



Scotts Hill Baptist Church

GOD'S EXIT PLAN • SHADOWS OF REDEMPTION • EXODUS 11:1-12:51 • 3/9/2025

MAIN POINT

The Lord set forth very specific traditions for them to keep so that they would never forget the miraculous salvation that He provided for them.

INTRODUCTION

As your group time begins, use this section to introduce the topic of discussion.

What is one of your favorite holidays? Why is it one of your favorites?

Does your family have any traditions on any of the holidays? Why are these traditions important to you?

Holidays are great times for families to gather together and enjoy food and fellowship. Often, holidays like Christmas and Thanksgiving are the only times that aunts, uncles, grandparents, and cousins can all get together at the same place. Each family has their own little traditions at the holidays, from the food that is eaten to how gifts might be exchanged to what kinds of things they watch together on TV! As the years pass, the memories of these gatherings are things to be cherished.

The Lord knows the importance of holidays for the sake of building community and remembrance. On the last night that Israel would be slaves in Egypt, God commanded them to observe the day as "Passover". The Lord set forth very specific traditions for them to keep so that they would never forget the miraculous salvation that He provided for them from the cruel oppression of Pharaoh.

UNDERSTANDING

Unpack the biblical text to discover what the Scripture says or means about a particular topic.

| HAVE A VOLUNTEER READ EXODUS 11:4-8.

How did Pharaoh's disobedience affect others?

What strikes you about Moses' final warning to Pharaoh?

Pharaoh lost a lot through his refusal. If Pharaoh had allowed the Israelites to leave when he was first asked, what would he have lost?

How can our refusal to listen to God end up hurting ourselves?

How can our refusal to listen to God have negative consequences on others?

| HAVE A VOLUNTEER READ EXODUS 12:1-6.

This passage describes when Passover was established, when God rescued His people from Egyptian slavery. After the other plagues did not move the pharaoh to let the Israelites go, the Lord sent one final plague that provoked the king of Egypt to relent temporarily and free God's people. This plague, the death of all of Egypt's firstborn sons, gave the Israelites a short time to escape, so the meal before it had to be something that could be eaten quickly.

What's the significance of the Lord's giving the Israelites these calendar instructions concerning the Passover?

Describe the animals that were to be used for the Passover. What comparisons do you see between the descriptions of these animals and Christ in the New Testament?

Why do you think the Lord makes this a community event, not just an individual one? How might this inform our view of the Lord's Supper in the New Testament?

The Passover was such a significant event in the life of God's people that their calendar would be re-ordered to reflect its importance. The animals used were to be unblemished and would symbolize the perfect Son of God who alone could take away the sin of the world. As in the later imposed sacrificial system, the unblemished animal would remind people of their own flaws before a holy God and the need for a pure substitute. While there was an aspect of this Passover sacrifice that was oriented to the individual and the family, it's important to note that it was also something God's people did together at the

same time. This serves as a reminder that while God saves us individually, He purchased His Bride, the Church, with His blood; kingdom life is to be enjoyed in community.

| HAVE A VOLUNTEER READ EXODUS 12:7-14.

Unleavened bread was essential to the Passover because the people had no time to wait for the dough to rise if they were to get away. Leaven of course also came to symbolize sin to God's people. The blood of the Passover lamb was also part of the feast. The people spread it on their doorposts so that the angel of death would "pass over" their households. In doing this the Israelites marked themselves as God's people, saved from His wrath.

How does the spreading of the lamb's blood compare with the application of the blood of Jesus in the New Testament?

What role does judgment play in the way we see this salvific event?

How do the Lord's instructions to dress for a long journey inform our view of the Christian life?

While the shedding of Jesus' blood was certainly sufficient for all mankind, it is efficient for those who appropriate salvation by faith. To be spared of God's wrath, the blood must be applied. When we speak of salvation, it's important to consider what we are saved from. The death of the firstborn is an apt picture of the death and eternal separation from God that occurs if someone is not covered by Jesus' sacrifice. Just as the Israelites would embark on a long journey after being saved, a journey that would lead to their sanctification as a people, so it is with the Christian life.

| ASK A VOLUNTEER TO READ EXODUS 12:21-27.

What do you think the symbolism of the blood on the doorposts might be?

This was a time before Israel had a temple to worship in, or even a priesthood to make offerings. The Passover began to teach the people that sacrifice of life was required for sin, and that the only way the death angel would pass over them was through this sacrifice. We know now that it is only through the blood of the Lamb of God, Jesus Christ, that we can avoid God's judgment. This is what the Passover taught, and all of the Temple ceremonies helped to teach later as well.

What is the importance of the questions that the children ask?

