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**C0616 – April 19, 2006 – Ex 12:15-13:16 – Instructions Accompanying The**  
**Exodus**

**I. The Feast of Unleavened Bread Instituted (12:14-20)**

<sup>15</sup> **'Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel.**

<sup>16</sup> **'On the first day you shall have a holy assembly, and *another* holy assembly on the seventh day; no work at all shall be done on them, except what must be eaten by every person, that alone may be prepared by you.**

<sup>17</sup> **'You shall also observe the *Feast of Unleavened Bread*, for on this very day I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations as a permanent ordinance.**

<sup>18</sup> **'In the first *month*, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening.**

<sup>19</sup> **'Seven days there shall be no leaven found in your houses; for whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether *he is* an alien or a native of the land.**

<sup>20</sup> **'You shall not eat anything leavened; in all your dwellings you shall eat unleavened bread.'**

The seven day Feast of Unleavened Bread was a national celebration commemorating Israel's redemption from Egypt. The Passover and Feast of Unleavened Bread were so closely connected that they became known together as the Passover (cf Luke 22:1).

The key idea of the feast of unleavened bread (verses 15-20) is separation from sin. When God redeems us we are to hastily separate from sin. This is pictured by the feast of **unleavened bread** which lasted for **seven days** during which no leaven was to be eaten. A little leaven leavens the whole lump (1 Co. 5:6; Gal. 5:9). Leavened **bread** represents

the old life of sin. **Unleavened bread**, however, has a deeper significance because it represents the new life of purity, a life that has been cleansed from the leaven of sin. Eating this **bread** for **seven days** would remind them of their redemption from the slave market of sin. Of course, Christ was the sinless one and as such our new life is found in Him. Since in Him there is no sin (1 John 3:5) we should abide in Him so that we do not sin (1 John 3:9). During this seven days if someone ate **anything leavened it** amounted to a renouncing of God's redemption and the new life He had given and thus, that person would be **cut off from Israel**. To be **cut off from Israel** meant he would be separated from the blessings of the Abrahamic Covenant.

PRINCIPLE: When we receive new life we are to separate from our old life of sin. We are to be holy. When we return to the old life by sinning we are cutting ourselves off from God's blessing. This does not mean one loses his salvation, only blessing.

**The first...and seventh days** of the feast were to be holy assemblies where all the people gathered for special services. **No work at all** was to be done on those days **except** what was needed to prepare food for those days. Later, if the first and/or seventh day was a Sabbath no work could be done at all, even for preparing food.

The reason for this feast is given in verse 17, **for** it was this very day that God brought them out of Egypt. It was the day of their redemption. The question arises as to whether they were to separate from sin in order to be redeemed or were they to separate from sin because they were redeemed? The answer is given in verse 17 with the words **I brought** which are in the past tense. Thus, these instructions were not given to Moses before God's redemption but after, probably at Succoth (Exod 12:37). So, we are to separate from sin not so that God will look upon us with favor and redeem us but because God has graciously redeemed us from sin. This day was to be observed **throughout** their **generations as a permanent ordinance** just like Passover (Exod 12:14).<sup>i</sup>

PRINCIPLE: The key idea of the feast of unleavened bread was that they should separate from sin because God redeemed them. The basis of a life of holiness is what God had done for them. God never asks us to live a holy life before He has first given to us. Eating unleavened bread for seven days would impress upon the Israelites the importance of living a life of holiness. There is no room for sin in the believer's life because in Him there is no sin. Therefore, we ought to abide in Him so that righteousness is revealed through our regenerate self, the new man. We ought to consider ourselves dead to sin and alive to God. So, it is very clear in Exodus that experiential sanctification follows redemption; it is not a pre-requisite for redemption.

