

EXODUS 12

Written and compiled by Gary Kukis

Exodus 12:1–51

The Passover, the 10th Judgement, and the Exodus

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “**For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.**” (John 3:16–18). “**I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!**” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse](#) studies of **Exodus** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Exodus. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Exodus ([HTML](#)) ([PDF](#)) ([WPD](#)). Every word of that study can be found in this word-by-word, verse-by-verse study.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Exodus available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables.** They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: The highlights of this long chapter are three: the first Passover, the 10th (and final) plague, and the exodus out of Egypt (for which this book is named).

The Bible Summary of Exodus 12 (in 140 characters or less): *The LORD told the Israelites to take Passover. That night all the firstborn Egyptians were killed. Pharaoh told the Israelites to go.*¹

There are many [chapter commentaries](#) on the book of Exodus. This will be the most extensive examination of Exodus 12, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

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¹ From <http://www.biblesummary.info/exodus> accessed November 4, 2020.

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Chapter Outline		Charts, Graphics, Short Doctrines
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Definition of Terms	Introduction and Text	Addendum
www.kukis.org	Exegetical Studies in Exodus	

Doctrines Covered or Alluded To			
Circumcision		Levitical Offerings	Mediator, Mediatorship
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
Exodus 11	Exodus 20	Exodus 40	Exodus, The Book of
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Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
Age of Israel	This is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).

Definition of Terms	
Anthropopathism	An anthropopathism takes an easily understood emotion, passion or thought that man has or an act which man does and attributes that emotion, thought or action to God. These would be thoughts and emotions which God does not have; or describes an act which God does not do. The idea is to better explain God's thinking and His actions in terms which we understand (this is also known as, language of accommodation). For more information, see Wenstrom , Theopedia , Got Questions? , Baker's Evangelical Dictionary .
Blood of Christ, The	The words <i>blood of Christ</i> connect the animal sacrifices, which involved a great deal of blood, with the Lord's spiritual death on the cross. Although Jesus did bleed while on the cross, He did not bleed to death; and the shedding of His physical blood did not take away any sins. When God darkened Golgotha for 3 hours and poured our sins onto the Person of Jesus Christ, He paid the penalty for our sins in His own body on the cross (1Peter 2:24). That was the Lord's spiritual death and it was far more painful and difficult than any of the physical wounds which Jesus had. Grace Notes (HTML ; PDF); R. B. Thieme, Jr.'s Doctrine of the Blood of Christ (HTML ; Order from Thieme Ministries); Grace Doctrine Bible Church of Baytown (Blood of Christ); Maranatha Church (Doctrine of the Blood); Grace Fellowship Church (The Blood of Jesus Christ); Pastor Merritt (Doctrine of the Blood).
Church Age	The period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Dispensation	A period of time wherein God's plan for that period of time is very specific and different from other periods of time. That is, the rules for the Church Age are different than rules for the Age of Israel . See the doctrine of Dispensations (HTML) (PDF) (WPD).
Divine Good	This is good which is completely in accordance with the plan of God. In order for a person to do acts of divine good, they must be in fellowship and be thinking Bible doctrine. As a result, that which they do is divine good and moves the plan of God forward. See also the Doctrine of Divine Good (L.G. Merritt—West Bank Bible Church) (Grace Bible Church of Baytown) (Maranatha Church).
Eternity Past	<i>Time</i> is an invention of God, and we find ourselves within the concept of time. However, prior to God inventing time, there is, what we call, eternity past, a <i>time and place</i> , if you will, before <i>time and place</i> existed. It is here when God made the Divine Decree (above).
The Eucharist	The Eucharist, or the Lord's Supper, is the New Testament (or Church Age) observance of Passover. Believers in a group are to eat a piece of unleavened bread and drink unfermented grape juice, while the meaning of this observation is explained (generally by a well-qualified pastor-teacher). There are very few traditions which are followed in the Church Age, but the Eucharist is clearly to be observed until the Lord returns.
The Exodus Generation	<p>The Exodus generation is actually two generations of Israelites. Those who walked out of Egypt as adults (aged 20 and older) make up the older generation, whom I refer to as <i>Gen X</i> (ultimately they will be failures and die the sin unto death in the desert-wilderness). The younger generation is the <i>generation of promise</i>. They are either born in the desert-wilderness or they walked out of Egypt as children (aged 20 or younger). These men will walk into the land under the command of Joshua and take it.</p> <p>Often, the <i>Exodus generation</i> refers only to that older generation, <i>Gen X</i>.</p>

Definition of Terms	
Gen X	This is a short and clever reference to the generation of the Exodus. I was going to try to represent this as Gen Ex, but that looked too much like I was just naming the first two books of the Bible. At least with Gen X, most understand that we are speaking of a specific generation. Gen X stands for generation exodus; the generation of adults (20 and older) who left Egypt with Moses. Their children with them and the children born in the wilderness will be called the generation of promise.
Generation of Promise	The generation of promise are the Israelites who will actually go into the Land of Promise and take it (which process is described in the first half of the book of Joshua). They were under the age of 20 when they left Egypt in the exodus and some of them were born in the desert-wilderness, either as sons of Gen X-ers or as sons of the generation of promise.
Grace Apparatus for Perception	God has made it possible for all believers, no matter what their IQ, to take in doctrine and to understand doctrine. Any believer, no matter what his or her IQ, can grow spiritually; and their spiritual growth is never hampered by their IQ (although, some high IQ types may try to over think a doctrine or find some clever way to justify some personal sin or failing, and fail to grow in that area). See the Grace Apparatus for Perception (HTML) (PDF) (WPD).
Grace Oriented	This is the understanding of the believer that our lives depend upon the graciousness of God, and not upon our own efforts and works. Our spiritual growth is a result of grace, our production is a result of grace, and, quite obviously, our salvation is the result of grace. At no point can we, as individuals, take credit for what God has done for us and in our lives. See the Doctrine of Grace Orientation (Ron Adema) (Robert Dean) (Rick Hughes—audio) (Robert McLaughlin) (Utilization of Grace Orientation) (R. B. Thieme, Jr. as one of the problem solving devices)
Hebrew v. Jew	<i>Hebrew</i> is an Old Testament designation of the people descended from Abraham, Isaac, and Jacob. <i>Jew</i> is a later term, referring to the same people, which has its origins in the name <i>Judæa</i> . I primarily use the first term in OT studies and the second terms in NT studies (and for current references to the same people).
High Priest	From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).
In Christ	<i>In Christ</i> describes the position of the believer in the Church Age. Therefore, when God looks at us, He does not see us with our many flaws and sins, but He sees His Son instead (because we are in Christ). R. B. Thieme, Jr. often described this as <i>being in the top circle</i> ("You never get out of the top circle," as he was wont to say). This is the permanent position for all believers at salvation.
Incarnation	The sense in which we understand the word <i>incarnation</i> is, this refers being in a fleshly state; or something which is not physical takes on a physical form. The idea is, God is a Spirit, but He takes upon Himself the form of man in the 1 st advent. Another way of saying this is, God becomes a man (John 1:1–3, 14).

Definition of Terms	
Kenosis	During the dispensation of the hypostatic union, the doctrine of kenosis tells us that our Lord Jesus Christ voluntarily restricted the independent use of His divine attributes in compliance with the Father's plan for the Incarnation and the First Advent. This means that Jesus Christ did not use the attributes of His divine nature to benefit Himself, to provide for Himself, to glorify Himself, or to act independently of the plan of God for the Church-age by any compromise of the spiritual life. For further reference: (Robert McLaughlin) (Charles Clough) (Josef Cherreguine) (Herman Mattox) (Joe Griffin)
Levitical Priesthood	Levi, one of the tribes of Israel, was entrusted with the spiritual responsibilities of Israel. One branch of Levites, the descendants of Aaron, would make up what is called the Levitical Priesthood. See the Priesthoods of God and the Priesthoods of Man (HTML) (PDF) (WPD).
Metonym	A metonym is where one word stands in for another word (or for several words). The headline which reads: <i>California Elects Jerry Brown</i> actually means <i>the voters of California elect Jerry Brown</i> . In Exodus 12:21, the Israelites are instructed to kill the <i>Passover</i> . However, what they are to kill is the <i>Passover lamb</i> .
The Mosaic Law	The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law. Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law .) (Maranatha Church on the Mosaic Law).
Passover	The Passover is a ritual observed by the Hebrew people, going back to the period of time that God, through Moses, led them out of Israel. For the first Passover, the people had to put blood on the header and side doorposts so that their firstborn would not be taken. See the Passover : (HTML) (PDF) (WPD); Grace Notes (HTML) (PDF); Grace Doctrine 7 Feasts of Israel ; Maranatha Church Doctrine of the Passover .
Priesthood	In the Old Testament, priests, in general, represented man before God. They offered animal sacrifices on our behalf. The Levitical priesthood is actually a reference to Aaron and his descendants, all of whom were potentially priests under the dispensation of Israel. Aaronic priests had specific duties, outlined in the Law of Moses; but, essentially, they represented man to God, through animal sacrifices; and they taught the Law of God to the people. The High Priest is a type of Christ. See the Priesthoods of God and of Man : (HTML) (PDF) (WPD).
Progressive Revelation	Progressive revelation simply means that God reveals Himself progressively. As we read about God and His decree in the Bible, it is not revealed to us all at once. Although we find suggestions of the Trinity in Gen. 1, it is not until the New Testament that the concept of the Trinity is revealed well enough to more fully comprehend it. God's grace and judgment, and what He would do about sin, is first mentioned in Gen. 3; further elaborated on when God asked Abraham to sacrifice his firstborn (by Sarah); and fulfilled by the incarnation of Jesus Christ. See the Doctrine of Progressive Revelation (HTML) (PDF) (WPD)
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).

