

[Wednesday, June 29, 2016] Exodus Series, Exodus chapter 12, verse 21-51 – Craig Thurman

The communication of verses 1-20 were of the LORD to Moses and Aaron. We might recall last time that the Lord gave Israel a new month to begin their new year. This month is called Abib (Ex.13.4) In this month, on the 10th day of the month they were to take a *lamb* (meaning a *flock animal*, v.5, a lamb or a goat of the first year; the Hebrew פֶּשֶׁה, seh)

*Ex 12:5 Your lamb shall be without blemish, a male of the first year: ye shall take it out **from the sheep** (שְׂבִיבָה, kebes), or **from the goats** (עִזִּים, [g]ez or ez) ... (cf. Deu.14.4)*

Interesting note: the fact that either of the flock animals may be used in the sacrifice might well symbolize both the *savour of His knowledge* by them *in every place*. (2Co.2.14) Christ is the savour of life unto life to those that believe, and the savour of death unto death in those that are in unbelief. According to John Gill, comparatively speaking, there was an offensive smell to the goat that the sheep did not have.

Gill, vol. 1, p.369, ‘... the goat being of an ill smell may denote Christ being made sin, and a sin-offering for his people...’

and separate it from the flock. In the middle of the evening of the 14th day the whole congregation, was to kill the animal, give its blood (vs. 7, strike, נָתַן, nathan), or apply its blood (v.22, strike, נָגַע, naga[g]) to the two door posts and the lintel, roast it with fire with some of the internal organs, and eat as much as they could, and what they could not eat they were to consume with fire by the morning. And they were to eat the animal with their loins girded, shoes on their feet, and staff in their hand. (12.11)

Again, I placed a paragraph mark at verse 15, and consider that through verse 20. It does seem that these verses have the perspective of the Exodus as an already accomplished fact, a past (preterite) action: v.17, ... *in this selfsame day have I*

brought your armies out of the land of Egypt ...; have I brought, הוֹצֵאתִי, Hiphil (causative active) preterite, of the root יָצַח, yatsah.

At our text, verse 21, Moses, always understood as speaking through Aaron his older brother, begins to convey the LORD's message to the elders of Israel, who shall in turn convey that same message to all of the families.

21 ¶ Then Moses called for all the elders of Israel, and said unto them,
through Aaron

מִשְׁכוּ

Draw out and take you a lamb according to your families, and kill the passover.

draw out, מִשְׁכוּ, mish-ku, Qal imper. pl. masc. of מִשַׁךְ; KJV, to draw out, continue; Ex. 19.13, **when the trumpet soundeth long**; Ge. 37.28, **and they drew** and lifted up Joseph out of the pit; 1Ki.22.34, certain man **drew** a bow at venture; KJV, extend, continue, prolong.

take, קָח, Qal imper., pl., masc. of לָקַח, to take; the Qal imperative in Exodus (5.11; 7.9, 19; 9.8; **12.21, 32**; 16.33; 17.5; 29.1; 30.23, 34.)

a lamb, צֹאן, tsohn or tson; KJV, sheep, flock, cattle (Ge.30.41); and shepherd. (2.16, 17, 19; 3.1; 9.3; 10.9, 24; 12.21, 32, 38; 20.24; 22.1, 30; 34.3)

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

The Passover, הַפֶּסַח, the definite article prefixed, הַ; masc. **noun of root פָּסַח**, pe-sach; always translated Passover (6 times in Exodus. cfr. 12.11, 21, 27, 43, 48; 34.25); 48 times total. This number might represent the sojourning of Israel. There are 48 boards in the

tabernacle. The English word board is found exactly 48 times in reference to the tabernacle.