## II. Moses Communicates Passover Instructions (12:21-28)

**21 Then Moses called for all the elders of Israel and said to them, "Go and take for yourselves lambs according to your families, and slay the Passover *lamb*.**

**22 "You shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning.**

**23 "For the LORD will pass through to smite the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to come in to your houses to smite *you*.**

**24 "And you shall observe this event as an ordinance for you and your children forever.**

**25 "When you enter the land which the LORD will give you, as He has promised, you shall observe this rite.**

**26 "And when your children say to you, 'What does this rite mean to you?'**

**27 you shall say, 'It is a Passover sacrifice to the LORD who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.'" And the people bowed low and worshiped.**

**28 Then the sons of Israel went and did *so*; just as the LORD had commanded Moses and Aaron, so they did.**

While Moses had received Passover instructions (12:1-14) he had not yet communicated them to the **elders of Israel**. Very simply he commands them to take a lamb on the 10<sup>th</sup> day, enough for each family and slay it on the 14<sup>th</sup> in the middle of the afternoon. Take a **bunch of hyssop and dip it** in the blood that falls in the basin beneath it and then put the blood on the doorposts and lintel and stay in the house until morning. To apply blood would demonstrate faith in God's word (appropriation by faith). The reason, **for the Lord will pass through to smite the Egyptians; and when He sees the blood** He will be propitiated and **will pass over...and not allow the destroying band of angels to come into** the house. This **event** is, of course, a permanent **ordinance**.

Verse 25 shows that the next time they were to observe this ordinance would be in **the Promised Land**. Verse 26 implies that it might be a long time before they reach the land because the children will have to ask **'What does this rite mean to you?'** and the father **shall say, 'It is a Passover sacrifice to the LORD who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.'** And thus, the Passover was a time for father's to teach their children about God's great

deliverance from bondage in Egypt. They were not to have a dead worship but a living one that was passed from father to son through home school.

**PRINCIPLE:** The principle that the home is the first school falls under the 3<sup>rd</sup> divine institution in Genesis: Family. Government is the 4<sup>th</sup> divine institution and as such education is not a function of government. The Bible places education under the authority and direction of the parents. This is to ensure that children are inculcated with knowledge of every area of life that is taken captive to divine revelation. When government takes over this function it is done poorly and omits the crucial reason to learn; because God has created the universe. If this is left out then meaning is separated from knowledge. If God is taught to be the creator then meaning is connected with knowledge as we search creation to find the theological significance. This is what is meant by **Psalms 111:2** “Great are the works of the LORD; *They are* studied by all who delight in them”. Education is very important to God and God says it is the responsibility and function of parents to educate their children so as to ensure that the child learns every area of life within a biblical framework; science, mathematics, geography, languages, et. al. The child is never supposed to think that any area of knowledge is not captive to the word of God. By the very fact that God created everything He has necessarily spoken to every area of life. No area of investigation is outside of God’s purview. The bible also clearly delineates the proper teaching methodology as *pedagogical* inclusive of a *chronological* approach to truth so that we start in Genesis and work our way to Revelation and teach principle upon principle so that our knowledge is always building upon firm foundations, is logical, and makes sense of the whole of reality.

So, Moses communicated this to the people and how they were to recount this part of their history to their sons. You should see the high importance God places on history. Why is that? Because history is the divine arena of divine revelation. The judgments in Egypt didn’t happen in a corner. It was a well-known public event. History is to be used to teach about God and this is why there is a lot of historic revisionism going on. Secular paganism wishes to take God out of history but the only way to do this is to revise history (this is happening in every discipline and textbook in the public schools which means children are not being educated but lied to).

Now, at the end of verse 27 and 28 we have two responses by the people. First, they **bowed low and worshiped** the God who would cause their deliverance. God is to be worshipped for His historic acts. If you take these things out of history then who are you going to worship? Man. Second, they **went and did so; just as the LORD had commanded Moses and Aaron, so they did**. That is, they acted on God’s word by

preparing the Passover. This is the obedience of faith. When we trust God's word we obey God's word. Obedience is not contrary to faith. Obedience is the response of faith.

### III. The Exodus (12:29-36)

**<sup>29</sup> Now it came about at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of cattle.**

**<sup>30</sup> Pharaoh arose in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was no home where there was not someone dead.**

**<sup>31</sup> Then he called for Moses and Aaron at night and said, "Rise up, get out from among my people, both you and the sons of Israel; and go, worship the LORD, as you have said.**

**<sup>32</sup> "Take both your flocks and your herds, as you have said, and go, and bless me also."**

**<sup>33</sup> The Egyptians urged the people, to send them out of the land in haste, for they said, "We will all be dead."**

**<sup>34</sup> So the people took their dough before it was leavened, *with* their kneading bowls bound up in the clothes on their shoulders.**