Definition of Terms	
The Revealed God (or, the Revealed Lord)	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
The Seder	<p>The Seder is the current practice of Jewish people today which is supposed to be the Passover meal. Although the ways that the Seder is observed today almost rivals the number of Jewish households, the one thing it bears almost no resemblance to is the Passover supper. Interestingly enough, what seems to be missing most often is the <i>Passover lamb</i> as the centerpiece of the meal. (HTML) (PDF) (WPD).</p>
Sin nature	<p>The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. The Doctrine of the Sin Nature (Grace Notes); Doctrine of the Old Sin Nature (Buddy Dano); Old Sin Nature (James Allen) (Michael Lemmon²) (L. G. Merritt) (The origin of the old sin nature—McLaughlin) (Doctrine of the Old Sin Nature—Makarios—Word document) (Sin Nature)</p>
Spiritual Death	<p>There are 3 classifications of spiritual death: (1) The unbeliever is said to be spiritually blind or spiritually dead; he does not understand the things of the Spirit; these things are foolish to him. (2) The believer out of fellowship is said to be spiritually dead. This means that he is temporally dead; he is not acting under the guidance of the Holy Spirit. He is operationally dead (that is, the believer is not producing divine good). (3) On the cross, when bearing our sins, Jesus suffered spiritual death. That is, God poured our sins upon Him and judged those sins. We understand by the context which of these is being referred to. The phrase, <i>blood of Christ</i>, refers to the Lord's spiritual death on the cross. What is spiritual death? (Got Questions); 29 Bible Verses about Spiritual Death (Knowing Jesus); Bible Verses about Spiritual Death (Open Bible).</p>
Spiritual Food	<p>Spiritual food is Bible doctrine, generally taught to the believer by a well-qualified pastor-teacher, in the local church. When the believer hears the information and then believes is, he is consuming spiritual food, which will contribute to his spiritual growth. The believer, for the most part, does not grow by himself by reading a spiritual book. Just as physical growth is imperceptible from day-to-day, so it is with spiritual growth. See the Stages of Spiritual Growth (HTML) (PDF) (WPD)</p>
Spiritual Growth	<p>Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See Living the Christian Life (HTML) (PDF) (WPD); Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Spiritual Life (HTML) (PDF) (WPD).</p>

² You will have to do a search on this page.

Definition of Terms	
Spiritual Life	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
The Tabernacle	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lived before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace); Jesus—the Golden Lampstand (Grace Bible Church).
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, Description and Measurements (Grace Notes); Solomon's Temple (Redeeming Grace); the Temple (Redeeming Grace).
Torah, The	The word <i>torah</i> is a Hebrew word that means <i>law</i> . This word is often applied to the first 5 books of the Bible. Occasionally, it may be used to refer to the entire Old Testament.
Type, Typical, Antitype, Typology	A type is a person, a thing or an act which looks forward to Jesus or to Jesus on the cross. For instance, Isaac's birth was the <i>type</i> ; our Lord's birth was the <i>antitype</i> , which was the fulfillment of the type. <i>Typical</i> is the adjective; and <i>typology</i> is the study of type. See Typology (HTML) (PDF) (WPD).
Unlimited Atonement	<i>Unlimited atonement</i> simply means that Jesus died for the sins of all mankind—for the sins of those who would believe in Him and for the sins of those who would choose not to believe in Him. No one can make the excuse, <i>Jesus did not die for my sins</i> . See A Defense of Unlimited Atonement (Middletown Bible Church), Unlimited Atonement (Wenstrom), Unlimited Atonement (Rev. Thomas Tyree, Jr.), Doctrines of Propitiation; Unlimited Atonement (Divine Viewpoint), For Whom Did Christ Die? (Doctrine.org) Scripture Teaches Unlimited Atonement (mostly L.S. Chafer), A Critique of Limited Atonement and the Problem of Double Jeopardy (Timothy Ministry).
The Way; the Way of God; the Ancient Way, the Way of Y^howah	<i>The way</i> (<i>the way of God, the way of Y^howah</i>) is a designation of the faith practiced in the Jewish Age and, to some degree, in the Age of the Hypostatic Union. This was the spiritual life of the believer prior to the giving of the Holy Spirit. During the Church Age, this same walk would be called <i>the Christian way of life</i> or <i>the Christian walk</i> . The Way of God (HTML) (PDF) (WPD)

Some of these definitions are taken from

<http://gracebiblechurchwichita.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

Chapter Outline

Charts,
Graphics and Short Doctrines

An Introduction to Exodus 12

Introduction: Exodus 12 is the fundamental chapter of the book of Exodus. Three of the most important incidents in all of the book of Exodus take place in this chapter. There is the institution of the **Passover** and its first observation; there is the execution of the 10th (and final) judgment (the death of the firstborn); and finally, the children of Israel leave (or exodus out of) Egypt. This is where the book of Exodus got its title. Finally, this chapter is filled with parallels to Jesus Christ and His death on our behalf to take away our sins.

At this point, we begin Exodus 12. Most readers would agree that Exodus 10–12 are very well divided and distinguished topically. However, they are intermingled with regards to time. That is, they do not occur in a strict chronological order. Exodus 11:4–6 reads: **So Moses said, "Thus says the LORD: 'About midnight I will go out in the midst of Egypt, and every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the handmill, and all the firstborn of the cattle. There shall be a great cry throughout all the land of Egypt, such as there has never been, nor ever will be again. (ESV)**

So, unless one tries to adjust the meaning of this passage to fit a point of view, this warning by Moses sounds like, that very night, at midnight, all the firstborn of Egypt would die.

However, in Exodus 12:1–13, God is speaking to Moses and Aaron, telling them how to instruct Israel to prepare for this judgment. These instructions include requirements for each home in Goshen to select a lamb on the 10th of the month for a ritual on the 14th which must be completed before midnight, when the Destroyer comes to kill all of the firstborn. In order for these instructions to be obeyed, Moses and Aaron must see to it that all Israel knows what they are to do prior to the 10th.

So, in Exodus 11, Moses is warning Pharaoh about a judgment to come that very night; whereas, in Exodus 12, God is telling Moses and Aaron what needs to be done to prepare for that same night of judgment—which preparation will take at least 5 or 6 days after Moses and Aaron hear these words (all of Israel must first be informed of what God has said). So, you see that Exodus 12 *must* occur before Moses' warning in Exodus 11.

There are two interpretations which may allow for us to read chapter 12 as occurring *after* chapter 11. (1) When Moses tells Pharaoh *midnight*, he was not referring to midnight *that night*, but to some other midnight coming up. (2) Option 2 is, the Passover practiced by the Israelites is more slap-dash than what we read in Exodus 12. Exodus specifically deals with how the Passover would be celebrated in the future. The exact instructions for *this* Passover are missing, in order to not cause confusion for future generations.

As far as I am concerned, neither of these options are credible or reasonable. Option #1 seems odd, unless Moses said, "Midnight, this coming Thursday." Quite frankly, it is hard to read that narrative and think that Moses was referring to some midnight off into the future. Option #2 certainly leaves out all of the extra time spent finding a lamb and watching it, but the problem is still one of time. Even if Moses and Aaron got to Pharaoh bright and early in the morning (giving him the warning for that midnight), and then headed over to Goshen to tell the Israelites what to do, that would have been a lot to organize in a single day's time. How long, for instance, would

it take to inform 2 million people what was going to happen (or somewhat fewer than 1 million, if we are going to simply consider the adult males). My point being is, options 1 & 2 don't really solve anything, but they introduce a whole other set of problems to solve and explain. Quite frankly, the only reason to suggest either of these two options is to insure that all of Exodus 12 occurs after Exodus 11. Well, there really is no reason to worry about the chronological order of these two chapters match their numeric order. Imposing such a restriction—that every event in Exodus 11 occurred before every event in Exodus 12—is unwarranted.

So far in the book of Exodus, even though the general movement in the chapters seems to be chronological; there are quite a number of specific instances where that is clearly not the case. One of the things that I have been saying over and over again is, on paper, these judgments of God are neatly separated, and that is because, presenting these things in chronological order would just confuse the heck out of us. So how Moses recorded these events makes perfect sense. However, there are times, when we closely examine the text, that allowing for overlapping events simply makes a great deal more sense.