It has been at least 3,000 years since the Passover happened, and until this very day, when Jewish people observe the Passover each year, the youngest child will ask these questions by tradition and receive this answer. This demonstrates the power of tradition in our lives, and it also shows us the importance of passing on Biblical truth from one generation to the next.

| ASK A VOLUNTEER TO READ EXODUS 12:43-51.

Why do you think that foreigners were excluded from partaking in the Passover? What was the condition for them to celebrate it?

What does it mean that “there shall be one law for the native and for the stranger who sojourns among you”?

The reason that foreigners were not allowed to partake of the Passover is because the Passover was not simply a tradition, it was a tradition that worked by faith. The blessing of the Passover wasn't simply that God didn't kill them. The beauty of the Passover is that it demonstrated that Israel was God's family.

The foreigner could participate in the Lord's Passover, but to do so they would have to accept the God of Israel. Under the conditions of the Old Covenant, that means that they would have to accept circumcision and adhere to the laws of Moses. Once someone embraced the Lord by faith, there would be no distinction between them and a “natural born” Jew regarding the Passover.

We are blessed now that the true Passover lamb has come. The writer of Hebrews says that “It is impossible for the blood of bulls and goats to take away sins” (Hebrews 10:4). Jesus did not offer the blood of a lamb, He offered His own blood for us. The writer of Hebrews goes on to say, “We have been sanctified through the offering of the body of Jesus Christ once and for all” (Heb. 10:10). Because of the sacrifice and resurrection of Jesus Christ, we do not have to fear the death angel, and not only that, through Him, we fully become the people of God.

APPLICATION

Help your group identify how the truths from the Scripture passage apply directly to their lives.

How can we be prepared for the Lord's deliverance as the people of Israel were at Passover? How can we help others prepare?

The Israelites had to eat the bitter herbs to remind them of the bondage of slavery. Is it helpful for us to remember the bitter things we experienced before we came to faith?

Between surrendering, worshipping, and remembering the work of Jesus which one do you need to focus on this week and how will you do that?

How might we be intentional in creating traditions that help us and our children understand the things of the Lord?

PRAYER

In a time of group prayer, ask the Father to help us remember all the great things that He has done for us, especially our deliverance through Christ. Ask the Father to help us share this good news with others, and to give us the wisdom to pass these truths on to our children.

COMMENTARY

| EXODUS 11:4-8

Exodus 11:1-10. The first three verses are parenthetical and relate something that God previously told Moses. One more plague would afflict Pharaoh and the entire nation. This would be the means of Pharaoh not only allowing the Hebrews to venture away from the land but of Pharaoh actually driving them away. The plagues had increased in intensity, and soon God would lead the people out in a way that glorified his majesty, power, and holiness. The Lord told Moses he would grant them favor in the eyes of the Egyptians, and they were to ask the Egyptians for articles of silver and gold (probably “articles” to wear; see 3:22). Certainly the Israelites were entitled to these in view of their years of hardship and enslavement. God would cause the Egyptians to be willing to hand over these items to the Israelites, especially if it meant they would flee the land. Moses himself was afforded a lofty status among the Egyptians, not because of anything he had done, but because his God granted him special favor and chose to work mighty signs through him.

In the last interview between Pharaoh and Moses, he told Pharaoh the Lord’s judgment would fall on the Egyptians in such a way that they would beg Moses and his people to leave the land. At midnight God would go throughout Egypt and strike all the firstborn, from the child of Pharaoh to the firstborn of slaves, not sparing any of them. He would also kill the firstborn of cattle. The firstborn represented the entire people (Gen. 49:3) and

often the best hopes and prospects of parents. Death remains the greatest fear of man. Man should fear and regard God, but instead will squeeze every drop out of his or her worldly existence, not caring for the will of God. But when faced with the ultimate fate, men even of careless disposition will sober up long enough to listen to a few wise words. The resultant cry from the Egyptians would be greater than ever before.

But among the Israelites, God's chosen people, not one child or animal would die. The expression, not a dog will bark at any man or animal, portrays the relative calm that would exist in Goshen in contrast to the upheaval throughout the rest of Egypt. The contrast would be striking, depicting the distinction between God's people and the Egyptians. The deadly stroke would prompt the officials of Pharaoh's court to do obeisance to Moses and beg him to leave the land. Following this announcement, Moses left Pharaoh's presence hot with anger. Pharaoh had already threatened Moses with death (10:28), and now the tyrant turned a blind eye to repeated warnings from God. Moses turned away in utter indignation. God would now fulfill his grand purpose of displaying his power through the land in order to bring the captive Israelites out of the land of bondage.

| EXODUS 12

12:1-20. With the Passover feast comes a reminder of the spiritual foundations of the nation of Israel and the importance of remembering the God who brought their nation into existence and redeemed them with a mighty hand. The festival contained rich symbolism depicting the grace of God in salvation and deliverance from bondage. The people of Israel would at times mechanically observe this and similar rituals while forgetting the meaning behind them. The means of protection from the wrath of God didn't come by outwardly performing certain religious functions, but by God providing the only means of salvation that would satisfy his holy demands.