**<sup>35</sup> Now the sons of Israel had done according to the word of Moses, for they had requested from the Egyptians articles of silver and articles of gold, and clothing;**

**<sup>36</sup> and the LORD had given the people favor in the sight of the Egyptians, so that they let them have their request. Thus they plundered the Egyptians.**

In verses 29-36 we have the 10<sup>th</sup> plague and the exodus of Israel from Egypt. The key idea is redemption from the world of sin portrayed by Egypt. God's redemption from Egypt involves a complete separation. They will no longer be a part of Egypt. When we appropriate the gospel by faith God separates us completely from the world of sin. Satan is the god of this world (2 Cor 4:4) but believers have been taken out of this world (John 15:19). Even though we are not *of* the world we are still *in* the world (1 Cor 5:10). Thus, we must learn to live *in* the world but not *as* the world. We are a distinct people as the Israelites were now a distinct people having been completely separated from sin infested Egypt.<sup>ii</sup>

**So the people took their dough before it was leavened,** because they intended to add leaven and bake it before they left but they didn't have time and so no leaven from Egypt departed with them. This pictured the fact that at the moment of their redemption and

beginning of new life no sin was taken with them. The moment we are redeemed all our sin is forgiven. From that moment we are to hastily leave the world of sin behind (this doesn't leave much room for a time of sowing our wild oats after redemption). So, the Israelites took the unleavened bread wrapped up in their clothes on their shoulders making a complete separation from Egypt's malice and wickedness (1 Cor 5:8).

#### **IV. The Journey from Rameses to Succoth (12:37-42)**

**<sup>37</sup> Now the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, aside from children.**

**<sup>38</sup> A mixed multitude also went up with them, along with flocks and herds, a very large number of livestock.**

**<sup>39</sup> They baked the dough which they had brought out of Egypt into cakes of unleavened bread. For it had not become leavened, since they were driven out of Egypt and could not delay, nor had they prepared any provisions for themselves.**

**<sup>40</sup> Now the time that the sons of Israel lived in Egypt was four hundred and thirty years.**

**<sup>41</sup> And at the end of four hundred and thirty years, to the very day, all the hosts of the LORD went out from the land of Egypt.**

**<sup>42</sup> It is a night to be observed for the LORD for having brought them out from the land of Egypt; this night is for the LORD, to be observed by all the sons of Israel throughout their generations.**

The journey from Rameses to Succoth pictures leaving the world of sin in the rearview mirror and becoming a new community. The first leg of their journey would be **from Rameses to Succoth**. Rameses is also called Avaris and was the city in Goshen from which the Israelites departed. Scholars are unsure where Succoth is but some scholar thinks it is Tell el-Maskhutah near Lake Timsah, just a couple days walk from Rameses.<sup>iii</sup> Their company was composed of ~ **six hundred thousand men on foot**. The Hebrew phrase means that 600,000 were men who could bear arms, ages 20 and up (Exod 38:26). The phrase **aside from children** or "little ones" refers to children less than 20 years old and women. The exact number of arm bearing men over 20 is given at Sinai as 603,550 (Exod 38:26). The total number of men, women, and children would have been approximately 2 million excluding the **mixed multitude** who went out with them. The **mixed multitude** were a rabble of non-Israelites. The intent of the narrative is to emphasize that while 70 went into Egypt God supernaturally increased them during their stay so that those 70 men were now 600,000. A lot of **livestock** also went out with them, doubtless to serve as sacrifices to God and to provide an agricultural base.

Since they had no leaven **they baked the dough...they had brought out of Egypt into cakes of unleavened bread.** This would be hard **bread**; the bread of haste because it had not **become leavened** since they were literally **driven out of Egypt and could not delay.** So they had not **prepared any provisions for themselves.** God made sure they made a complete break with Egypt.

The entire period of time, down to **the very day** is given as 430 years. They were in Egypt for 430 years, 400 of those years were spent in bondage (Gen 15:13).<sup>iv</sup> Therefore, the night of their deliverance and birth as a nation is **to be observed for the Lord** since he was the one who **brought them out of the land of Egypt.** It is His **night** to be observed by all the **sons of Israel throughout their generations** and as such a teaching tool that God works in history for His covenanted people Israel.