פָּסַף, a verb, is translated in Ex.12.13, and ... I will pass over; v.23, and ... will pass over; v.27 passed over.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, dip, βάπτω, LXX Greek

a bunch, אַגְדָּת, fem. sing. noun, אָהַדָּה; found four times in Scripture, bunch; 2Sa.2.25; Amos 9.6, troop; Is.58.6, burdens (meaning bundles of the yoke).

of hyssop, אַזּוֹב, masc. sing. noun and always (9 times) translated hyssop. **This is the first time that the word hyssop is used.**

וְהִגַּעְתֶּם	אֶל־הַמַּשְׁקוּף	וְאֶל־שְׁתֵּי הַמְּזוּזוֹת
and strike	the lintel	and the two side posts
apply	to	to

and strike, וְהִגַּעְתֶּם, Hiphil (causative active) preterite, 2ppl. masc. of נָגַע, na-ga[g]; KJV in Hiphil, strike, reach, come, draw near, bring, bring down; in Qal it is to touch, reach, come. The noun form of this word, נֶגַע, nega[g], is translated in the KJV as plague (cf. Ex.11.1, the only time the noun is used in Exodus), Deu. 17.8, stroke; 2Sa.7.14, stripes; Ps.38.11, sore; Pv.6.33, wound. In this case the lintel receives the stroke or plague of blood.

lintel, הַמַּשְׁקוּף, masc. sing. noun מַשְׁקוּף, KJV, 12.7, the upper door post; The narrow space through which entrance is gained to the house. שְׂקָף is the space through which one looks out, for example, of either a window or door. שֶׁקֶף is the window (that particular space). שְׂקָפִים are the windows (or spaces).

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

Vs. 7 is the gift, נָתַן, na-than, of blood; vs. 22 is the application, נָגַע, naga[g] of blood.

מִנְהַדָּם
with the blood that is in the bason;
from

in the basin, בַּסֵּף, bas-saph; prefixed in the, בַּ, and the root נָסַף; **first time the English *bason* is used in Scripture.** It is translated *bason, threshold, bowls, door, gates, door posts, posts, and cups.* As best I can tell this is in its simplest definition to mean *a gathering* whether in a bowl, at a door, or gate.

The Israelites knew by this that the blood of the animal was to be captured. That because of its use to mark their houses before the angel of the LORD, and to thereby protect its residents from the death of the firstborn, it would be A very *precious* blood to them. (He.9.22, *without the shedding of blood there is no remission, and if there is no remission there is no approach unto God. Naught but death abides.*)

and none of you shall go out at the door of his house until the morning.

at the door of his house, פֶּתַח־בַּיְתוֹ

or *from the door, מִפֶּתַח*, the prefixed מִ, from; masc. sing. noun; the *door, entering, entry, the gate, opening.*

Covered by the blood!

לְנָגַף
23 For the LORD will pass through to smite the Egyptians;

For (and) ... will pass through, וְעָבַר, Qal preterite; to pass on, go over.

to smite, לְנָגַף, prefixed לְ, I^e, to, for; root Qal infin. of root נָגַף; to hurt smite, strike, put to the worse, slay, beat; the Qal infinitive is used

twice in verse 23, and once in 27. Cf. Ex.8.2, *will smite*; 12.23, *to smite*; 27, *when he smote*; 21.22, 35, *hurt*; Ex. 32.35, *plagued*.

and when he seeth the blood upon the lintel, and on the two side posts,

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

עַל־הַפֶּתַח

the LORD will pass over the door,
lit. will pass over above

will pass over, וַפָּסַח; פָּסַח, Qal preterite, translated in Ex.12.13, and ... I will pass over; v.23, and ... will pass over; v.27 passed over. The noun is translated The Passover. (cf. Ex. 12.21.) This verb is also translated, 1Ki.18.21, halt; 1Ki.18.26, leaped.

and will not suffer the destroyer to come in unto your houses to smite you.
give or grant

and will ... suffer, יִתֵּן, Qal fut., 3ps. masc of יָתַן, nathan; Qal fut. is translated to give, yield, to let, suffer, make pay, deliver, put, pour cause, yield, would, moreover, utter, grant, bring; in Exodus the Qal fut. is used in 3.19, with לֹא; 12.23, 25; 16.3, with construct יָתַן; 21.19, 32; 22.7, with construct יָתַן, 10; 30.14, 33.

the destroyer, הַמַּשְׁחִית, ham-mash-chith, Hiphil (causative active) part of root שָׁחַת; KJV, to destroy, spoil, mar, waste; w/the prefixed הַ.

