

# **The First Passover and Its Significance**

**(Part 2 of 2)**

**Exodus 12:21 – 13:16**

# Introduction

- In our last message we learned of the inauguration and the meaning of the first Passover.
- Associated with the establishment of Passover was the 10<sup>th</sup> and last plague: the death of the firstborn in Egypt.

- We learned the enactment of the Passover marked a new beginning for Israel and was to serve as a perpetual memorial (12:1-28).
- We saw that God Himself explained the meaning of the Feasts of Passover and Unleavened Bread (12:14-20).

- In our message today we what else God wanted Israel to know about the Feasts of Passover and Unleavened Bread.

**Having explained the requirements for the Passover, Moses tells the elders of Israel to do as God commanded (12:21-23)**

<sup>21</sup> Then Moses called all the elders of Israel and said to them, "Go and select lambs for yourselves according to your clans, and kill the Passover lamb. <sup>22</sup>  
Take a bunch of hyssop and dip it in.

the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. <sup>23</sup> For the LORD will pass through to strike 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 enter your  
houses to strike you.

**Passover is to be observed each year forever as a teaching opportunity for future generations of Israelites 12:24-28.**

<sup>24</sup> You shall observe this rite as a statute for you and for your sons forever. <sup>25</sup> And when you come to the land that the LORD will give you, as he has promised, you shall keep this



service. <sup>26</sup> And when your children say to you, 'What do you mean by this service?' <sup>27</sup> you shall say, 'It is the sacrifice of the LORD's Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.'" And the people bowed their heads and worshiped. <sup>28</sup> Then the

people of Israel went and did so; as the LORD had commanded Moses and Aaron, so they did.

## Explanation

- It was an act of faith by the Israelites to accept and obey Moses' instructions (12:21-23).

- Objectively, the Israelites were made safe (or saved) by the blood of the lamb. The Lord saw the blood and passed over.
- Subjectively, they were made safe (or saved) by faith, the faith by which they believed and acted upon the word of God.

- Their faith was based upon the evidence that in the preceding plagues, God did exactly as He said He would do. Convinced that God was trustworthy, that He would continue to do as He promised, Israel showed their faith by obeying.

- They believed His promise that under that shed blood and within those houses they would be secure and immune from the coming judgment.
- Note the Passover was inaugurated as a rite for Israel in Egypt. Once they left Egypt, the death of all firstborn children and animals would not be repeated. The ritual plus the

- grace and mercy God extended to His people was to be recalled, memorialized, and faithfully taught to the children in each family.

## **The Plague occurs just as God said it would (12:29-30)**

<sup>29</sup> At midnight the LORD struck down 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 the livestock. <sup>30</sup> 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 someone was not dead.

### Explanation

- 2 Peter 3:9 says, ‘The Lord ... is patient with you, not wanting anyone to perish, but everyone to come to repentance’—Pharaoh included.



- But the Lord's patience can come to an end for he is also a God of justice (Isa. 30:18) as well as a God of mercy.
- Divine patience and forbearance wait while every avenue of moral probation is offered, tried and exhausted, but then comes the point which Jesus underlined in his

- parable, when he said, 'Last of all, he sent his son' (Matt. 21:37). The word of God cannot be refused endlessly. There always has to be an end, a meeting with the God whom our refusals have offended to the point of finality.

# Pharaoh commands Moses to leave Egypt immediately (12:31-33)

<sup>31</sup> Then he summoned Moses and Aaron by night and said, "Up, go out from among my people, both you and the people of Israel; and go, serve the LORD, as you have said. <sup>32</sup> Take your flocks and your herds, as you have said, and be gone, and ble<sup>s</sup>s me also!"

33 The Egyptians were urgent with the people to send them out of the land in haste. For they said, "We shall all be dead."

### Explanation

- We learn that the Lord does exactly as he says.
- He is a *sovereign* Lord, who announces his plans and fulfils them,

- makes his will known and performs it.
- He forgets nothing of what he forecasts, whether promise or threat: all happens according to his stated intentions (cf. Ps. 33:9).
- We also learn that those who will not bow to His word must bend to his judgment

**The Exodus event occurs and God delivers His people from Egyptian bondage as promised (12:34-40).**

<sup>34</sup> So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders. <sup>35</sup> The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver

and gold jewelry and for clothing. <sup>36</sup>  
And the LORD had given the people  
favor in the sight of the Egyptians, so  
that they let them have what they  
asked. Thus they plundered the  
Egyptians. <sup>37</sup> And the people of Israel  
journeyed from Rameses to Succoth,  
about six hundred thousand men on  
foot, besides women and children. <sup>38</sup> A  
mixed multitude also went up with

them, and very much livestock, both flocks and herds. <sup>39</sup> And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves. <sup>40</sup> The time that the people of Israel lived in Egypt was 430 years.



# Explanation

- Early in the morning of Passover (it began at sundown and lasts 24 hours), the Israelites received the command to assemble and depart from Egypt.
- Note the number of Israelites who participate in the Exodus from Egypt:

- 600,000 men plus women and children.
- Numbers 1:46 cites the number of the male Israelites, two years after the Exodus, who were twenty years old or older, capable of going to war, as 603,550.
- If one assumes there were an equal number of females, one could easily

- guess conservatively that there were 1.5 to 2 million people who participated in the Exodus.
- This is not counting the “mixed multitude” who left Egypt with the Israelites.

