happened in history on Passover? The birth of Christ. April 6, 1830 was Passover that year. April 3, 1836 was Passover that year. This is the date Elijah returned, as the Jews expected.)

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 ^aeating (ie capacity to eat) shall make your count for the lamb.

5 Your ^alamb shall be without blemish, a male ^bof the first year (Heb a year old): ye shall take *it* out from the sheep, or from the goats: (In similitude of the Lamb of God.)

6 And ye shall keep it up until the ^afourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. (By 3pm, like the Lamb that would be killed at 3pm at Golgotha, the last sacrifice)

7 And they shall take of the blood (In similitude of the atoning blood of Christ), and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and ^aunleavened bread; and with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor ^asodden (Heb boiled...in) at all with water, but roast *with* fire; his head with his legs, and with the ^bpurtenance (ie edible parts) thereof.

10 And ye shall let nothing of it ^aremain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; *with* your loins ^agirded, your shoes on your feet, and your staff in your hand; and ye shall eat it in ^bhaste: it *is* the LORD's passover.

12 For I will pass through the land of Egypt this night, and will smite all the ^afirstborn in the land of Egypt, both man and beast; and against all the ^bgods of Egypt I will execute ^cjudgment: I *am* the LORD.

13 And the blood shall be to you for a ^atoken (Heb sign) 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.

14 And this ^aday shall be unto you for a ^bmemorial; and ye shall keep it a ^cfeast to the LORD throughout your generations; ye shall keep it a ^dfeast by an ordinance ^efor ever. (In this simple but impressive manner the Savior instituted the ordinance now known as the sacrament of the Lord's supper. With the suffering of Gethsemane, the sacrifice of Calvary, and the resurrection from a garden tomb, Jesus fulfilled the ancient law and ushered in a new dispensation based on a higher, holier understanding of the law of sacrifice. No more would men be required to offer the firstborn lamb from their flock, because the Firstborn of God had come to offer himself as an infinite and eternal sacrifice. Just as the Passover was a covenant of protection for ancient Israel, the sacrament is a new covenant of safety for us. Howard W. Hunter, CR, Apr 1985, p. 22-24. Jeffrey R. Holland: Do we see [the sacrament] as our Passover, remembrance of our safety and deliverance and redemption? With so very much at stake, this ordinance commemorating our escape from the angel of darkness should be taken more seriously than it sometimes is. It should be a powerful, reverent, reflective moment. It should encourage spiritual feelings and impressions. CR, Oct 1995, p. 89. The night before he was sacrificed, he, the great Paschal Lamb, after partaking of the ancient feast with his disciples, instituted in its stead the Lord's Supper, commanding them to observe it thenceforth. The Supper and the Passover were both designed to commemorate the Savior's atonement; but in the Passover the pointing was forward, to an event yet to come, while in the Supper the indication is backward, to an event that has already taken place. It was about the same hour of the day when the paschal lamb was offered in the temple at Jerusalem, that

Christ died on Calvary, the substance and the shadow thus corresponding. Orson F. Whitney, Gospel Themes, p. 113-114.)

15 Seven days shall ye eat ^aunleavened 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 ^bcut off from Israel.

16 And in the first day *there shall be an* holy ^aconvocation, (or assembly) and in the ^bseventh 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* ^afeast of ^bunleavened bread; for in this selfsame day have I brought your ^carmies (or hosts) out of the land of Egypt: therefore shall ye observe this day in your generations ^dby (or as a permanent law) 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 ^astranger, (or sojourner) or born in the land.

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

21 ¶ Then Moses called for all the elders of Israel, and said unto them, ^aDraw (or select) out and take you a ^blamb according to your ^cfamilies, and kill the ^dpassover. (ie Passover lamb.)

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 ^ablood that *is* in the bason; and none of you shall go out at the door of his house until the morning.

23 For the LORD will ^apass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will ^bpass over the door, and will not ^csuffer (or allow) the ^ddestroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

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.