For all of this to make sense, without introducing some extraordinary theories, Exodus 12:1–13 must take place prior to the warning that Moses delivers to Pharaoh in Exodus 11. In fact, what God says to Moses and Aaron in Exodus 12 logically takes place prior to the 9th plague, which plague is found in Exodus 10. This would allow enough days for Israel to hear this message that God spoke to Moses and Aaron; and then there would be enough time remaining for them to follow the instructions of God.

In fact, this introduces two possibilities, one of which has a very interesting result. (1) There is an extended period of time between plague #9 and #10, which allows for all of this to take place. Personally, I reject this possibility because it would require nearly a week for these things to take place and it would require Moses to come to Pharaoh *after* they had the explosive meeting where Pharaoh said, “If I see you ever again, I will kill you!” And Moses counters with, “You spoke rightly; you will never see me again!” This option requires a considerable amount of downtime between plagues, it requires another meeting between Moses and Pharaoh (when one is not expected, given the angry things that both men said), and it would squander the drama of 3 days of darkness. There is another option: (2) all of this takes place in a very short space of time. That is, the darkness judgment comes to an end; Moses speaks to Pharaoh and gives him the dramatic warning, “At midnight...”, and then Moses seemingly storms off in anger once again, both men speaking with great anger and passion.

Here is the interesting result of option 2: prior to the 9th judgment (the plague of darkness), Israel is preparing for the final judgment. They know about it and they set the lamb aside for each household and then, after this lamb has been selected, and they are to watch the lamb for 3 or 4 days—darkness falls over the land for 3 days. Although Israel is able to light up lamps in their homes and see in their homes, the darkness on Egypt takes place all over Egypt, which includes Goshen. So, even though God left Israel out of most of the previous plagues, the plague of darkness affects them as well—the chief difference between Israel and Egypt is, there was light in the homes of the sons of Israel. Egyptians were unable to have light anywhere.

I want you to get a picture of this in your mind. There are 3 days of darkness, but the people of Israel have light in their homes and before them is this year old lamb that they have chosen prior to the darkness. So, the people of Israel have light in their homes—the Egyptians around them do not—and they have a lamb that they are observing in their own homes.

Jesus, the Lamb of God, did not go to the entire world. His ministry was specifically to Israel. He provided His light for all Israel to see—to see and accept or to see and reject. But, at that time, the message of Jesus was confined to a very small area of the world (Israel) for a very short amount of time (3–4 years). Do you see all of the resounding parallels between these two periods of time?

To come to a reasonable explanation for the chronology of these chapters, required weeks of time for me (and, quite frankly, I don't know if I have explained it well enough yet). I considered this option, then that option, and then considered another approach. Almost everything I tried seemed to create more problems than it solved. The way that I have explained these events—setting up the chronology for you—took a relatively short amount of time (1 or 2 pages of explanation). But that belies the amount of time that I spent come to this approach.

But what is remarkable to me is, after determining, *this timing makes sense*, it unearths a marvelous parallel between what took place in Goshen 3500 years ago and what took place in Israel during the public ministry of our Lord. It was like uncovering a gem hidden on an acre of farmland.

We have something else to consider at this point: why are Exodus 10–12 completely out of whack chronologically speaking? Why did not Moses simply write down these events as they occurred? This is because the information contained in these chapters would have been much more difficult to follow if they were presented in strict chronological order. For example, we would read all about these instructions for the 10th plague, but prior to the 9th plague occurring (and possibly coterminous with the 8th judgment). So, during plague #8, Israel would be preparing for plague #10. We don't know for certain if Moses specifically warned Pharaoh about the plague of darkness, but I daresay that it would have been confusing for us to read about the warning and instructions for the 10th judgment, but the 9th judgment had not yet occurred; and Moses and Aaron still had to meet with Pharaoh to see if he was ready to let the **Hebrew** people go at the conclusion of the 8th judgment. Is your head swirling yet? A strict chronological treatment of the plagues of Egypt would have been very confusing for the reader. In fact, some of you may have read this narrative on many occasions, and were never confused until now—and that is because I have thrown into the mix the concept of time. *What logically must happen when*, is the question that I have introduced on many occasions during this study, and such a question makes our study of Exodus considerably more difficult.

Let me see if I can offer a parallel from television. I watch some of the renovation television shows, like *Zombie House Flipping*. Each episode has the crew out finding, purchasing and then renovating a single home—which is then presented for sale at an open house. Our view of this show is, all of this takes place over a 4 or 6-week period of time; and once it is completed, the crew then appears to go to find the next house for the next episode. In reality, that is not how it happens. The *team* is always at work finding and purchasing and renovating homes. It would not be unusual for them to have 3 or 4 homes being worked on simultaneously. Two weeks before the open house for house #1, they might be searching for house #5, having already purchased houses #2–4, which are all under contract and in various states of renovation. Yet, if we saw this program presented exactly in chronological order, it would be so confusing, that we would stop watching after episode 1. In order for this show to be successful, the time element has to be confined to a single set of circumstances (the buying, renovation and selling of a single home).

Just as the chronological presentation of the final 11 chapters of Genesis was groundbreaking in the realm of literature (thus establishing the 3rd person omniscient point of view—the most common point of view for literature, movies and television); the chapters 5–12 in Exodus are equally groundbreaking. Exodus 5–12 carefully separates the plagues into 10 separate narratives. Moses takes an historic narrative which would have seemed very confusing, had it been presented chronologically. Instead, he organizes these events into a narrative so carefully presented that, few commentators say anything about the chronologically of these chapters. And those commentators who do, only throw out a few comments here and there.

In fact, only after very careful study supplemented by many, and after many occasions of reviewing this material, do I feel confident about speaking to the chronology of the plagues. However, what I will *not* do is present all of this material again, but chronologically. It would be messy and confusing. More importantly, it would be unhelpful.

Exodus 12 is potentially as tricky as the previous two chapters. There is a yearly celebration which the Israelites were to follow in perpetuity; and there was also a preparation for the 10th judgment. These things are related but not necessarily identical (that was my theoretical approach to begin with). Potentially, there will be portions of this chapter which are specific to the yearly celebration; portions which are specific to the preparations to take place before the 10th plague; and there are some things which overlap (that is, they will be done by the people that very month *and* in future years).

Vv. 1–11 lays out a yearly memorial/celebration for the Hebrew people which looks back on what takes place in this chapter of Exodus. This also appears to be what the Israelites will do prior to the 10th plague.

Vv. 12–13 tells us exactly what God is going to do that night in Egypt of the Passover. These are events which will shortly take place.

What the Israelites must do prior to the 10th plague is laid out. This will both be a celebration and a memorial. What God requires them to do will also save them from the threat of the 10th plague.

Vv. 14–20 is all about how this event is to be memorialized in the future. The Feast of the Unleavened Bread is also established, which will occur prior to the Passover (but not prior to *this* Passover).

In vv. 21–23, Moses calls in the elders of Israel and lays it out for them—what they must all do prior to the final plague and what God will do.

In vv. 24–27c, Moses addresses how this will be memorialized in the future.

At the end (v. 27d), the elders of Israel bow and worship (they are worshiping their God, not Moses). In fact, what I believe happens is, Moses lays this out for the elders (vv. 21–27a); the elders go out and lay this out for the people of Israel; and afterward, all the people bow (v. 27b).

In v. 27b, the people will bow down; and then in v. 28, they go out and do what Moses and Aaron have told them to do. So, somewhere before v. 28, the people had to have been instructed as to what to do.

Vv. 29–32 is the actual plague, the death of the firstborn. The shortness of this passage belies the severity and effectiveness of this final judgment.

Vv. 33–36: Egyptian officials ask the Israelites to leave; they will leave with great treasures given to them by the Egyptian people.

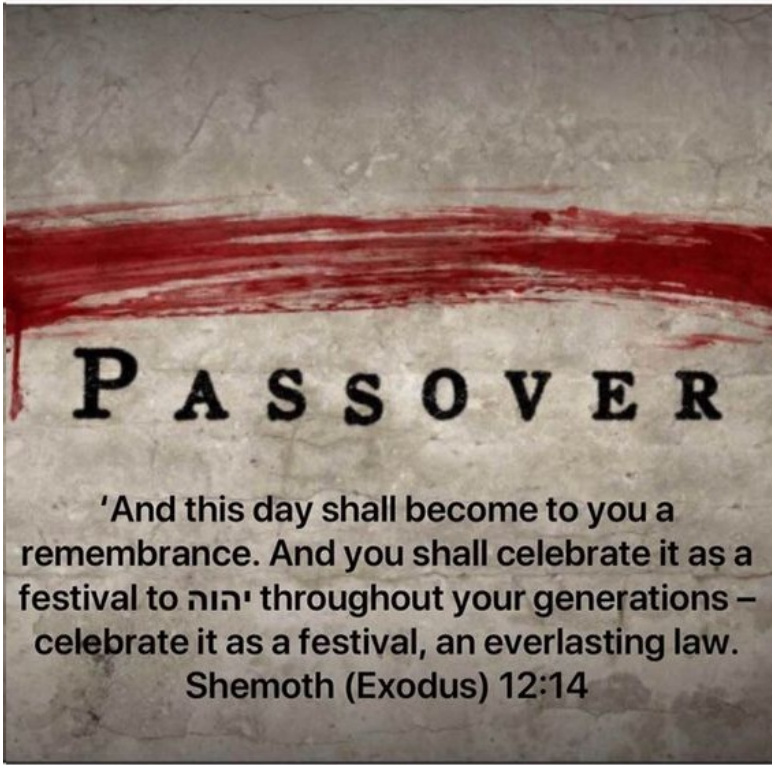
Vv. 37–39: The exodus of the people. The children of Israel leave Egypt, taking with them whatever possessions they are able to carry.

