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Passover

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **February 7, 2016**

Exodus 12:1-14

Introduction: There are not two (or more) separate accounts of the Passover in this chapter, as affirmed by Dummelow. These instructions concern the **First Passover** only and are not related in any way to "ceremonial keeping of the ordinance of the Passover in later times." The Passover which appears in this chapter by the direct authority of **Almighty God** is **not** merely the adaptation of some **previously-existing pagan rite** celebrating "the birth of lambs, and probably a communion meal shared by the shepherd group and its deity." The account given here is the original account of the **Passover**, and it is not an account of how the ordinance was observed at "a late period in Israel's development." As a matter of fact, there are many things that distinguish this institution of the Passover from later changes that followed the adaptation of the **ordinance** to the **Mosaic dispensation**, an adaptation that was made, not by priests, but by God Himself. As for the perplexity of critical scholars as to where the offering of a lamb originated, let them read the **Genesis** account of the offerings submitted by **Cain** and **Abel**, where the words "sin lieth at the door" is a positive reference to the lamb as a sin offering.

The **Lamb slain** from **the foundation** of the **world** was indeed typified (represented) by the Passover lamb in this chapter, but no less so than it was typified by the **offering** of **Abel**.
(Source: *Coffman Commentaries on the Old & New Testament* classic.studyilight.org/com/bcc/)

2 timothy 1:8-9, Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou **partaker** of the **afflictions** of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us **IN** Christ Jesus **BEFORE** **the world began...**

1 Peter 1:18-20, Forasmuch as ye **know** that ye were **not redeemed (ransom** [buy out of servitude or penalty]) with corruptible things, as SILVER and GOLD, from your vain conversation received by tradition from your **fathers**; But with the precious **blood** of Christ, **as** of a **lamb** without blemish and without spot: Who verily was **foreordained** **BEFORE** **the foundation (conception)** of the world...

Revelation 13:8, And all that dwell upon the earth shall worship him, whose names are NOT written in the book of life of the **Lamb** **SLAIN** from the **foundation (conception)** of the world.

Exodus 12:1-2, And **the LORD (Jehovah [Yahweh])** spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the **beginning of months**: it shall be the **first month** of the **year** to you.

NOTE: Not only the **first**, as after expressed, but the **chief** and **principal** (most important) of

them, now famous for their coming out of Egypt in it, and would be more so for the **sufferings** and **death** of the **Messiah**, and redemption by him from sin, Satan, and the world, law, hell, and death, for he suffered at the time of the **passover**. This month was called **Abib**, (Ex. 13:4, 23:15), which signifies an ear of corn, and at this time we find that the barley was in ear, (Ex. 9:31) which clearly shows in what month the above things were transacted; afterwards it was called **Nisan**, which seems to be the Chaldean name for it, (Neh. 2:1, Esther 3:7): it shall be the first month of the year to you; which before was the seventh; while the Israelites were in Egypt they observed the same **beginning** of the **year** and course of months as the Egyptians, as Josephus intimates; and with the Egyptians, the month Thot was the **first month**, which answered to Tisri with the Jews, and both to our **September**, or a part of it, so that the beginning of the year was then in the autumnal equinox, at which season it is thought the world was created; but now to the Israelites it was changed unto the vernal equinox, for this month of **Abib** or **Nisan** answers to part of our **March** and part of **April**; though indeed both beginnings of the year were observed by them, the one on **ecclesiastic**, the other on **civil** accounts; or, as Josephus expresses it, the month of Nisan was the beginning with respect to things **divine**, but in buying and selling, and such like things, the ancient order was observed... (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Exodus 12:3-4, *Speak ye unto all the congregation of Israel, saying, In the **tenth day** of this month they shall take to them every man **a lamb**, according to the house of their fathers, **a lamb** for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the **number** of the **souls**; every man according to his **eating** shall make your count for **the lamb**.*

NOTE: ...if large enough to eat up a whole lamb, otherwise they were to do as next directed: the Targum of Jonathan suggests, that this direction of taking a lamb to them on the **tenth** day of the month was only for this time, and not for following ages; and so the Jewish doctors commonly understand it as being peculiar to the passover in Egypt, and not in later times; for they say,

“what difference is there between the **passover** in **Egypt**, and the passover in **later ages**? the passover in Egypt was taken within the tenth day, and was obliged to sprinkling with a bunch of hyssop upon the lintel, and upon the two side posts, and was eaten with haste in **one night**, but the passover in later ages was kept all the **seven days**.”