26 And it shall come to pass, when your ^achildren shall say unto you, What mean ye by this service?

27 That ye shall say, It *is* the ^asacrifice of the LORD's ^bpassover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and ^cdelivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the LORD had ^acommanded Moses and Aaron, so did they. (Similarities between the Passover and the atonement of Jesus Christ: 1. First born male lamb without blemish. The Savior is the firstborn Son of God, the Lamb of God without spot or blemish. 2. The children of Israel were to sprinkle the blood of the lamb on their doorposts to save their firstborn from death. The Savior's blood which he shed in Gethsemane and on the cross, cleanses the faithful and saves them from spiritual death. 3. The children of Israel were to eat unleavened bread. Leaven or yeast was seen anciently as a symbol of corruption because it so easily spoiled and turned moldy. For the Israelites, eating the unleavened bread symbolized that they were partaking of the bread which had no corruption or impurity, namely the Bread of Life, who is Jesus Christ. The removal of leaven from their homes also suggested repentance or the removal of sin from a person's life. 4. The children of Israel were to eat the Passover meal in haste. Like the Israelites, we need to respond eagerly and immediately to the deliverance that the Savior offers us. Additionally, Elder Bruce R. McConkie noted the similarities between the smiting of disobedient and hard-hearted Egypt and the spiritual death of those who refuse to hearken to the Firstborn of God. There is however, one additional comparison that could be made. In the typology of the Passover, the children of God (Israel) are in bondage to an evil power (Egypt). Similarly, all of God's children come into a world of sin and may find themselves in bondage to Satan and the powers of sin. (Slavery) Thus the Pharaoh could be thought of as a type or symbol of

Satan. In light of this truth, it should be noted that what finally released the children of Israel from the bondage of the pharaoh (the symbol of Satan) was the death of the firstborn of Egypt. In like manner, the atoning sacrifice of the Firstborn Son of God freed the children of God from death, a bondage to Satan. How do we escape from the bondage of Satan today? Through Faith in Christ, repentance, baptism and the gift of the Holy Ghost. At the last supper, the Savior instituted the Sacrament in place of the Passover. As the Passover was a covenant of protection for ancient Israel, the sacrament is a new covenant of safety for us. Today the Jews still teach their children about the Passover. We should be teaching our own children about the significance of the Sacrament. "This sacred memorial, a reminder to God's people of what he had done, and would yet do, was observed in Israel, by divine appointment, until the coming of Christ. The night before he was sacrificed, he, the great Paschal Lamb, after partaking of the ancient feast with his disciples, instituted in its stead the Lord's Supper, commanding them to observe it thenceforth. The Supper and the Passover were both designed to commemorate the Savior's atonement; but in the Passover the pointing was forward, to an event yet to come, while in the Supper the indication is backward, to an event that has already taken place. It was about the same hour of the day when the paschal lamb was offered in the temple at Jerusalem, that Christ died on Calvary, the substance and the shadow thus corresponding." (Orson F. Whitney, *Gospel Themes*, p. 113-114)

29 ¶ And it came to pass, that at midnight the LORD ^asmote all the ^bfirstborn 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.

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 ^adead.

31 ¶ And he called for Moses and Aaron by night, and said, Rise up, *and* get you ^aforth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33 And the Egyptians were ^aurgent upon the people, that they might send them out of the land in haste; for they said, ~~We be all dead men.~~ (We have found our first-born all dead; therefore get ye out of the land lest we die also.)

34 And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they ^aborrowed (or asked) of the Egyptians jewels of ^bsilver, and jewels of gold, and ^craiment: (or clothing)

36 And the LORD gave the people ^afavour in the sight of the Egyptians, so that they ^blent (or let them have) unto them *such things as they required*. And they ^cspoiled (or despoiled) the Egyptians.

37 ¶ And the children of Israel ^ajourneyed from ^bRameses to Succoth, about ^csix hundred thousand (men) on foot ~~that were men,~~ beside (besides women and) children. (How many people comprised Israel's family after these 430 years? Exodus 12: 37-38 about 600,000 men. The figure given here of six hundred thousand men agrees approximately with the official census of the Israelites given in Numbers 1: 45-46. Men means only the males twenty years and older who were capable of going to war. This fact means that the total company could easily have been over 2,000,000 people.)

38 And ^aa mixed multitude (Heb a blending of many; ie of other peoples) went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked ^aunleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were ^bthrust out of Egypt, and could not tarry, neither had they prepared for themselves any ^cvictual. (Heb provisions)

40 ¶ Now the ^asojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years.

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.

42 *It is* a night ^ato be much ^bobserved (Heb the Lord watched to bring them out) 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 ^cIsrael in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This *is* the ordinance of the ^apassover: There shall no ^bstranger eat thereof:

44 But every man's servant that is ^abought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner and ~~an~~ hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth ^aought (or any) of the flesh ^babroad out of the house (or outside); neither shall ye ^cbreak a ^dbone thereof. (The Savior shall not have one of his bones broken.)

47 All the congregation of Israel shall keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be ^acircumcised, and then let him come near and keep it; and he shall be as one that is ^bborn in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the ^aLORD commanded Moses and Aaron, so did they.

51 And it came to pass the selfsame day, *that* the LORD did ^abring the children of Israel out of the land of Egypt by their armies.