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

Ye shall observe, meaning to keep, שָׁמַר. (vs.25)

for an ordinance, לְחֻק, masc. sing. noun חֻק, with the prefixed לְ, to or for; KJV, ordinance, statute, bounds, set time, appointed portion,

decree, custom; Ex. 5.14, task; 12.24; 15.25, statute, 26; 18.16, 20; 29.28; 30.21.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, grant

will give, יָתַן, Qal fut., 3ps. masc of יָתַן, nathan; Qal fut. is translated to give, yield, to let, suffer, make pay, deliver, put, pour cause, yield, would, moreover, utter, grant, bring; in Exodus the Qal fut. is used in 3.19, with לָא; 12.23, 25; 16.3, with construct מִן; 21.19, 32; 22.7, with construct כִּי, 10; 30.14, 33.

according as he hath promised, hath spoken

he hath promised, דִּבֶּר, Piel (Intensive active) preterite, 3ps. masc. of דָּבַר; KJV, hath spoken, had said, had named, hath told, commanded, promised; this Piel preterite is found in Ex. 1.17; 4.15, 16, 30; 7.13; 8.15; 9.1, 12; 10.29; 12.25, 32; 14.12; 16.23; 19.8; 20.22; 24.3, 7; 25.22; 32.14, 34; 33.9, 11, 17; 34.32, 34.

that ye shall keep this service. observe

service, הָעֲבֹדָה, fem. sing. noun with the prefixed definite article הָ; root עֲבָדָה; found many times in the book of Exodus and translated, bondage, service, work; Ex.1.14; 2.23; 5.9, 11; 12.25, 26; 13.5; 27.19; 30.16; 35.21, 24; 36.1, 3, 5; 38.21; 39.32, 40, 42.

Moses spoke before His brethren with confidence and faith in God.

Heb 11:27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

He could see ahead as they and their children would look back upon this time. It is the same faith that moved Abraham to obey. This faith glorifies God.

Ro.4.18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

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

service, הַעֲבֹדָה, fem. sing. noun with the prefixed definite article הַ; root עֲבָדָה; found many times in the book of Exodus and translated, bondage, service, work; Ex.1.14; 2.23; 5.9, 11; 12.25, 26; 13.5; 27.19; 30.16; 35.21, 24; 36.1, 3, 5; 38.21; 39.32, 40, 42.

27 That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians,

*when he smote, בָּנָגַף; root Qal infin. of root נָגַף; to hurt smite, strike, put to the worse, slay, beat; the Qal infinitive is used **twice in verse 23, and once in 27**. Cf. Ex.8.2, will smite; 12.23, to smite; 27, when he smote; 21.22, 35, hurt; Ex. 32.35, plagued.*

and delivered our houses.

delivered, הִצִּיל, Hiphil (causative active) preterite of נָצַל; KJV, rid, recover, deliver, rescue, save, escape. Piel Preterite, 3.22, and ye shall spoil; Piel fut., 12.36, And they spoiled; Hiphil preterite, 2.19,

delivered us; 5.23, hast thou delivered; 6.6, and I will rid; 12.27, delivered; 18.9, whom he had delivered; 18.10, hath delivered, hath delivered; Hiphil infin., 3.8, to deliver them; 5.23 neither ... at all; Hiphil fut., 18.4, and delivered me; 18.8, and ... delivered them; Hithpael, 33.6, And ... stripped themselves.

And the people bowed the head and worshipped.

and bow down themselves, וַיִּשְׁתַּחֲוּוּ, 3ppl. Hithpalel (passive reflexive) preterite of שָׁחָה, sha-chah; Wigram has Hithpael preterite, Ex.11.8 and bow down themselves; 24.1, and worship ye; 33.10, and worshipped; 2Sa.16.4, I humbly beseech thee.

Hithpael fut. is Ex.4.31; 12.27; 18.7; 20.5; 23.24; 32.8; 34.8, 14.

When Moses reported to the elders of the children of Israel that God had visited them to deliver them from Egyptian bondage they worshipped.

*Ex 4:31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then **they bowed their heads and worshipped.***

Twice Abraham's servant, who had been commissioned to find Isaac a wife, he *bowed his head and worshipped*. First, when the Lord answered his prayer to show him the wife for Isaac.

Ge 24:48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

Then, at the willingness of Laban and Bethuel to send her to be wife to Isaac.

Ge 24:52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth.

In every instance worship is to be struck with a sense of awe at what the LORD has either done or is about to do.