# Summation and Review of the Exodus event (12:41-42)

**Exodus 12:41** At the end of 430 years, on that very day, all the hosts of the LORD went out from the land of Egypt.  
<sup>42</sup> It was a night of watching by the LORD, to bring them out of the land of Egypt; so this same night is a night of watching kept to the LORD by all the

people of Israel throughout their  
generations.

# Instructions to guide non-Israeli participation in the Passover meal (12:43-51).

<sup>43</sup> And the LORD said to Moses and Aaron, "This is the statute of the Passover: no foreigner shall eat of it, <sup>44</sup> but every slave that is bought for money may eat of it after you have circumcised him. <sup>45</sup> No foreigner or

hired worker may eat of it. <sup>46</sup> It shall be eaten in one house; you shall not take any of the flesh outside the house, and you shall not break any of its bones. <sup>47</sup> All the congregation of Israel shall keep it. <sup>48</sup> If a stranger shall sojourn with you and would keep the Passover to the LORD, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But

no uncircumcised person shall eat of it.

<sup>49</sup> There shall be one law for the native and for the stranger who sojourns among you." <sup>50</sup> All the people of Israel did just as the LORD commanded Moses and Aaron. <sup>51</sup> And on that very day the LORD brought the people of Israel out of the land of Egypt by their hosts.



# Explanation

- Non-Israelites are not excluded from the meal simply on the basis of their ethnicity. They must, however, put themselves under the sign of the covenant (i.e., circumcision) in order to participate.
- The appeal to circumcision also emphasizes that, although the meal is

- to be celebrated inside the home, it is more properly considered a community affair. This is not private worship.
- It is a community of believers bound by circumcision to their covenant God

**Consecration to the LORD of all the firstborn males - both human and animal Exo 13:1-2.**

**Exodus 13:1** The LORD said to Moses, <sup>2</sup> "Consecrate to me all the firstborn. Whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine."

# **A Reminder of the importance of the Feast of Passover and Unleavened Bread Exo. 13:3-7.**

<sup>3</sup> Then Moses said to the people, "Remember this day in which you came out from Egypt, out of the house of slavery, for by a strong hand the LORD brought you out from this place. No leavened bread shall be eaten.

<sup>4</sup> Today, in the month of Abib, you are going out. <sup>5</sup> And when the LORD brings you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which he swore to your fathers to give you, a land flowing with milk and honey, you shall keep this service in this month. <sup>6</sup> 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 for seven days; no leavened bread shall be seen with you, and no leaven shall be seen with you in all your territory.

# **The Importance of teaching our children the power, mercy, and grace of the LORD (Exo. 13:8-10)**

<sup>8</sup> You shall tell your son on that day, 'It is because of what the LORD did for me when I came out of Egypt.' <sup>9</sup> And it shall be to you as a sign on your hand and as a memorial between your eyes, that the law of the LORD may be in

your mouth. For with a strong hand the LORD has brought you out of Egypt. <sup>10</sup> You shall therefore keep this statute at its appointed time from year to year.

## Explanation

- The significance of the ritual of the Passover lamb and removal of leaven from their homes for seven days form



- the heart of the Exodus story.
- These rituals mark the redemption of Israel and her being reconciled to God from her pagan idol worship while in Egypt as well as her deliverance from Egypt, “the house of slavery.”

# Further instructions about the consecration of all the firstborn males – both animal and human (Exo. 13:11-16)

<sup>11</sup> "When the LORD brings you into the land of the Canaanites, as he swore to you and your fathers, and shall give it to you, <sup>12</sup> you shall set apart to the LORD all that first opens the womb. All

the firstborn of your animals that are males shall be the LORD's. <sup>13</sup> Every firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every firstborn of man among your sons you shall redeem. <sup>14</sup> And when in time to come your son asks you, 'What does this mean?' you shall say to him, 'By a strong hand the LORD brought us out

of Egypt, from the house of slavery. <sup>15</sup>  
For when Pharaoh stubbornly refused  
to let us go, the LORD killed all the  
firstborn in the land of Egypt, both the  
firstborn of man and the firstborn of  
animals. Therefore I sacrifice to the  
LORD all the males that first open the  
womb, but all the firstborn of my sons I  
redeem. <sup>16</sup> It shall be as a mark on  
your hand or frontlets between your

eyes, for by a strong hand the LORD brought us out of Egypt."

### Explanation

- Israel as God's son (see 4:22) was redeemed (delivered from Egypt) by the death of Egypt's firstborn sons.
- As a result of passing over the firstborn of the Israeli families who had the blood of the Passover Lamb

- applied to their door posts and lintel, the firstborn of every Israeli womb and animal womb belongs to God. But in the case of the Israelites he will allow a substitute to take their place.
- These ceremonies are to be observed through all generations as a reminder, in this case a graphic reminder, of the lengths God will go to save his

- children—his firstborn son, Israel.
- Viewing this information from a NT perspective, we see a hint of what becomes clearer almost fifteen hundred years later on a cross near Jerusalem: spiritual life comes only from the death of Jesus as our Passover lamb.

# Conclusion

- The purpose of the Passover and Feast of Unleavened Bread is not a one-time celebration. It was to be an annual reminder of the cost of redemption by God.
- It also serves to remind us of our responsibility to put away sin (leaven)



- from our lives if we wish to live in fellowship with our holy God.

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