The Passover would begin on the tenth day of the first month (called Abib before the Babylonian captivity, thereafter Nisan) with each head of household taking a lamb for his family. Smaller families would unite with another family to consume one lamb (later custom would limit the number of people consuming one lamb at ten; KD, 11). Since they would slaughter the lamb as a sacrifice, the lamb had to have certain characteristics. The Lord told them to choose year-old males without defect... from the sheep or goats. The male lamb would replace the firstborn males of Israel. They were to care for this lamb until the fourteenth day of the month, then publicly kill him at sunset.

The various tribes were not assembled for the purpose of slaughtering the lamb; they did it as individual families in their separate households. But they were to kill the lamb at the same time. They would apply some of the blood of the slain animal to the sides and tops of the doorframes of the houses where they eat the lambs. The blood would be a sign that God would not send the destroying angel against them, but would “pass over” them (v. 13). They would then eat the entire lamb that was roasted over the fire that night accompanied with bitter herbs and unleavened bread. The herbs did not represent a seasoning of sorts but depicted their bitter existence in Egypt.

If they could not eat the entire lamb, they were to burn the remaining portion. Furthermore, they were to consume it with their cloaks tucked into their belts, in order to be ready for a speedy departure, with their sandals on (not normally worn in houses), and with staffs in hand. The Passover belonged to the Lord, and his deliverance of the Israelites from Egyptian captivity could occur at any time.

There was a spiritual and religious dimension to the Passover and subsequent death of the Egyptian firstborns: God would thereby bring judgment on all the gods of Egypt. If the Hebrews sought refuge in God, he would spare them from the pending judgment. The destroying angel would take the firstborn of the Egyptians but would pass over the Hebrew households when he saw the blood on the top and side doorposts.

The Passover feast would become a lasting ordinance in Israel. It foreshadowed the future sacrifices and offerings for atonement, and the meal represented the fellowship they would enjoy with God. The Feast of Unleavened Bread would last seven days, following the Passover feast, during which they would eat bread made without yeast. Yeast spreads rapidly and thoroughly in bread, and the Bible elsewhere indicates it can symbolize the corrupting influences of evil (1 Cor. 5:6-8), although we should not strictly identify leaven as a type of evil. God would punish violators of this ordinance by cutting them off from Israel, a euphemism for the death penalty (see Lev. 20:2-3). On the seventh day they would hold another assembly during which they were not to work at all but to observe the feast.

12:21-30. Moses summoned all the elders of Israel and told them to prepare the Passover lamb. He instructed them to slaughter the lamb and then take hyssop and dip it in the blood before applying it to the door frames of their homes. Hyssop was a plant that often grew on walls that was thought to contain cleansing qualities. It was later used in the cleansing ritual with lepers (Lev. 14:4-7) and the water of cleansing (Num. 19:1-22). They were then told to observe the Passover after they arrived in the promised land as a perpetual reminder of the Lord’s wonderful deliverance from Egyptian bondage.

The Israelites obeyed the words of Moses and bowed down and worshiped. Then at the stroke of midnight the Lord struck down all the firstborn in Egypt, from the firstborn of Pharaoh, who sat on the throne, to the firstborn of the prisoner. Panic and loud wailing spread throughout land; death was everywhere.

12:31-42. Pharaoh quickly sent for Moses and told him to take the Israelites and leave the land immediately with everything they had. He also asked Moses to bless him. The Egyptian people, also afraid for their own lives, sent Moses away. As the Israelites left, they took the dough, not yet leavened, and then asked the Egyptians to give them silver, gold, and clothing—something the Egyptians eagerly did. The Israelites journeyed from Rameses to Succoth, with what had to amount to an enormous multitude (six hundred thousand men besides women and children (over two million in all?). Others soon followed them, possibly some native Egyptians, to join, not oppose, them. The stay in Egypt had lasted 430 years.

12:43-50. The regulations mentioned in these verses supplement previous instructions concerning the Passover. Strict foreigners were not to partake of it, unless they were circumcised slaves purchased by the Hebrews (see “Deeper Discoveries”). Mere workers who were hired for their services were not to consume it. Foreigners who sought to align themselves with the nation and its God would have to be circumcised first; then they could join them in eating the feast. The Passover was a community festival, to be celebrated by all the people, each in their own households. They were not to break any of the bones of the sacrificial animals, a feature that carried prophetic significance (John 19:33-36).