28 *And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.*

בְּחֶצְי הַלַּיְלָה

29 ¶ *And it came to pass, that at midnight*

in the midst of the night

at midnight, בְּחֶצְי, masc. sing. noun of חֶצַי, che-tsee; in 11.4, כְּחֶצֶת, masc. sing. noun of חֶצֶת, which is a fem. noun; found two other times (Job.34.20; Ps.119.62, **at** midnight, which has not the כֶּה, *as the*, prefixed); the verb חָצַח, cha-tсах, KJV, to *divide, part, halve*, to the midst.

night, הַלַּיְלָה, lit. *the night*; root לַיְלָה or לַיְלָה, la-yil or lay-lah

the LORD smote all the firstborn in the land of Egypt, from the firstborn of struck

, הִכָּה, Hiphil (causative active) preterite, 3ps. masc. of נָכַח; verse 12, 13, 29; to smite, kill, slay.

Pharaoh that sat on his throne unto the firstborn of the captive that was

בְּבַיִת הַבּוֹר

in the dungeon;

and all the firstborn of cattle.

or lit. in the house of the pit

הַבּוֹר, masc. sing. noun, בּוֹר and בְּאֵר; KJV, *pit, well, cistern, dungeon*. Joseph was cast into the *pit* and *dungeon*.

A judgment that is without respect of persons. It touched the rich and the poor, the high and the lowly.

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

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 dead.

31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people,

There is a distinction that Pharaoh now understands that rests between the Egyptians and the LORD's people. He said, *get you forth from among my people.*

both ye and the children of Israel; and go, serve the LORD, as ye have said.

It wasn't that he had not received ample warning .

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

*take, קָחַ, Qal imper., pl., masc. of לָקַח, to take; the Qal imperative in Exodus (5.11; 7.9, 19; 9.8; **12.21, 32**; 16.33; 17.5; 29.1; 30.23, 34.)*

flocks, צֹאן, tson; KJV, sheep, flock, cattle (Ge.30.41); and shepherd. (2.16, 17, 19; 3.1; 9.3; 10.9, 24; 12.21, 32, 38; 20.24; 22.1, 30; 34.3)

herds, בְּקָרָה, KJV, bull, ox, oxen, herds, bullock, beeves, kine. (9.3; 10.9; 10.24; 12.32, 38; 20.24; 22.1; 29.1)

*ye have said, דָּבַר, Piel (Intensive active) preterite, 3ps. masc. of דָּבַר; KJV, hath spoken, had said, had named, hath told, commanded, promised; this Piel preterite is found in Ex. 1.17; 4.15, 16, 30; 7.13; 8.15; 9.1, 12; 10.29; 12.25, **promised**, 32; 14.12; 16.23; 19.8; 20.22; 24.3, 7; 25.22; 32.14, 34; 33.9, 11, 17; 34.32, 34.*

Ex 3:19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

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

Moses and Aaron received the message from Pharaoh and must have known from the LORD that the threat against all of the firstborn had passed and immediately set out to assemble the whole congregation of Israel so that they might begin their exodus, departure.

33 And the Egyptians were urgent upon the people,

*And ... were urgent, וַתִּהְיוּ, Qal fut. 3ps fem. of יָזַק; this is the Hebrew that was translated *hardened* as in 4.4, 21;7.13, 22; 8.19; 9.12, 35; 10.20, 27; 11.10; 14.8, 17. In this instance it carries the idea of being *strong* (Jud.7.11), *prevailing* (2Sa.24.4).*

Now the people have, in so many words, *hardened* against keep the children of Israel in their midst. Now, the Israelites couldn't stay in Egypt even if they wanted.

*that they might send them out of the land in haste; for they said,
We be all dead men.
Or, We're all dead.*

in haste, לְמַהֵר, Piel (intensive active) infin. of מָהַר; Piel preterite, Ex. 2.18, ye are ... so soon; Piel Infin., Ex. 12.33, in haste; Piel fut., Ex. 10.16, in haste; 34.8, made haste.

be dead [men], מֵתִים, Qal part. masc. pl. of מָוַת, vs. 30; in Qal it is to die or be dead; in Hiphil it is to kill or slay; Hophal is to be killed or put to death; the participle is used in 14.30; 21.34, 35, 36.