## V. Future Passover Instructions (12:43-51)

**Exodus 12:43 The LORD said to Moses and Aaron, "This is the ordinance of the Passover: no foreigner is to eat of it;**

**<sup>44</sup> but every man's slave purchased with money, after you have circumcised him, then he may eat of it.**

**<sup>45</sup> "A sojourner or a hired servant shall not eat of it.**

**<sup>46</sup> "It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, nor are you to break any bone of it.**

**<sup>47</sup> "All the congregation of Israel are to celebrate this.**

**<sup>48</sup> "But if a stranger sojourns with you, and celebrates the Passover to the LORD, let all his males be circumcised, and then let him come near to celebrate it; and he shall be like a native of the land. But no uncircumcised person may eat of it.**

**<sup>49</sup> "The same law shall apply to the native as to the stranger who sojourns among you."**

**<sup>50</sup> Then all the sons of Israel did so; they did just as the LORD had commanded Moses and Aaron.**

**<sup>51</sup> And on that same day the LORD brought the sons of Israel out of the land of Egypt by their hosts.**

The key idea of this section is how a non-Israelite could join the community and worship God through Passover. The intent is not so much to exclude non-Israelites as it is to give them a way of joining themselves to the community through circumcision which was the sign of the Abrahamic Covenant. The **mixed multitude** are described in four different

relationships to the Israelites. The foreigner of v 43 was a non-Israelite who lived among the Israelites. The sojourner of v 45 was one who settled permanently among the Israelites without being received into their religious fellowship. The hired servant of v 45 was a non-Israelite who worked for an Israelite for wages. None of these three were permitted to eat the Passover because they stood in totally external relations to the Israelites, relations which could be dissolved at any time. However, the slave purchased with money of v 44 had become Israel's property and could therefore be incorporated into the community of Israel by circumcision.<sup>v</sup> In the OT the only way for males to come under the provisions of the Abrahamic Covenant was to be circumcised. If the males were circumcised their women would also be accepted.

In verse 46 repetition is made of the fact that it is to be an ordinance kept in the home to preserve unity of fellowship between the family. None of the flesh of the lamb was to leave the house nor any bone was to be broken. This was to preserve unity of fellowship with God. None of the Messiah's bones were broke either (Ps 34:20; John 19:36). The whole congregation of Israel is to celebrate the Passover. This fostered unity of fellowship and worship amongst the whole nation. Nothing was to come in the way of fellowship and unity of worship among the nation of Israel and God.

The general injunction given in verse 48 in the Hebrew indicates that if any **sojourner** meet two qualifications he may eat the Passover. First, the phrase celebrates the Passover to the Lord indicates that he has prepared a Passover lamb. If this happens then he clearly desires to eat the Passover but the males of his household must first be circumcised, then they can eat of the Passover. But no one **uncircumcised** may eat of it (Gen 17:14). The same law applies to the **native** Israelites. They must be circumcised. If a native Israelite refused to be circumcised he was cut off from his people (Gen 17:14) and could not eat the Passover.

Then all the sons of Israel did so. This is the obedience of faith. Rarely do they have this response in the future but here they do just as the Lord commanded. Verse 51 is summarizes the previous section and introduces what follows.

## **VI. Sanctification of the Firstborn (13:1-16)**

**Exodus 13:1-16 Then the LORD spoke to Moses, saying,**

**<sup>2</sup> "Sanctify to Me every firstborn, the first offspring of every womb among the sons of Israel, both of man and beast; it belongs to Me."**

**<sup>3</sup> Moses said to the people, "Remember this day in which you went out from Egypt, from the house of slavery; for by a powerful hand the LORD brought you out from this place. And nothing leavened shall be eaten.**

**<sup>4</sup> "On this day in the month of Abib, you are about to go forth.**

**<sup>5</sup> "It shall be when the LORD brings you to the land of the Canaanite, the Hittite, the Amorite, the Hivite and the Jebusite, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall observe this rite in this month.**

**<sup>6</sup> "For seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD.**

**<sup>7</sup> "Unleavened bread shall be eaten throughout the seven days; and nothing leavened shall be seen among you, nor shall any leaven be seen among you in all your borders.**

**<sup>8</sup> "You shall tell your son on that day, saying, 'It is because of what the LORD did for me when I came out of Egypt.'**