The ground and reason of this special direction for taking up a lamb on the tenth day was, that they might have a lamb ready; and that through the multiplicity of business, and the hurry they would be in at their departure, they might not forget it, and neglect it; and that they might have time enough to examine whether it had all the prerequisites and qualifications that were necessary; and that while they had it in view, they might be led to **meditate upon**, and talk of, expect and **firmly believe their deliverance**; yea, that their faith might be directed to a far greater deliverance by the Messiah, which this was only typical of, (Hebrews 11:28) but some of these reasons would hold good in later times, and it seems by some circumstances that this rule was attended to.

according to the number of the souls; which Josephus says were never fewer than ten, and were often twenty, but no man might feast alone; with which agrees the Jewish canon (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Exodus 12:5, *Your **lamb (sheep or goat:--(small))** shall be **without blemish**, a **MALE** of the first year: ye shall take it out from the Sheep, or from the GOATS:*

NOTE: Here too the **Christ** is **typified**. It was specifically foretold that the **Seed** of Woman should crush the serpent's head, but it was equally true that the Messiah would be **a MAN**, a **He-Man**, (Rev. 12:13), his masculinity being specifically stressed by the sacred writers. A male (lamb) a year old would be in the prime of life, at the zenith of its strength, just as Christ was **crucified** at about **age 33**, the very pinnacle of earthly strength and maturity.

Genesis 3:13-15, And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The **serpent beguiled (deceive)** me, and I did eat. And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put **enmity (hostility, hatred)** between thee and the woman, and between thy seed and her SEED; it shall BRUISE thy head, and thou shalt BRUISE his heel.

NOTE: Now, the only "**seed of woman**" ever known upon earth was and is Jesus Christ our Lord. Paul's statement to the effect that Christ was "made to be of a woman" (Galatians 4:4) implies not only the **virgin birth** of Christ but **his pre-existence** also... (Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=ge&ch=3#1>)

Revelation 12:13, And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the **MAN child**.

There were also other qualities of a lamb which provided a suitable prefiguration of Christ. One, revealed later in Isa. 53:7 (See Acts 8:32f), was the wonder of a lamb's patient and noiseless submission to death. It appears to have been the genius of the Jewish nation that instinctively **preferred the lamb** to the **kid goat** for these sacrifices, despite the acceptability of either.

(Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

Exodus 12:6, And ye shall keep it up until the **fourteenth day** of the same month: and the whole assembly of the **congregation** of Israel shall KILL it in the **evening**.

NOTE: ...it is remarkable, that on this very day, the tenth of Nisan, **four days** before the passover, and so as many days before his sufferings and death, he made his entry into Jerusalem, near to which he was to be offered up, (John 12:1, John 12:12) (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

NOTE: Only the **heads of households** actually did the killing, but, in the aggregate (totalness), they represented all Israel. In this too, one sees the responsibility of all Israel, indeed of all people, in the crucifixion of Christ.

...**Kill it at even**... Literally, "between the two evenings." There are two interpretations of this: (1) between 3:00 p.m. and sundown, and (2) between sundown and dark. We believe that the correct interpretation is (1), basing it upon the fact that Christ suffered death at the **ninth hour** (3:00 p.m.), as noted in Matt. 27:46.

When the lambs were sacrificed in the temple, by a continual succession of offerers, it became impossible to complete the sacrifices in the short time originally allowed. Of necessity the work of killing the victims was commenced pretty early in the afternoon, and continued until after sunset. The interpretation was then altered to bring it in line with the altered practice.

(Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

Exodus 12:7, And they shall take of the **blood**, and **strike it on the two side posts** and on the **upper door post** of the houses, wherein they shall eat it.

NOTE: ...as a sign of safety to those within. The posts must be considered of tents, in which the Israelites generally lived, though some might be in houses. Though the Israelites were **sinners** as well as the Egyptians, God was pleased to accept the substitution of a lamb--the blood of which, being seen sprinkled on the doorposts, procured them **mercy**. It was to be on the side posts and upper doorposts, where it might be looked to, not on the threshold, where it might be trodden under foot. This was an emblem of the blood of sprinkling. (Heb. 12:24,10). (Source: *Jamieson, Fausset, Brown Commentary classic.studylight.org/com/jfb*)

Exodus 12:8-10, And they shall **eat the flesh** in that **night**, **ROAST** with **fire**, and **UNLEAVENED** bread; and with **BITTER** herbs they shall eat it. Eat **NOT** of it **raw**, nor **sodden (boil)** at all with water, but **roast with fire**; his head with his legs, and with the **purtenance (bowels)** thereof. And ye shall let nothing of it remain until the **morning**; and that which remaineth of it until the morning ye shall **burn with fire**.

NOTE: The solemnly **eating** of the lamb was typical of our gospel-duty to Christ. (1.) The paschal lamb was killed, not to be **looked upon only**, but to be **fed upon**; so we must by FAITH make Christ ours, as we do that which we eat, and we must receive spiritual **strength** and **nourishment** from him, as from our food, and have delight and satisfaction in him, as we have in eating and drinking when we are hungry or thirsty: . (Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

John 6:53-55, Then Jesus said unto them, Verily, verily, I say unto you, Except ye **eat** the **flesh** of the Son of man, and **drink** his **blood**, ye have no **LIFE** in you. Whoso eateth my flesh, and drinketh my blood, hath **ETERNAL LIFE**; and I will raise him up at the last day. For **my flesh** is meat indeed, and **my blood** is drink indeed.

John 6:63, It is the **spirit** that **quickeneth (give life)**; the **flesh** profiteth nothing: the **WORDS** that I speak unto you, they are **SPIRIT**, and they are **LIFE**.