34 And the people

Referring to the Israelites.

*took their dough before it was leavened,
took up*

took, וַיִּשָּׂא, Qal fut. 3ps. masc. of נָשָׂא; KJV, to bring, lift up, bear, take.

dough, בֹּצֵקוֹ, masc. sing. noun w/3ps. masc. suff. of the root בָּצַק; four times *dough*; once *flour* (marg. *paste*) (2Sa.13.8).

was leavened, יִהְיֶה, Qal fut. 3ps. masc. of יָמַץ; Ex. 12.19, 20, 34, 39; the masc. noun is translated *leavened bread* (cf. 12.15; 13.3, 7; 23.18; 34.25).

their kneadingtroughs being bound up in their clothes upon their shoulders.

kneading troughs, מִשְׁאָרְתָם, fem. pl. noun w/3pp. masc suff. of root מִשְׁאָרַת; KJV, kneading troughs (2), store (2); probably accurately referring to that in which the dough is stored ... the kneading troughs.

being bound, צָרְרָתָם, Qal part. fem. pl of צָרַר; KJV, to vex, bind, distress, shut up, besiege, afflict. Ex.12.23; 23.22

in their clothes, בְּשִׂמְלֹתָם, fem. sing. noun w/3ppl. masc. suff. and prefixed preposition בְּ, in; of root שָׂמַלַּח; KJV, garments, raiments, clothes.

their shoulders, שֵׁכֶמָם, masc. sing. noun w/3ppl. masc. suffix, of the root שָׂכַם; the name, *Shechem*; mostly *shoulder*; once *portion*, twice *consent*.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

Again, an insertion of narrative. It is not that they borrowed at this point. They were commanded to borrow before the imposition of the Passover observance. (cf. Ex. 11.1-3)

אֶת־חַן נָתַן

36 And the LORD gave the people favour in the sight of the Egyptians,

וַיִּשְׂאוּ־לָהֶם

so that they lent unto them such things as they required.

and they granted their request. *Interlinear Bible*, J. P. Green Sr.

וַיִּשְׂאוּ־לָהֶם, Hiphil fut. 3ppl. masc. of שָׂאָל

וַיִּנְצְלוּ

And they spoiled the Egyptians.

And they spoiled, וַיִּנְצְלוּ, Piel (intensive active) fut. of נָצַל; KJV, *rid, recover, deliver, rescue, save, escape*. Piel Preterite, 3.22, *and ye shall spoil*; Piel fut., **12.36, And they spoiled**; Hiphil preterite, 2.19, *delivered us*; 5.23, *hast thou delivered*; 6.6, *and I will rid*; 12.27, *delivered*; 18.9, *whom he had delivered*; 18.10, *hath delivered, hath delivered*; Hiphil infin., 3.8, *to deliver them*; 5.23 *neither ... at all*; Hiphil fut., 18.4, *and delivered me*; 18.8, *and ... delivered them*; Hithpael, 33.6, *And ... stripped themselves*.

2,700 years from creation. 1652 BC. per Smith's Dictionary. A strictly patriarchal system ends ... and law begins soon.

37 ¶ And the children of Israel journeyed from Rameses to Succoth,

And ... journeyed, וַיִּסְעוּ, Qal fut. 3ppl. masc. of יָסַע; to depart, journey, go forward, set forward, removed. (cf. 12.37; 13.20; 14.15, 19; 16.1; 17.1; 19.2; 40.36, 37.

about six hundred thousand on foot that were men, beside children.

Rameses

Ge 47:11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

Succoth, meaning booths. It is very likely that this area is called after this name because it was a *shepherd* region. It certainly does not mean the same place as originally named Succoth which is in the land of Israel. (cf. Ge.33.17)

Nu 33:3 And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

This is by Biblical accounts still the 14th day of their first month, Abib, and therefore Passover. It will remain so until the evening of the next day. Then it will be the day of Unleavened bread.

Le 23:5 In the fourteenth day of the first month at even is the LORD'S passover.