**<sup>9</sup> "And it shall serve as a sign to you on your hand, and as a reminder on your forehead, that the law of the LORD may be in your mouth; for with a powerful hand the LORD brought you out of Egypt.**

**<sup>10</sup> "Therefore, you shall keep this ordinance at its appointed time from year to year.**

**<sup>11</sup> "Now when the LORD brings you to the land of the Canaanite, as He swore to you and to your fathers, and gives it to you,**

**<sup>12</sup> you shall devote to the LORD the first offspring of every womb, and the first offspring of every beast that you own; the males belong to the LORD.**

**<sup>13</sup> "But every first offspring of a donkey you shall redeem with a lamb, but if you do not redeem *it*, then you shall break its neck; and every firstborn of man among your sons you shall redeem.**

**<sup>14</sup> "And it shall be when your son asks you in time to come, saying, 'What is this?' then you shall say to him, 'With a powerful hand the LORD brought us out of Egypt, from the house of slavery.**

**<sup>15</sup> 'It came about, when Pharaoh was stubborn about letting us go, that the LORD killed every firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore, I sacrifice to the LORD the males, the first offspring of every womb, but every firstborn of my sons I redeem.'**

**<sup>16</sup> "So it shall serve as a sign on your hand and as phylacteries on your forehead, for with a powerful hand the LORD brought us out of Egypt."**

This section is a bit repetitions but the effect of repetition is to impress upon us what is important to God. The key idea is that all that you possess was given to you by God and as such is to be set apart for His purposes. This includes our physical bodies (Rom 12:1),

physical possessions, mental capacity (our minds) (Rom 12:2), and our spiritual capacity (Rom 12:1). Romans 12:1-2 combine all three of these elements. We are to do this not so that God will redeem us but because God has redeemed us. Since the Israelites firstborn son and cattle were passed over the firstborn of future generations were to be set apart to God by a redemption sacrifice; a lamb. The Lord spoke to Moses, saying, **“Sanctify to Me every firstborn, the first offspring of every womb among the sons of Israel, both of man and beast; it belongs to Me.”** Since both man and nature enjoyed the redemption, both man and beast are to be set apart unto God. All their possessions are really God’s since He also provided the articles of silver and gold that will build Him a house of worship. Moses said to the people, **“Remember this day in which you went out from Egypt, from the house of slavery.”** Egypt was a place of bondage to sin and demons and they were set free from this slavery on this very night. The one way of salvation was by the powerful hand of the Lord. Every time someone appropriates the gospel message by faith it requires an act of omnipotence to set them free from the bondage of sin. Nothing leavened should be eaten for leaven is sinful and sin has no part in the new life.

When the Lord brings them to the land of the **Canaanite, the Hittite, the Amorite, the Hivite and the Jebusite...they shall observe this right in this month.** This land is the same land promised to Abraham, Isaac, Jacob, and Moses. The fact that God promises this land to them ensures military victory over these peoples. This land is unique, **flowing with milk and honey.** The production of this land is above normal. The livestock of the land produce rich milk and lots of it. The land produces the sweetest fruits and vegetables (all this is the gift of God to the sons of Israel). We will see this clearly in the Millennial Kingdom.

Veres 6-8 are quite repetitive<sup>vi</sup> so let’s move to verse 9 and the question of “phylacteries”. This verse and others led to the Jewish practice of wearing “phylacteries” on their hands and foreheads. A phylactery was a little bag wrapped around the arm and/or forehead that contained four passages of Scripture (Exod. 13:1-10; 13:11-16; Deut. 6:4-9; 11:13-21) written on parchment, rolled up and placed inside. Many Jews thought they would provide protection from evil. This would be similar to the modern practice of wearing prayer beads or some other relic to protect or serve as a reminder. While this is *an* interpretation of the passage I think a better interpretation is in order. Verse 9 says it shall serve “as a sign” or “like a sign”. This is a figure of speech. In other words, they were not supposed to just talk about God once a year but what God had done was to have an affect on their hands, the instrument of action, and their foreheads, what people see. In other words, what God had done for Israel was to affect their actions and their lifestyle.

“The line of thought referred to merely expresses the idea, that the Israelites were not only to retain the commands of God in their hearts, and to confess them with the mouth, but to fulfill them with the hand, or in act and deed, and thus to show themselves in their whole bearing as the guardians and observers of the law.” (Keil and Delitzsch, 343.)