Thought 1. So, what was said in the verses about eating the flesh of the lamb was really pointing to “eating” or “believing” (chewing and swallowing) Jesus’ **WORDS**.

NOTE: ...the **manner** of **roasting it**, according to the Jewish canons, was this, they bring a spit (bar pointed) made of the wood of pomegranate, and thrust it into its mouth quite through it, and put the thighs and entrails within it; they do not roast the passover lamb on an iron spit, nor on an iron grate.

...Justin Martyr is still more particular, who was by birth a Samaritan, and was well versed in Jewish affairs; ... says, the **lamb** was **roasted** in the **form** of **a cross**; one spit, he says, went through from the lower parts to the head, and again another across the shoulders, to which the hands (or rather the legs) of the lamb were fastened and hung; and so was a very lively emblem of **Christ crucified**...

(Source: *biblestudytools.com/commentaries/gills-exposition-of-the-bible/*)

1 Corinthians 5:7-8, Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even **Christ** **our passover** is **sacrificed for us**: Therefore let us keep the **feast**, not with old leaven, neither with the leaven of **MALICE** and **WICKEDNESS**; but with the **unleavened bread** of **sincerity** and **truth**.

NOTE: With bitter herbs... Nettles, chicory, wild lettuce and endives are among the bitter herbs supposed to have been used, and used by the Jews for this ceremony until today. The meaning of this also is reflected in the reality of the Lord's Table, where the prospect is retrospective to the **sufferings** and **death** of Our Lord, and prospective to the coming of his glorious Second Advent. Just so, in that Passover, the **bitter herbs** were retrospective to the **bitter slavery** and **hardships** of Israel in Egypt, and prospective to their **trials** and **hardships** as they struggled to reach the Promised Land.

(Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

Exodus 12:11, And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in **haste**: it is **the LORD'S (Jehovah [Yahweh]) PASSOVER (pretermission [passing by; omission], exemption)**.

NOTE: Neither shall ye break a bone thereof... (Exodus 12:46) We comment on this here, because it is implied here in the fact that head, legs, and all of the animal, even the **entrails**, were to be roasted in one piece. If that does not mean don't break a bone of it, it doesn't mean anything! The critics who want to find a separate source and a variable account in the

passage later on in the chapter where this was specified have simply failed to read the passage here. Oh yes, **Christ** again shines like the Daystar in this type of our **true Passover**. Not a bone of Christ was broken, despite the fact of a unit of the **Roman army** having been dispatched with orders to break his legs. And, just as they ate that first Passover in haste, Israel was in a **hurry** for the true Passover to die, and the purpose of Pilate's order to break his legs was that of **HASTENING** his **death** (which had already occurred). John 19:31-33. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

John 19:31-33, The **Jews** therefore, because it was the **preparation**, that the **bodies** should not remain upon the cross on the **sabbath day**, (for THAT sabbath day was an **high day**), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to **Jesus**, and saw that he was **dead already**, they **brake NOT his legs**...

NOTE: This verse, beyond all others in the New Testament, casts doubt on the widely accepted view that Christ was **crucified on Friday**. True, he was crucified on the day of Preparation, the day before the sabbath; but John was careful to point out that the **ordinary sabbath** was **NOT meant**, but rather the **HIGH DAY** (also a **sabbath**, whatever day of the week it was) which always initiated the Passover celebration. (Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=42&ch=19>)

Exodus 12:12-14, For I will **pass** through the land of Egypt this night, and will **smite (kill)** all the **FIRSTBORN** in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute **judgment**: I am **the LORD (Jehovah [Yahweh])**. And the **blood** shall be to you for a **token** upon the houses where ye are: and when I **see the blood**, I will **pass over** you, and the plague shall NOT be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a **memorial**; and ye shall keep it a **feast** to the LORD throughout your generations; ye shall keep it a **feast** by an ordinance for ever.

NOTE: **Against all the gods of Egypt I will execute judgments...** This has a limited application to what God had already done during the previous visitations of his wrath, but the thing in view here is the devastating series of judgments that fell upon that final and fatal night when the **first-born** both of man and of beast from the greatest to the lowest in all the land of Egypt **DIED** in agony at the **midnight hour!** How was this a judgment (or a plurality of judgments) against all the gods of Egypt? There were all kinds of **animal deities** in Egypt, and when these alleged gods were unable to protect either themselves or their offspring from death, the status of their godhead perished! The sacred bulls, frogs, cows, serpents, beetles, whatever, **all died** in sufficient numbers to remove the whole animal kingdom from any further consideration as being gods. Even the **pagan god Pharaoh**, whose first-born was heir apparent to the throne and the darling not merely of the royal family but of all Egypt, was not spared. The **judgment of God** fell upon the **palace** as upon the **hovel** (shed, cottage) or the **kennel**.

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Hebrews 11:24-26, 28, **By faith Moses**, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the **reproach** of Christ **greater riches** than the treasures in Egypt: for he **had respect** unto the recompence of the **REWARD**.

... **Through FAITH** he **KEPT** the **passover**, and the **sprinkling of blood**, lest he that destroyed the firstborn should touch them.