Vv. 40–42: the time during which Israel was embedded in Egypt and a summary statement.

Vv. 43–49: Specific instructions for the Passover (they appear to primarily focus upon future celebrations).

Vv. 50–51 is a summary of this chapter. At 51 verses, this chapter is longer than normal.

There is some information left out of this narrative: when exactly did the sons and daughters of Israel actually go to the Egyptians and ask them for remuneration? Did they warn the Egyptians individually of the final judgment? Did they give instructions to the Egyptians for the final judgment? Were those instructions exactly the same as for the Israelites? Did any Egyptians do as they were warned? Finally, when did the Egyptians bring gold and silver to the Israelites? After the 9th judgment? After the 10th? There are many details—particularly as related to the Egyptians—which are left out. I suspect that this tells us, that, even though the Egyptians gave silver and gold to the Israelites, that most of them did not do what was required of them in order to preserve their firstborn.



I would think that God’s very justice would require Him to present to any Egyptian on positive signals the gospel of the sacrifice of the lamb (that is, the Passover gospel).

The Passover gospel is, the God of Israel is coming to kill the firstborn of every family. Their only option for salvation is to kill a lamb for their household and to paint some of its blood on the doorframe. When God sees the blood, He will not bring harm to that household.

What we do not know at this time is, were there any people in Egypt positive towards this gospel? Did the people of Israel tell any of them what to do? Do any Egyptian follow those instructions for his household? I suspect that we will not know the answers to any of these questions until eternity opens up to us.

Chapter 12 should have possibly been organized into a couple different chapters and I would have personally put it together differently; however, I am not Moses guided by God the Holy Spirit (nor was

I around for someone to ask my opinion when the Bible was broken down into chapters and verses). The overall picture here is the Passover feast and its regulations. Also included in this chapter are the preparations for the actual exodus of Israel from Egypt.

Exodus 12 The Passover (a graphic); from [Pinterest](#); accessed March 9, 2021.

The Passover Gospel	
The First Passover	The Ministry of Christ Jesus
God told Moses about the events which were about to transpire; Moses was to tell these things to the people of Israel.	God told His prophets about the events which would transpire for the life of the Messiah. These prophets then revealed this information to the people of Israel.
The sons of Israel were to select a lamb who would be offered up for their household. They would observe their lamb from the 10 th to the 14 th of the month.	Jesus is the Lamb of God Who had come to Israel, God’s people. He would offer Himself up for the salvation of Israel (and for all mankind). Israel would be able to view the public ministry of Jesus for 3–4 years.
While Israel prepared for the Passover, the 9 th judgment took place, where all of Egypt was plunged into darkness. No one could see anything; but the Israelites had light in their dwellings.	Jesus appeared to the people of Israel, giving light to them; whereas, the rest of the world was in spiritual darkness.

The Passover Gospel	
The First Passover	The Ministry of Christ Jesus
Each house of Israel had already selected their lamb; so they would be observing their lamb in their own home, in the light, during these 3 days of darkness.	Israel could observe the Lord during His ministry (if they chose to do so). Jesus presented Himself to them as the light of the world.
At the end of this period of time, all Israel would rise up and slaughter their lamb. Its blood would be painted onto specific parts of their door frame.	At the end of the Lord's public ministry, Israel would rise up against Jesus and call for His execution. When put on the cross, the blood of the Lord would be seen in the same 4 places as seen on the door frames.
The Destroyer passed over the houses of those who had the blood painted on their door frames. The slaughtering of the lamb and the smearing of its lamb were an indication of faith in the Revealed God.	The Lord's death for our sins allows us to avoid eternal death by exercising faith in Him.
Portions of the parallels found here are only discoverable when one considers carefully the actual timeline of these events (which is not clearly laid out in Scripture).	
Chapter Outline	Charts, Graphics and Short Doctrines

We have been discussing the time frame of Exodus 10–12. What should be clear is, these chapters are arranged topically but not chronologically.

Choosing the lamb for the sacrifice and watching it takes a period of time (Exodus 12:3, 6). Back in Exodus 11:4, Moses tells Pharaoh: "Thus says the LORD: 'About midnight I will go out in the midst of Egypt,...' (ESV) Although one might argue, "Moses did not say, *midnight tonite*," but that really appears to be the gist of Moses' warning. He does not appear to be saying, "Well, at some point in time in the very near future—you know, in the next few days or so—at midnight, God will..." Logically, it makes sense that such a warning would have been immediate. Consequences would begin that very night. If that is the case in Exodus 11, we will see that Moses will tell the Israelites that they have a week to prepare for the Passover in Exodus 12. The simplest explanation³ for this is, these instructions from God to Moses and Aaron (Exodus 12:1–23) predates Moses' last words to Pharaoh (Exodus 11:4–8).

What we will study in this chapter includes instructions for the ceremonies to be observed in the future. Prior to the Passover, there will be the Feast of the Unleavened Bread (this is for the future; it is not for this ritual). Clearly, there are no week-long feasts being held in Goshen at this time. Therefore, my assumption in this chapter will be, the instructions laid out by God are mostly or wholly to be followed by the sons of Israel. There are some things in this chapter that Israel would do in subsequent Passovers, but not during this one (for instance, anything related to the Feast of the Unleavened Bread).

The specific instructions that God gives in vv. 1–11, the people of Israel are expected to obey for the initial Passover and for all Passovers in the future. What we read in vv. 12–13 specifically applies to this particular Passover (God will not, for every future Passover, hold over the heads of Israelites, the threat of killing their firstborn).

In vv. 14–20, God will speak to exactly what Israel must do in future observances of the Passover. When Moses begins to explain to the elders of Israel what is to be required (vv. 21–27), he covers a few details not found in the previous portion of this chapter.

³ There are a number of more complex explanations, but they seem to be strained and confusing.

Exodus 12:21–23 tells us very specifically what will happen the afternoon and the evening before the judgment. Whether or not additional preparation was required and when exactly these things were said to the children of Israel is unclear.

As has been discussed in great detail, the Israelites were probably warned about what was necessary for them to do regarding the Passover even before the 9th judgment came to pass (the judgment of darkness).

Prior to the 10th judgment, there may have been warnings delivered to the Egyptians which included a ritual which was not exactly the same as the Israelite ritual (but it would have involved the slaughter of a lamb and the lamb's blood being put upon the door frame). This is an assumption on my part and not found in the Exodus text. But, exactly what was said and whether the Egyptians went along with the instructions for the warning, is unknown to us. Was Moses' warning to Egypt, "This is happening, and too bad for you!"? In at least one of the previous judgments, there were things that the Egyptians could do to mitigate the harm to themselves. "There is going to be a hail storm which will destroy every animal which is left outside." Certainly, any Egyptian who had begun to believe the Lord could have brought all of his animals under shelter for that plague. So, it is my theory that the Egyptians may have been given a way out (but I do not find any specific verses to support this theory).

Separating out and organizing the events of Exodus 9–12 are best done topically. You can read each individual chapter, and it all makes sense and it fits together well. However, if we placed all of these events onto a linear timeline, they would not be as easy to follow.

Murai reveals that this chapter has a rather unusual organization:

Organization of Exodus 12:1–28 (by Hajime Murai)

A(12:1-11) Instruction about the lamb in the Passover
 B(12:12-13) The Passover
 C(12:14-20) Regulations about the ritual of Passover
 A'(12:21-22) Instruction about the lamb in the Passover
 B'(12:23) The Passover
 C'(12:24-28) Instruction about teaching regulations about the ritual of Passover

A: The lamb in the Passover. B: The Passover. C: Regulations about the ritual of Passover.

From http://www.bible.literarystructure.info/bible/02_Exodus_pericope_e.html accessed October 18, 2017.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

God is going to set up a feast day (or, a holy day/holiday) for the people of Israel to celebrate. It will be related to the 10th and final plague.