CHAPTER 13

Firstborn of man and of beasts to be sanctified unto the Lord—Feast of unleavened bread to be kept in land of Canaan—Moses takes Joseph's bones out of Egypt—The Lord attends Israel in a pillar of a cloud by day and a pillar of fire by night.

1 AND the LORD spake unto Moses, saying,

2 ^aSanctify (or consecrate) unto me all the ^bfirstborn, whatsoever ^copeneth the ^dwomb among the children of Israel, *both* of man and of beast: it *is* mine.

3 ¶ And Moses said unto the people, Remember this day, in which ye came out from ^aEgypt, out of the house of bondage; for by strength of hand the LORD brought you out from this *place*: there shall no leavened bread be eaten.

4 This day ^acame ye out (Heb you are to come out) in ^bthe month ^cAbib. (ie the first month of spring)

5 ¶ And it shall be when the LORD shall ^abring thee into the land of the ^bCanaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he ^csware unto thy fathers to give thee, a land ^dflowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days; and there shall no ^aleavened bread be seen with thee, neither shall there be ^bleaven seen with thee ^cin all thy quarters (or within all your borders).

8 ¶ And thou shalt ^ashew (Heb tell) thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a ^asign unto thee upon thine hand, and for a ^bmemorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance ^ain his season (Heb at the appointed time) from year to year.

11 ¶ And it shall be when the LORD shall bring thee into the land of the ^aCanaanites, as he ^bsware unto thee and ~~to~~ thy fathers, and shall give it thee,

12 That thou shalt set apart unto the LORD ^aall that openeth the matrix (ie all the firstborn), and every ^bfirstling that cometh of a beast which thou hast; the males *shall be* the LORD's.

13 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the ^afirstborn of man among thy children shalt thou redeem.

14 ¶ And it shall be when thy ^ason ^basketh thee in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD ^cbrought us out from Egypt, from the house of ^dbondage:
 15 And it came to pass, when Pharaoh would hardly let us go, that the LORD ^aslew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.
 16 And it shall be for a token upon thine hand, and for ^afrontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.
 17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest ^aperadventure (or perhaps) the people ^brepent when they see war, and they ^creturn to Egypt:
 18 But God ^aled the people about, *through* the way of the wilderness of the Red sea: (Some believe that the translation should read “Reed Sea,” but the Book of Mormon and Doctrine and Covenants both call it the “Red Sea.”) and the children of ^bIsrael went up ^charnessed (or equipped for battle) out of the land of Egypt.
 19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my ^abones away hence with you.
 20 ¶ And they took their journey from ^aSuccoth, and encamped in Etham, in the edge of the wilderness.
 21 And the ^aLORD went before them by day in a pillar of a ^bcloud, to ^clead them the way; and by night in a ^dpillar of fire, to give them light; to go by day and night:
 22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

CHAPTER 14

Israel goes out of Egypt—They pass through the Red Sea on dry ground—The Lord overthrows the Egyptians in the midst of the sea.

1 AND the LORD spake unto Moses, saying,
 2 Speak unto the children of Israel, that they ^aturn (Heb return) and encamp before Pi-hahiroth, between ^bMigdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.
 3 For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.
 4 ^aAnd I (Pharaoh) will harden Pharaoh's (his) heart, that he shall follow after them; and I will be honoured ^bupon (or by) Pharaoh, and upon all his ^chost; (or army) that the Egyptians may ^dknow that I *am* the LORD. And they did so.
 5 ¶ And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?
 6 And he made ready his chariot, and took his people with him:
 7 And he took six hundred chosen ^achariots, and ^ball the chariots (ie all the other chariots) of Egypt, and captains over every one of them.
 8 ^aAnd the LORD (Pharaoh) hardened the (his) heart of Pharaoh king of Egypt, and he pursued after the children of Israel (:); and the children of Israel went out ^bwith an ^chigh hand (ie in defiance).
 9 But the Egyptians ^apursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside ^bPi-hahiroth, before Baal-zephon.
 10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.
 11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to ^adie in the wilderness? wherefore hast thou ^bdealt thus with us, to carry us forth out of Egypt?
 12 *Is* not this the ^aword (or thing) that we did tell thee in Egypt, saying, Let us alone, that we may serve

the Egyptians? For *it had been* better for us to ^bserve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will ^ashew to you (Heb accomplish for you) to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 The LORD shall ^afight for you, and ye shall hold your ^bpeace.

15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16 But lift thou up thy ^arod, and stretch out thine hand over the sea, and ^bdivide it: and the children of Israel shall go on ^cdry ground through the midst of the sea.