*6 And **on the fifteenth day** of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.*

*38 And a mixed multitude went up also with them; and flocks, and herds,
Or, a great mixture*

and ... mixed, וְגַם-עַרְב, עַרְב is a masc. sing. noun; Neh. 13.3 mixed multitude. The masc noun, עַרְב is translated swarms of flies; Ps. 78.45; 105.31, divers sorts of flies, and so assorted flying insects were of this plague.

multitude, רַב, adjective; a great mixture of people; KJV, great, many, increased, multiply, enough, elder, much.

flocks, צֹאן, tsohn or tson; KJV, sheep, flock, cattle (Ge.30.41); and shepherd. (2.16, 17, 19; 3.1; 9.3; 10.9, 24; 12.21, 32, 38; 20.24; 22.1, 30; 34.3)

herds, בָּקָר, KJV, bull, ox, oxen, herds, bullock, beeves, kine. (9.3; 10.9; 10.24; 12.32, 38; 20.24; 22.1; 29.1)

even very much cattle.

very, מְאֹד, masc. sing. noun, but generally an adv. of דַּיָּא, KJV, *very, greatly, exceedingly, much, so much, mighty, louder, exceeding, good*, et. al. (13 times in Exodus: 1.7, *exceeding*; 20, *very*; 9.3, 18, 24; 10.14, 19, *mighty*; 11.3; 12.38; 14.10, *sore*; 19.16, *exceeding*; 18, *greatly*, 19, *louder and louder*)

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt,

they could, יָכְלוּ, Qal preterite, 3ppl of יָכַל, yakol, to prevail, to be able; this verb is used 13 times in the book of Exodus (2.3; 7.21, 24; 8.18; 9.11; 10.5; 12.39; 15.23; 18.18, 23 (twice); 33.20; 40.35.

they were thrust out, כִּי־גִרְשׁוּ, Pual (Intensive passive) preterite, 3ppl of גָּרַשׁ; this verb in Piel is especially prominent in the book of Exodus;

Piel preterite: Ex. 23.28, *which shall drive out*; 23.31, *and thou shalt drive them out*; 33.2, *and I will drive out*;

Piel infin.: Ex.11.1, *he shall surely [thrust]*

Piel fut.: Ex. 2.17, *and drove them away*; 6.1, *shall he drive the out*; 10.11, *And ... were driven out*; 11.1, *he shall ... thrust ... out*; 23.29, *I will ... drive them out*; 23.30, *I will drive them out*

Pual (intensive passive) preterite: Ex.12.39, *they were thrust out* (only instance of Pual)

and could not tarry, neither had they prepared for themselves any victual.
food

tarry, לָהֶתְמַמְּהָ, Hithpalpel (a reflexive passive), inf. of , to tarry themselves (Wm. Gesenius' Hebrew Grammar, p.179)

victual, תַּדָּה, tse-dah, noun, KJV, Ge.27.3, venison; Ge.42.25, provision; Ps.78.25, meat; Jos.1.11, victual. (cf. also תְּסוּד, tsud)

40 Now the sojourning of the children of Israel,
And the habitation

Now the sojourning, וּמִוֶּשֶׁב, masc. sing. noun of the verb יָשַׁב; מוֹשָׁב is translated in the KJV, *dwelling, habitations, sojournings, seat, sitting, situation, assembly* (1, Ps.107.32), *dwellingplaces.*,

who dwelt in Egypt, was four hundred and thirty years.

dwelt, the verb form of the noun above, יָשַׁב.

The English word *sojourning* is an excellent word. It communicates the truth of Israel's temporal habitation in Egypt. Their dwelling in Egypt was considered a *sojourn*. The children of God are sojourning through this world. We have a city built by God where the saints of God shall finally come to rest from their labors and their travels.

He.11.8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

*9 By faith he **sojourned in the land of promise**, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:*

10 For he looked for a city which hath foundations, whose builder and maker is God.

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.

all of the hosts, כְּלֵי-צְבָאוֹת, pl. fem. noun of צָבָא; armies, hosts, service; Ex.6.26; 7.4; 12.17, 41, 51.

At this text there is a great assumption. The assumption is that we should know to refer to the original promise that the LORD made to Abraham. (Ge.12.1, 2) The law covenant will not be given for another 60 days. (Ex.19.1) This has the force of saying, that in the very day that Abram received promise from the LORD the Israelites came out of Egypt. And so we begin to check the history of the Bible record.