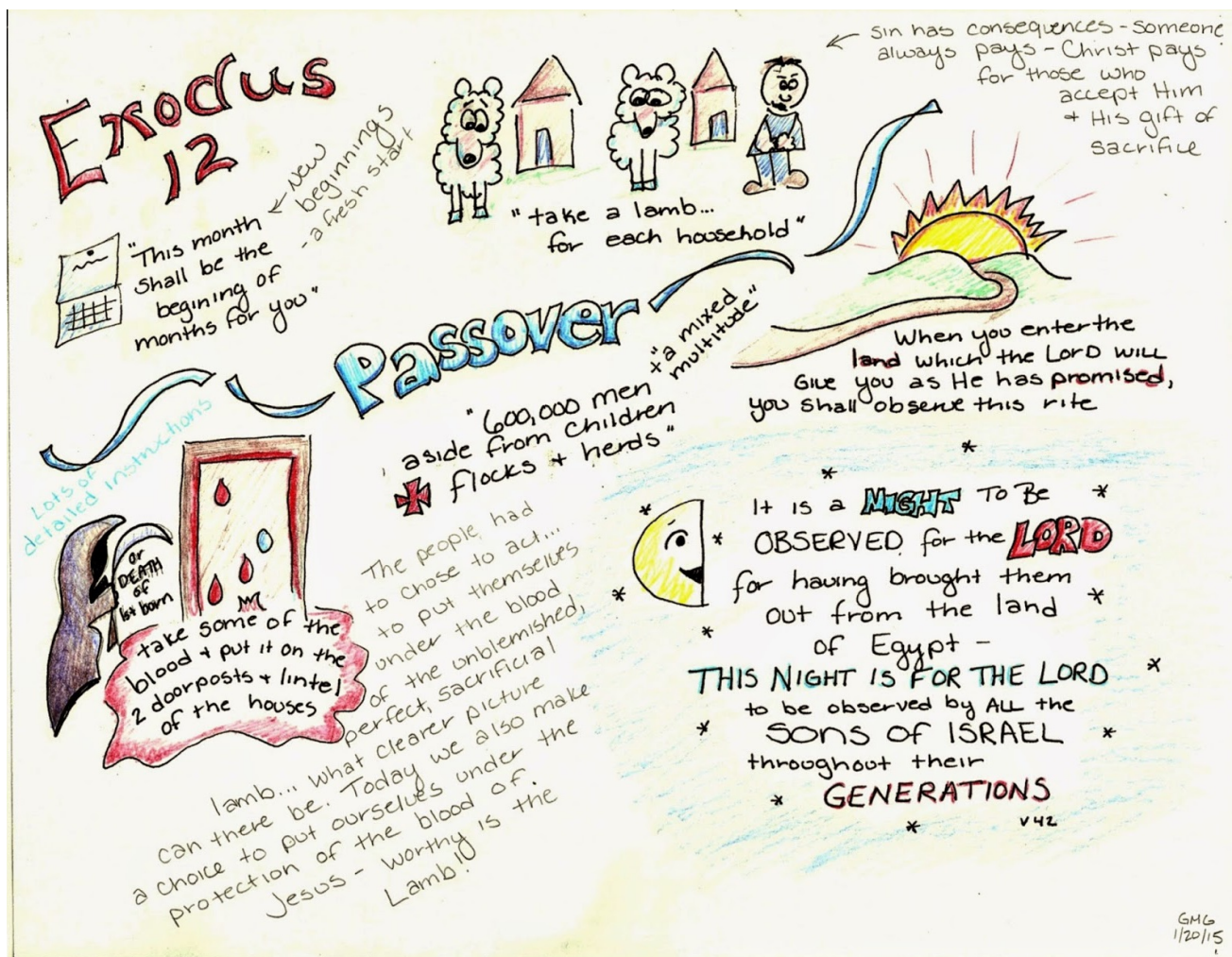
At the end of the three days of darkness, when Moses (and presumably Aaron) had been summoned by Pharaoh (Exodus 10:24), Moses delivers to Pharaoh a message on the final Plague, the death of all the first-born (Exodus 11:4–6). That had been promised for that very night at midnight (Exodus 11:4). However, here Moses is given instructions concerning Israel four (and possibly fourteen) days in advance. Again, the ceremony has a very specific time frame (Exodus 12:1–11); the first Passover does not appear to have the same lengthy timetable as the observation of the Passover does in future years (Exodus 12:21–23). But, there is still necessary period of time during which all Israel must be told what to do at least 4 days prior to the 10th judgment.

Therefore, this was probably told to Moses prior to the plague of the three days of darkness and Moses relays these instructions to the people of Israel prior to these three days. This is how Moses knew that he would never see Pharaoh's face again because he got the instructions concerning Passover (Exodus 12:1–23), the promise to kill the first-born of those who are not protected by the blood (Exodus 11:1–6 12:23) and the warning of the plague of darkness (Exodus 10:21–22) all at the same time. These things were all separated in the text of Exodus

because it is easier to mentally organize these events if we consider these things plague by plague and think of the Passover as a separate ordinance altogether, but tied in meaning to the last plague.

In previous chapters, I went to great effort to try to present a logical timeline of the events, as the chapters did not appear to all be in chronological order. I believe that I was able to give a reasonably accurate order, given the text to that point. However, I did not find Exodus 12 as easy to sort out and fit into the previous chapters to give a chronological view of events. It could be done, but to what point? As I have said, a chronological view of events could be very confusing; a topical view, not so much.

For this chapter, I think it would be best to study it verse-by-verse, making an occasional reference to the chronology.



Exodus 12 (a doodling); from [Doodle Through the Bible](#); accessed March 9, 2021.

Titles and/or Brief Descriptions of Exodus 12 (by various commentators)

Chapter Outline

Charts, Maps and Short Doctrines

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Exodus 12 (various commentators)

Brief, but insightful observations of Exodus 12 (various commentators)

Chapter Outline

Charts, Maps and Short Doctrines

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Exodus 12

Chapter Outline

Charts, Graphics and Short Doctrines

It is important to understand what has gone before.

The Prequel of Exodus 12

Exodus 12 will begin with

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know who the people are who populate this chapter.

The Principals of Exodus 12

Characters

Commentary

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place.

The Places of Exodus 12

Place

Description

The Places of Exodus 12	
Place	Description
Chapter Outline	Charts, Graphics and Short Doctrines

By the Numbers	
Item	Duration; size
Chapter Outline	Charts, Graphics and Short Doctrines

Timeline for Exodus 12

Legend	
Birth or death	God speaks with Abraham
Historical incidents (most of which are related to Abraham)	
Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.	
The entire Abrahamic Timeline (HTML) (PDF) (WPD).	
The entire Patriarchal Timeline (HTML) (PDF) (WPD).	
Much of the commentary on the far right came from others' works (like Brent MacDonald).	

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1805 B.C.	1806 B.C.		1606 B.C.	Gen. 50:26 Exodus 6:1	Joseph dies at age 110
			1625 B.C. (1620 B.C.)	Num. 26:58	Birth of Amram (Levi's grandson, Moses' father.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
			1590 B.C. (1584 B.C.)		The death of Levi (age 137)
Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's.					
			1606–1462 B.C.	Gen. 47:27 Exodus 1:7	From the Patriarchs to the Exodus.
1783 B.C.	1656 B.C.				Hyksos begin ruling in Egypt (Semite kings).
	1556 B.C.				Defeat of Hyksos dynasty
1570 B.C.	1557–1532 B.C.				Ahmosé reign (wife Nefertiri); beginning of the 18 th Dynasty in Egypt.
1546 B.C.	1532–1511 B.C.				Amuntotep reign
			1580 B.C. (1542 B.C.)	Exodus 1:8–14	Egyptian bondage and oppression increases.
	1526 B.C.				Amuntotep kills children
1522 B.C.	1526 B.C.	0		Exodus 2:2	Birth of Moses
1522 B.C.	1526 B.C.			Exodus 2:5	Hatshepsut, age 15, adopts baby Moses.
1526 B.C.	1511–1498 B.C.				Thutmose I reign (wife Ahmosé)
1514 B.C.	1498–1485 B.C.				Thutmose II – Hatshepsut (his half-sister and co-ruler) Pharaohs of Oppression
1504 B.C.					Hatshepsut continues reign with Thutmose III
	1466 B.C.			Num. 11:29 Ex. 33:11	Birth of Joshua
1482 B.C.				Exodus 2:11-15 Acts 7:23	Moses flees to Midian to escape the wrath of Thutmose III. Pharaoh Thutmose III now rules Egypt alone, subsequently destroying most traces of Hatshepsut.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1450 B.C.					Egypt - Pharaoh Amenhotep II (alt. Amenophis II). He was not the oldest son of Thutmose III. Bloodthirsty; liked hand to hand combat, led troops into battle with howls of rage.
1446 B.C.				Ex. 4:18-5:1 1Kings 6:1	Egypt - Moses returns and confronts Amenhotep II.
1446 B.C.	1446 B.C.			Ex. 12:40-41	Moses leads people out of Egypt; the beginning of the exodus. note 3 . Scripture does not state that Pharaoh was killed at this time (read about it here).
					Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is here .
1424 B.C.					Egypt - Pharaoh Thutmose IV (alt. Tuthmosis IV) reigns, son of Amenhotep II and lesser wife Tiaa. He was not the oldest son. Had dream at the sphinx that he would rule - recorded on stele there.
1414 B.C.					Egypt - Pharaoh Amenhotep III (alt. Amenophis III). The colossi of Memnon are all that remains of his temple near Thebes.
1402 B.C.				Deut. 1:1, 5	Israel - Moses writes and teaches the book of Deuteronomy in land of Moab.
1402 B.C.		120		Deut. 34:7	Moses dies at Mount Nebo at 120 years old
	1406 B.C.				Joshua crosses Jordan River.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1401 B.C.					Israel - Conquests of Joshua in Promised Land begin. Battle of Jericho.