17 ^aAnd I (say unto thee), behold, I will ~~b~~harden the hearts of the Egyptians (shall be hardened), and they shall follow them(;): and ^cI will get me honour upon Pharaoh (Heb I will be honored by Pharaoh and by all his army, etc.), and upon all his host, upon his chariots, and upon his horsemen.

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.

19 ¶ And the ^aangel of God, which went before the camp of Israel, removed and went behind them; and the ^bpillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; ^aand it was a cloud and ^bdarkness to ~~them~~ (the Egyptians), but it gave light by night to ~~these~~ (the Israelites,): so that the one came not near the other all the night.

21 And Moses stretched out his hand over the ^asea; and the LORD ^bcaused the ^csea to ^dgo back by a strong east wind all that night, and made the sea ^edry land, and the ^fwaters were ^gdivided.

22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. ("A strong wind blowing from the east, at the moment of the setting in of the ebb-tide, might so drive back the waters that towards the sea they would be some feet higher than on the shore side. Such a phenomenon is frequently observed in lakes and inland seas; and if there were, as there would very probably be, at the head of the gulf, any inequality in the bed of the sea, or any chain of sand-banks dividing the upper part of the gulf into two basins, that portion might be blown dry, and a path very soon left with water on either side. As the parting of the sea was caused by an east wind, the sudden veering of this wind to the opposite quarter at the moment of the return tide would bring the waters back with unusual rapidity. This seems to have been actually the case, for we find that the waters returned, not with a sudden rush, overwhelming the Egyptians at once, but gradually, and at first, as we might expect, saturating the sand, so that 'it took off their chariot-wheels that they drave them heavily.' In the hurricane and darkness of the night this would naturally cause such a panic and confusion as to seriously retard them in their passage; but, in the meantime, the waters were too surely advancing upon them, and when morning broke, Israel saw the Egyptians dead upon the sea-shore? The verse last quoted seems to show conclusively that the wind did veer round to the west, for otherwise, with the east wind still blowing, the corpses of Pharaoh and his host would have been driven away from the Israelites, and thrown upon the opposite shore." Parallel instances are referred to by Dean Stanley (Sinai and Palestine, P. 34), notably that of the bed of the river Rhone being blown dry by a strong northwest wind. Alfred Edershiem, Bible History Old Testament, The Exodus, Chapter 6)

23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And ^atook (or bound) off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses, Stretch out thine ^ahand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to ^ahis strength when the morning appeared; and the Egyptians fled ^bagainst it (ie its normal condition); and the LORD overthrew the ^cEgyptians in the midst of the sea.

28 And the ^awaters returned, and ^bcovered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the ^csea after them; there remained not so much as ^done of them.

29 But the children of Israel walked upon ^adry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD ^asaved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and ^abelieved the LORD, and his servant Moses. (What is the message of the Exodus? God answers our prayers. Our trials will not be shortened until it is for our best. There is no trial so big but that the Lord can't help us if we trust in him. Have faith and come out of our personal bondage. Yes we will have moments of doubt, like the Israelites, but if we hold fast to the Savior, all things will work together for our good. Why is there not much in Egypt's history of Joseph, Moses and the Israelite Exodus? (9-3) Details of the deliverance: Wheels fall from the chariots. Exodus 14:24-25. Israel walks on dry ground in the Red Sea. Exodus 14: 21, 22, 29.

Exodus Plan of Redemption

Israel in the Promised Land	Premortality with Father
Dissension	War in Heaven
Joseph and Israel into Egypt	Sent to Earth to Be Proven
Pharaoh Who Knew Not Joseph	Satan Seeks Our Misery
Israel in Bondage in Egypt	Captive of the Devil
Moses Called to Help Deliver Us	Christ Is Our Redeemer
Israel is liberated through the death of the firstborn	Jesus Christ, the Firstborn of the Father, liberates mankind through the atonement
Crossing of the Red Sea	Baptism and Other Ordinances
Burying the Pharaoh's Forces	Begin Putting Off the World
Cloud and Pillar of Fire	Guided by the Holy Ghost
Manna from Heaven	Sustained by the Word of God
Mount Sinai and the Tabernacle	Temple Worship
Covenants, Ordinances and Law of Moses	Covenants, Ordinances, higher law of Christ
Forty Years of Wilderness	Trials and Tests of Life
Old Generation Dies Off	Process Continues of Putting Off the World and Becoming a New Creature in Christ
Joshua Leads Israelites into Canaan	Jesus Leads Us Home

Thy People Shall Be My People and Thy God My God: The 22d Annual Sidney B. Sperry Symposium, Thomas R. Valletta)

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