Verses 11-16 return to the theme of sanctifying the firstborn so it is quite repetitions. See endnote for commentary.<sup>vii</sup>

In all of this we should not lose sight of the forest for the trees. God is painting a picture of redemption. This is the first major portrait in Exodus and covers chapters 1-15. The Israelites were a part of the world (Egypt), in bondage to sin (slavery) and under the power of Satan (Pharaoh). God redeemed them by great judgments which demonstrated His power for the purpose of making His power known and proclaiming His name through all the earth. At redemption Israel is to hastily separate from the world system (Egypt), and from sin, being freed from the power of Satan (Pharaoh) and set free to live the new life apart from sin and unto God.

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<sup>i</sup> Commentary on verses 19-20 is a bit repetitive. They were to **eat unleavened bread** on the day the Passover Lamb was slain as well and thus, from the fourteenth day of Nisan **at evening...until the twenty-first day of the month at evening**. The eating of unleavened bread for these days would show that they were walking in newness of life. To eat leaven during these days would be a denial the God’s deliverance which brought them into the new life of fellowship with Him. Anyone who was even associated with Israel and who ate leaven during those days would be cut off from the blessings that stemmed from the Abrahamic Covenant.

<sup>ii</sup> Commentary on verses 29-33 has already been covered in a previous lesson. The plague **came...at midnight** when **YHWH struck all the firstborn in the land of Egypt**, from the royal household of Pharaoh down to the political prisoner as well as **all the firstborn cattle**. Archaeological evidence favors the opinion that the Pharaoh here was Amenhotep II whose son never acceded to the throne but instead Thutmose IV, his younger brother, who had difficulty taking the throne (see Gleason Archer, *A Survey of Old Testament Introduction*, 245-246). They were all fast asleep and so **Pharaoh arose** from his royal bed-chambers as well as all **his servants and all the Egyptians** and **there was a great cry** because **there was no home where there was not someone dead**. This affected all firstborn sons who were not already married and had children of their own. And so, Pharaoh called **Moses and Aaron** that night on a different occasion. Not to compromise with them but to command them to **rise up**, that very night and **get out** of Egypt, everyone and everything just as Moses had said. And he says, **bless me also**, in other words, may your plagues leave with you but may the hand of your God remain and rather than curse me, bless me for releasing you (Gen 12:3). And the rest of the **Egyptians urged** them to go for fear that they would all die if they remained. And they plundered the entire economic base of Egypt walking out with their gold and silver, long-overdue payment for 400 years of slave labor.

<sup>iii</sup> Cassuto, *A Commentary on Exodus*, 147. John Hannah, *Exodus in the Bible Knowledge Commentary*, 129.

<sup>iv</sup> See Lesson 2: Date of Exodus & Egyptian Dynasties for a defense of this view and explanation of the 400, 430 and 450 years.

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<sup>v</sup> see Keil & Delitzsch, 340.

<sup>vi</sup> Thus, to remember all this they eat unleavened bread for seven days and they shall hold a feast to the Lord on the first and seventh days and no leaven shall even be seen among them and this will provide an opportunity to train the children and teach them about what God did when He delivered them out of Egypt.

<sup>vii</sup> The only new elements are that they do not begin devoting their firstborn until they enter the land of Canaan. But, before they entered God set apart the Levites as His firstborn at Mt Sinai and thus families never had to follow this practice. Second, if a donkey they must redeem it with a lamb because a donkey is unclean. If they don't they must break the donkey's neck. Since men cannot be sacrificed then all the sons shall also be redeemed with a lamb. This will provide another teaching opportunity for the father and son. And the father should tell his son about God's omnipotent hand which brought them out of Egypt the house of slavery into freedom and that Pharaoh had a hard heart and that is unacceptable to the Lord and how God uses those who harden themselves against Him to display His power and make His name known and how the Lord killed all the firstborn in the land of Egypt both of man and beast and that is why the dad sacrifices to the Lord the males, the first offspring of every womb and that is why the dad redeems the firstborn son with a lamb. So, these events shall serve as a sign, that is reminders of the powerful hand which the Lord used to bring them out of Egypt. This lesson should not be forgotten.

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