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed January 29, 2016.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

Steve Rudd from <http://www.bible.ca/archeology/bible-archeology-exodus-route-date-1440bc.jpg> accessed January 29, 2016.

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Exodus 12:

A Synopsis of Exodus 12

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Outlines of Exodus 12 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

A Synopsis of Exodus 12 from the Summarized Bible

Contents:	Deliverance for Israel through the Passover.
Characters:	God, Moses, Aaron, Pharaoh.
Conclusion:	Deliverance for the believer is based entirely upon the shedding of the blood of a divinely appointed substitute and its application to the heart once for all. If death has taken place for us, it cannot come to us.
Key Word:	Passover, Exodus 12:13.
Strong Verses:	Exodus 12:2, Exodus 12:13, Exodus 12:14, Exodus 12:27.
Striking Facts:	Exodus 12:8. Secured by the blood, the believer feeds on the Person of the Lamb of God, roast with fire, not raw. If Christ is not seen as the One subjected to the fires of God's wrath against sin, one cannot feed upon Him. He cannot be an example if He is not first an atoning sacrifice.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 12.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Exodus 10–14)

Scripture	Text/Commentary
Exodus 10	<p>Plagues 8 (locusts) and 9 (darkness).</p> <p>With the threat of the plague of the locusts, even Pharaoh's officials argued that he should send the Israelites into the desert-wilderness to worship their God. Pharaoh was about to give in, but he would only allow the men to go and worship God, as he believes Moses to have an evil plan in mind. Because of this, God sends the locusts, who were so thick that it was like darkness over the land. Pharaoh gave in, called Moses and Aaron to implore God to remove the locusts, but, after God does, God also strengthens Pharaoh's heart and he relents again.</p> <p>The plague of darkness followed, where there were 3 days of darkness, where no one could see anyone else. Pharaoh agrees that all of Israel may go and worship their God, but their flocks must remain behind. God strengthens Pharaoh's heart (or, resolve), and he refuses; and warns Moses, "If you see my face again, you will die!"</p>
Exodus 11	The final plague (#10), the death of the firstborn, part I. Pharaoh is warned, and God makes his heart strong, to refuse to let the sons of Jacob go.
Exodus 12a	<p>The final plague, the death of the firstborn, part II.</p> <p>The Passover is instituted. Blood from a lamb would be applied to top and sides of the front door; and the Angel of God would pass over that house with the blood and pass over it (He would not take their firstborn).</p> <p>God also institutes the celebration of the Passover and the Feast of the Unleavened Bread, which would be continued throughout Israel's history.</p>

The Big Picture (Exodus 10–14)	
Scripture	Text/Commentary
Exodus 12b	At midnight, the Lord struck down all the firstborn, from the least to the greatest; and this included the firstborn of all livestock. Pharaoh rises up and sends all of the Israelites and their flocks and cattle out of Egypt.
	After 430 years, the Lord brings the sons of Israel out of Egypt.
	More regulations regarding the observation of the Passover are given.
Exodus 13	In the first half of the chapter, Moses tells the people about the consecration of the firstborn and the regulations for the Festival of the Unleavened Bread.
	At the end of the chapter, God is guiding the sons of Israel through the desert.
Exodus 14	God brings the Israelites to the Sea of Reeds and warns Moses that He has made Pharaoh’s heart stubborn.
	Meantime, Pharaoh decides that he has made a horrible mistake to let the Israelites go and he organizes his people to pursue the Hebrew people. As they approach the Hebrew people, the Hebrew people call out to God, not for deliverance, but to complain that He brought them out to the desert to die.
	Moses upbraids the Hebrews, tells them to move forward toward the Sea of Reeds, where they will cross on dry land, between the waters.
	The Egyptians follow after the Hebrews, and God allows the waters to come together, and they drown the Egyptians.
Chapter Outline	
Charts, Graphics and Short Doctrines	

The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. I make an attempt to find 5 translations with very different divisions.

Paragraph Divisions of Modern Translations for Exodus 12				
NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

Inspired by Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org.

Chapter Outline

Charts, Graphics and Short Doctrines

Changes—additions and subtractions (for Exodus 12): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

In this chapter, I began to double space after each partial translation before adding any commentary.

I have gone back in the Exodus series and made certain that, after every verse, there is a mostly literal translation of that verse. At the end of every passage, there will be both a mostly literal translation and a paraphrase provided, both clearly marked and original with me.

The dictionary of terms are now double-hyperlinked, so that you can go back and forth between the definition (and attendant links) and the first place where the term occurs in the text.

Previously in the weekly study of Genesis, I used the Modern KJV translation (this is the second set of original notes placed in the chapter-by-chapter study of Genesis). For the book of Exodus, I will use the New King James Version (unless otherwise noted), which is a superior (but not perfect) translation. Therefore, an unnamed translation of Exodus will either be the NKJV or it will be one of the three original translations developed for each chapter.

Chapter Outline

Charts, Graphics and Short Doctrines

Instructions from God for the First Passover

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

And so says Y^ehowah unto Moses and Aaron in a land of Egypt, to say, "The month the this [is] for you [all] a head of months, a first, he for you [all] for months of the year.

Exodus
12:1–2

Kukis moderately literal:

Y^ehowah spoke to Moses and Aaron in the land of Egypt, saying, "This month [will be] to you [all] the beginning of the months. It [is] the first of all the months of the year for you [all].

Kukis not-so-literal paraphrase:

Jehovah said to both Moses and Aaron in the land of Egypt: "This month will be the beginning of the months for you. This month will begin all of the months of the year.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation⁴; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_Exodus.html and first published in 1862.

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)	And so says Y ^e howah unto Moses and Aaron in a land of Egypt, to say, "The month the this [is] for you [all] a head of months, a first, he for you [all] for months of the year.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And the Lord spoke to Mosheh and to Aharon in the land of Mizraim, saying, This month is ordained to be to you the beginning of the months; and from it you shall begin to number for festivals, and times, and cycles; it shall be to you the first of the number of the months of the year.
Revised Douay-Rheims	And the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha and Aaron in the land of Egypt, saying, "This month shall be to you the beginning of months. It shall be the first month of the year to you.
Peshitta (Syriac)	THEN the LORD spoke to Moses and Aaron in the land of Egypt, saying, 2 This month shall be to you the beginning of months; it shall be the first month of the year to you.
Updated Brenton (Greek)	And the Lord spoke to Moses and Aaron in the land of Egypt, saying, This month <i>shall be</i> to you the beginning of months: it is the first to you among the months of the year.

Significant differences:

Limited Vocabulary Translations:⁵

Bible in Basic English	And the Lord said to Moses and Aaron in the land of Egypt, Let this month be to you the first of months, the first month of the year.
Easy-to-Read Version–2006	Passover While Moses and Aaron were still in Egypt, the Lord spoke to them. He said, "This month [Abib (or Nisan).] will be the first month of the year for you.
Names of God Bible	Passover

⁵ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is [approved](#) by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

Yahweh said to Moses and Aaron in Egypt, "This month will be the very first month of the year for you.

NIRV

The First Passover Sacrifice

The Lord spoke to Moses and Aaron in Egypt. He said, "From now on, this month will be your first month. Each of your years will begin with it.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Some time later the LORD said to Moses and Aaron: This month is to be the first month of the year for you.
The Living Bible	Then the Lord said to Moses and Aaron, "From now on, this month will be the first and most important of the entire year.
New Berkeley Version	.
New Living Translation	The First Passover While the Israelites were still in the land of Egypt, the LORD gave the following instructions to Moses and Aaron: "From now on, this month will be the first month of the year for you.
Unlocked Dynamic Bible	Yahweh said to Aaron and Moses in Egypt, "From now on, this month will be the first month of the year for you Israelites.