The Word of God sets the precise date of Israel's deliverance from Egypt. Such a statement begs that we set out to establish some facts. First, compare this to Ge.15.13.

*Ge 15:13 And he said unto Abram, Know of a surety that **thy seed** shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years ...*

Ge.15.13 sets the clock for ticking off time beginning with the birth of Isaac, Abraham's promised son. It tells us that Abram's **seed** (*thy seed*, which begins with Isaac's birth) shall be a stranger in a land that is not theirs. The phrase, *in a land that is not theirs*, means as they shall be as strangers in both their promised land and in the land of Egypt. From Isaac's birth to Israel's deliverance from Egypt we should tally up a total of 400 years. Gathering together all of the information provided in the Word of God there is 190 years from the birth of Isaac as he wandered in the land of promise as a stranger to the time that Jacob stands before Pharaoh, and so enters into Egypt; add to this another 210 years and we come to the day of the Exodus of Israel from Egypt by Moses.

The 30 years' time in the Mosaic account, if it is considered to mean the same thing as that to which the apostle Paul refers in Gal.3.17, will be the time when the LORD made promise to Abram.

Ga 3:17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after [the promise], cannot disannul, that it should make the promise of none effect. [The promise preceded the giving of the law at Sinai by 430 years.]

observe; rules to govern their lives like the rules which govern the orbits of the heavenly bodies. (Job 38.33; Jer. 31.35; 33.25)

How peculiar this ordinance is. It is Israel's alone to observe and no other nation. This is not a church *ordinance*.

כָּל־בְּנֵי־נֹכְר

There shall no stranger eat thereof:

All sons of strangers not shall eat of it.

stranger, נֹכְר, masc. sing. noun; always translated with the English word *strange*, *stranger*.

Unless otherwise stipulated by what follows, all that are not of the citizenry of Israel are banned from observing the Passover.

מִקְנֵת־כֶּסֶף

44 *But every man's servant that is bought for money,*

is bought, מִקְנֵת, fem. sing. noun; meaning *bought*, *possessed*, *priced*, *purchased*.

when thou hast circumcised him, then shall he eat thereof.

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

A foreigner, תּוֹשָׁב, masc. sing. noun; KJV, a *sojourner*, *foreigner*, *inhabitant*, *stranger*; the verb, יָשַׁב, inhabitants, dwellers.

hired, וְשָׂכִיר, sakir; KJV, *hiring*, *hired servant*.

Very interesting to consider the definition of an hireling here and compare it with John chapter 10. This would be to allow one to come into the congregation to minister to the church body for wages.

Temporary workers and otherwise visitors in the land, and hirelings are banned from observing Passover with Israel.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh

abroad out of the house; neither shall ye break a bone thereof.

outside

abroad, הוֹצָא, masc. noun; KJV, *without, abroad, out, forth, outward, in/from/through the streets, outside, out of*, et. al.

shall ye break, תִּשְׁבֹּר, Qal fut. 2pl. masc שִׁבַּר

47 All the congregation of Israel shall keep ^{יַעֲשׂוּ} it.
perform or do

48 And when a stranger shall sojourn with thee, and will keep the passover to the ^{וַיַּעֲשֶׂה}
perform or do

stranger is the noun; sojourn is the verb, גָּר, and ; גָּוַר; as Abraham sojourned in the land; and so is a transient in the land.

LORD, let all his males be circumcised, and then let him come near and keep it;
perform or do

he may come near, יִקְרַב, Qal fut. 3ps. masc of קָרַב; KJV, *draw nigh, approach, go unto, come near*, et. al.

and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

as one that is born, כְּאֶזְרָח, masc. sing. noun in the construct state w/ the prefixed כִּי, as; root זָרַח, the verb *to rise or shine*; the noun, אֶזְרָח, *one of your own country, homeborn, born in the land, born of the country, born among them*.

It is clear enough. To partake of this ordinance they must become as an Israeli and be circumcised. They may continue in their visiting, sojourning and such, but circumcision does bring such persons into the terms of the covenant of circumcision.

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

וַיַּעֲשׂוּ

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, performed

עָשׂוּ

so did they.
performed

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

hosts

by their armies, עַל־צְבָאוֹתָם of צָבָא; armies, hosts, service; Ex.6.26; 7.4; 12.17, 41, 51.