Partially literal and partially paraphrased translations:

American English Bible	Then the Lord spoke to Moses and Aaron there in the land of Egypt, and said: 'This will be your first month. It is to be the first one [in your] year.
Beck's American Translation	.
International Standard V	<i>The Passover is Instituted</i> The LORD told Moses and Aaron in the land of Egypt, "This month will mark the beginning of months for you. It will be the first month of the year for you.
New Advent (Knox) Bible	It was while they were still in the land of Egypt that the Lord said to Moses and Aaron, For you, this month is to lead in all the months, to be the first month of the year.
Translation for Translators	Yahweh instructed Moses and Aaron about the Passover festival Yahweh said to Aaron and Moses/me there in Egypt, " From now on, this month will be the first month of the year for you.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND JESUS SPOKE TO MOSES AND AARON IN THE LAND OF EGYPT, SAYING, "THIS MONTH SHALL BE TO YOU THE BEGINNING OF MONTHS: IT IS THE FIRST TO YOU AMONG THE MONTHS OF THE YEAR. (See Exodus 34:18)
Awful Scroll Bible	Jehovah was to say to Moses and Aaron, on the solid grounds of Egypt, to the intent: This moon <i>month</i> is the beginning of moon months, even is it the first moon month of you all's year.
Conservapedia	The LORD spoke to Moses and Aaron in the land of Egypt. He said: "This month will be for you the beginning of months, the first of all the months of the year. The month is Abib, or the modern Nisan, or "barley harvest." Most Jewish/Hebrew calendars in the modern day begin with Tishrei, the seventh month, since that is when the Jewish "New Year" of Rosh Hashanah falls. Confusingly, Rosh Hashanah is one of several "Jewish New Years", each in a different context. Rosh Hashanah was considered the First Day of Creation (or by other interpretations, the day Man was created). By contrast, the first day of Nisan in Biblical times would be the equivalent of January 1 in America today.

Ferrar-Fenton Bible	Consequently the EVER-LIVING spoke to Moses and to Aaron in the land of the Mitzeraim, commanding; This month shall be to you the Chief Month; it shall be the first month of the year to you.
God's Truth (Tyndale)	And the Lord spoke unto Moses and Aaron in the land of Egypt saying: This month shall be your chief month: even the first month of the year shall it be unto you.
HCSB	Instructions for the Passover The LORD said to Moses and Aaron in the land of Egypt: "This month is to be the beginning of months for you; it is the first month of your year.
Lexham English Bible	Instructions for the Feast of Passover And Yahweh said to Moses and to Aaron in the land of Egypt, saying, "This month [will be] the beginning of months; it [will be] for you the first of the months of the year.
NIV, ©2011	The Passover and the Festival of Unleavened Bread The LORD said to Moses and Aaron in Egypt, "This month is to be for you the first month, the first month of your year.
Unlocked Literal Bible	Yahweh spoke to Moses and Aaron in the land of Egypt. He said, "For you, this month will be the start of months, the first month of the year to you.
Urim-Thummim Version	YHWH spoke to Moses and Aaron in the land of Egypt saying, this month will be to you the beginning of months, it will be the 1st month of the year for you.
Wikipedia Bible Project	And Yahweh talked to Moses and to Aaron in the land of Egypt, saying: This month will be for you the leading month, for you it will be the first of the months in the year.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Jehovah spoke to Moses and Aaron in the land of Egypt, saying, This new moon <i>shall be</i> to you the head of new moons; it <i>is</i> the first new moon of the year to you.
New American Bible (2011) ⁶	<i>The Passover Ritual Prescribed.*</i> The LORD said to Moses and Aaron in the land of Egypt: * This month will stand at the head of your calendar; you will reckon it the first month of the year. [12:2–20] Lv 23:5–8; Nm 9:2–5; 28:16–25; Dt 16:1–8. * [12:1–20] This section, which interrupts the narrative of the exodus, contains later legislation concerning the celebration of Passover. * [12:2] As if to affirm victory over Pharaoh and sovereignty over the Israelites, the Lord proclaims a new calendar for Israel. This month: Abib, the month of "ripe grain." Cf. 13:4; 23:15; 34:18; Dt 16:1. It occurred near the vernal equinox, March–April. Later it was known by the Babylonian name of Nisan. Cf. Neh 2:1; Esther 3:7.
New Jerusalem Bible	Yahweh said to Moses and Aaron in Egypt, 'This month must be the first of all the months for you, the first month of your year.
New RSV	The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you.
Revised English Bible—1989	The institution of the Passover THE LORD said to Moses and Aaron in Egypt: "This month is to be for you the first of the months; you are to make it the first month of the year.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<i>ADONAI</i> spoke to Moshe and Aharon in the land of Egypt; he said, "You are to begin your calendar with this month; it will be the first month of the year for you.
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⁶ Also called the revised edition.

The Complete Tanach⁷

The Lord spoke to Moses and to Aaron in the land of Egypt, saying,...

The Lord spoke to Moses and to Aaron: Since Aaron had worked and toiled with miracles just like Moses, He accorded him this honor at the first commandment by including him with Moses in [His] speech. — [from Tanchuma Buber, Bo 8; Mechilta] In early editions of Rashi, this paragraph is part of the above paragraph, the comment on 11:10. Indeed, that is how it appears in Tanchuma Buber.

in the land of Egypt: [I.e.,] outside the city. Or perhaps it means only within the city? Therefore, Scripture states: "When I leave the city, [I will spread my hands to the Lord]" (Exod. 9:29). Now, if [even a] prayer, which is of minor importance, he [Moses] did not pray within the city, a divine communication, which is of major importance, how much more so [would God not deliver it to Moses within the city]? Indeed, why did He not speak with him within the city? Because it was full of idols. — [from Mechilta]

...This month shall be to you the head of the months; to you it shall be the first of the months of the year.

This month: Heb. הַזֶּה שְׂדֵהָ, lit., this renewal. He [God] showed him [Moses] the moon in its renewal and said to him, "When the moon renews itself, you will have a new month" (Mechilta). Nevertheless, [despite this rendering,] a biblical verse does not lose its simple meaning (Shab. 63a). Concerning the month of Nissan, He said to him, "This shall be the first of the order of the number of the months, so Iyar shall be called the second [month], and Sivan the third [month]."

This: Moses found difficulty [determining] the [precise moment of the] renewal of the moon, in what size it should appear before it is fit for sanctification. So He showed him with His finger the moon in the sky and said to him, "You must see a moon like this and sanctify [the month]." Now how did He show it to him? Did He not speak to him only by day, as it says: "Now it came to pass on the day that the Lord spoke" (Exod. 6:28); "on the day He commanded" (Lev. 7:38); "from the day that the Lord commanded and on" (Num. 15:23) ? Rather, just before sunset, this chapter was said to him, and He showed him [the moon] when it became dark. — [from Mechilta]

exeGesés companion Bible

THE PASACH

And Yah Veh says to Mosheh and Aharon
in the land of Misrayim, saying,
This month is the head of months to you
- the first month of the year to you:...

Kaplan Translation

The Passover Described

God said to Moses and Aaron in Egypt: This month shall be the head month to you. It shall be the first month of the year. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

This month...

Nissan. This occurs in March and April.

first month of the year

This is seen as a commandment to maintain a calendar (Rosh HaShanah 18a; Sanhedrin 11a; Sefer HaMitzvot; Positive Commandment 193). The calendar is lunar in nature, with an occasional leap-month added to keep it in conformity with the solar year.

Orthodox Jewish Bible

And Hashem spoke unto Moshe and Aharon in Eretz Mitzrayim saying,
Hachodesh hazeh (this month) shall be unto you the beginning of months; it shall be the first month of the year to you.

⁷ Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

The Scriptures 1998

And יהוה spoke to Mosheh and to Aharon in the land of Mitsrayim, saying, "This month is the beginning of months for you, it is the first month of the year for you.

Expanded/Embellished Bibles:

The Expanded Bible

The First Passover

The Lord spoke to Moses and Aaron in the land of Egypt: "This month will be the beginning of months, the first month [^C in terms of both the calendar and its importance] of the year for you.

Kretzmann's Commentary

Verses 1-10

The Ordinances Concerning the Passover

And the Lord 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. This was the first and fundamental law for the congregation of Jehovah. Up to that time the children of Israel had reckoned their year in a different manner, even as they begin their civil year in the fall to this day. By God's order their church-year was to begin with the month of which He was then speaking, and all their church festivals were reckoned according to this new division of time.

NET Bible®

The Institution of the Passover

¹The Lord said² to Moses and Aaron in the land of Egypt,³ "This month is to be your beginning of months; it will be your first month of the year."⁴

^{1sn} Chapter 12 details the culmination of the ten plagues on Egypt and the beginning of the actual deliverance from bondage. Moreover, the celebration of this festival of Passover was to become a central part of the holy calendar of Israel. The contents of this chapter have significance for NT studies as well, since the Passover was a type of the death of Jesus. The structure of this section before the crossing of the sea is as follows: the institution of the Passover (12:1-28), the night of farewell and departure (12:29-42), slaves and strangers (12:43-51), and the laws of the firstborn (13:1-16). In this immediate section there is the institution of the Passover itself (12:1-13), then the Unleavened Bread (12:14-20), and then the report of the response of the people (12:21-28).

^{2tn} Heb "and Yahweh said."

^{3tn} Heb "saying."

^{4sn} B. Jacob (Exodus, 294-95) shows that the intent of the passage was not to make this month in the spring the New Year – that was in the autumn. Rather, when counting months this was supposed to be remembered first, for it was the great festival of freedom from Egypt. He observes how some scholars have unnecessarily tried to date one New Year earlier than the other.

Syndein/Thieme

{Passover - 'Type' of the Lamb without Spot - Sacrificed for All Mankind}

And Jehovah/God spoke 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.

The Voice

Perhaps the best way to look at the confrontation between Moses and Pharaoh is as a contest to see who truly is God. In Egypt Pharaoh is considered a god. He has certain powers and abilities, and the might of Egypt resides with him. When Moses and Aaron appear before him to demand the release of the Hebrew slaves, each refusal becomes an occasion for the True God to demonstrate His superiority over Pharaoh and all the other gods of Egypt. Each successive miracle attacks deeper into the heart of Pharaoh's power and politics. Slowly but surely, Pharaoh's power is subverted until God breaks Pharaoh's grip on the people of Israel completely. With the final miracle everything begins to unravel: the death of the firstborn is personal for Pharaoh.

Eternal One (to Moses and Aaron in the land of Egypt): Mark this month as the first month of all months for you—the first month of your year.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{He Is} " said to "Mosheh ^{Plucked out} " and to "Aharon ^{Light bringer} " in the land of "Mits'rayim ^{Two straits} ", this new moon is (for) you the head of the new moons, he is the first (for) you (for) the new moons of the year,...
C. Thompson LXX	Now the Lord had spoken to Moses and Aaron in the land of Egypt saying, This month shall be to you the beginning of months. It is the first for you among the months of the year.
Niobi Study Bible	God Establishes the Passover And the LORD spoke 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.
NASB	The Passover Lamb Now the LORD said to Moses and Aaron in the land of Egypt [Lit <i>Egypt, saying</i>], "This month shall be the beginning of months for you; it is to be the first month of the year to you.
New European Version	The Passover Is Commanded Yahweh spoke to Moses and Aaron in the land of Egypt, saying, This month shall be to you the beginning of months. It shall be the first month of the year to you.
New King James Version	The Passover Instituted Now the LORD spoke to Moses and Aaron in the land of Egypt, saying, "This month <i>shall be</i> your beginning of months; it <i>shall be</i> the first month of the year to you.
Owen's Translation	.
Updated Bible Version 2.11	And Yahweh spoke to Moses and Aaron in the land of Egypt, saying, This month will be to you + the beginning of months: it will be the first month of the year to you+.
Young's Updated LT	And Jehovah speaks unto Moses and unto Aaron, in the land of Egypt, saying, "This month is to you the chief of months—it is the first to you of the months of the year.
The gist of this passage:	God, speaking to Moses and Aaron, tells them that the time that they are in will be considered the first month for nation Israel.

1-2

Exodus 12:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to, against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

Exodus 12:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾAhărôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: Y^ehowah spoke to Moses and Aaron in the land of Egypt,...

The chapters 6–10 all begin with, *and Y^ehowah said to Moses*; this chapter begins with, *and Y^ehowah said to Moses and Aaron*.

Vv. 2–20 are precise instructions from God to Moses (and Aaron) of what the sons of Israel needed to do to prepare for the yearly Passover ceremony. Furthermore, even though neither Moses nor Aaron knows this, Aaron will have a very important place in the future of Israel as the father of the **priesthood** (just as interesting, there appears to be no important future in Israel for the sons of Moses⁸).

Here, at the beginning of Exodus 12, God speaks to both Moses and Aaron, something which He has done before (Exodus 6:13–9:8). Previously, God spoke to Moses, and then Moses was to relay God's words to Aaron (Exodus 4:30–7:1, 19–8:5, 16). The reason for the change is, both Moses and Aaron will go among the elders and people of Israel to make certain that every single household knows what God requires of them.

God will, through Moses and Aaron, set up the Passover memorial, a ceremony which has been observed by **Jews** every single year since this time (approximately 3500 years ago). For 1500+ years, this ceremony was very carefully followed. Today, there is a ceremony of sorts, but very different from the original (today, it is called the **Seder**).

One of the important things to note in our study of the Old Testament is how far the Jewish people today have strayed from the customs and celebrations given them by God. As we will find out in the study of this chapter, the Passover meal and Seder are only similar insofar as, they are both meals, and most often, family members are present at the meal. The differences, however, are stark.

⁸ We do not even know if they are with Moses at this time.

We are also told in this passage that God spoke to Moses and Aaron *in the land of Egypt*. So the yearly ceremony was presented right along with the things which the Israelites were expected to do prior to the final plague.

Exodus 12:1a **Y^ehowah spoke to Moses and Aaron in the land of Egypt,...** (Kukis mostly literal translation)

Exodus 12:1b–2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
rô'sh (רֹאשׁ אוֹ שָׂאֵר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
All of the BDB definitions: 1) head, top, summit, upper part, chief, total, sum, height, front, beginning; 1a) head (of man, animals); 1b) top, tip (of mountain); 1c) height (of stars); 1d) chief, head (of man, city, nation, place, family, priest); 1e) head, front, beginning; 1f) chief, choicest, best; 1g) head, division, company, band; 1h) sum.			
chôdâshîym (חֳדָשִׁים) [pronounced kho-daw-SHEEM]	<i>new moons, months</i>	masculine plural noun	Strong's #2320 BDB #294

Translation: ...saying, "This month [will be] to you [all] the beginning of the months.

It is proper and correct to begin each new paragraph with quotation marks if the content is a portion of a long quotation. However, it has been my habit to begin and end the entire quotation with quotation marks, but without renewing these quotes at every new paragraph. The first 20 verses are quoted from what God said to Moses.

The month that they are in, right at this time that God is speaking to them, will be the beginning of the year for the Hebrew people.

Benson: *[This] is, the first and principal month of the year. It was called Abib, (Exodus 13:4; Exodus 23:15,) which signifies an ear of corn, because then the corn was eared. It answers nearly to our March.*⁹

It is a perfect beginning because Israel begins as an independent nation; and seasonally, the land begins anew as well. Winter ends and Spring begins.¹⁰

A synonymia [pronounced *syn-o-NYM-i-a*] is the repetition of a synonymous phrase. Twice in this verse we are told that this is the beginning of a new year; that the calendar system of the Hebrews was being changed (or updated or established). We may reasonably assume that the Hebrew people had been previously following the calendar of the Egyptians.

The change of a calendar is a pretty big event, so it is repeated here for emphasis. This is essentially the beginning of Israel as a nation, observing from this point forward, a new calendar, their own calendar, separate from that of the Egyptians. This introduces the Jewish calendar. The first month was called Abib (Exodus 13:4) until the Babylon captivity, after which it was called Nisan (Neh. 2:1 Esther 3:7). This corresponds to the latter portion of March and early April on our calendars.

The scene right now is God speaking to Moses about the final judgment against Egypt. This time, God would require something from the Israelites to indicate faith in Him. My guess is, God is speaking to Moses prior to the 9th plague and maybe around the time of the 8th plague.

Israel was not subject to the same plagues as Egypt was, as God did not bring His judgments upon Goshen, the portion of Egypt where the Israelites lived. This is how God could interact with Moses and Aaron in the midst of judgment against Egypt.

Exodus 12:1–2a *Now the Lord spoke to Moses and Aaron in the land of Egypt saying, “This month shall be your beginning of months;... (NKJV)*

At this point, all Israel was going to begin anew. They would rise up as a new nation. They will begin as a nation unlike any other in human history.

Interestingly enough, God never suggested that the Hebrew people rebel militarily against Egypt.

Exodus 12:1–2a *Y^ehowah spoke to Moses and Aaron in the land of Egypt, saying, “This month [will be] to you [all] the beginning of the months. (Kukis mostly literal translation)*

Exodus 12:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>רִשְׁוֹנָה (רִשְׁוֹנָה)</p> <p>[pronounced <i>ree-show-NAW</i>]</p>	<p><i>first [in time, in degree], chief, former [in time], past, ancestors, former things; foremost; beginning</i></p>	<p>feminine singular adjective</p>	<p>Strong's #7223 BDB #911</p>

⁹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Exodus 12:1–2.

¹⁰ Let me also suggest that the water table in Israel and Egypt was much higher then that it is today, so that the weather was more mild in that era, and crops more easily grew in both countries.

Exodus 12:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוה) [pronounced hoo]	<i>he, it; him, himself</i> as a demonstrative pronoun: <i>that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
chôdâshîym (חֳדָשִׁים) [pronounced kho-daw-SHEEM]	<i>new moons, months</i>	masculine plural construct	Strong's #2320 BDB #294
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040

Translation: It [is] the first of all the months of the year for you [all].

For the Hebrew people, their first month would be their equivalent of Spring. It is called Abib or Nissan. From this day forward, the calendar of months for the Hebrew people would begin with this month.

Exodus 12:1–11 describes the Passover, which would be observed the same time every year. Vv. 12–13 describes the actual 10th judgment, which will be the death of the firstborn. Vv. 21–23 tell the Israelites exactly what they are going to do.

I have read this chapter many times, considering it from many perspectives. One perspective from that of time: that is, *when did this take place?* Writing a commentary on this chapter also causes me to consider, how much of what God says applies to Israel right then and there; and how much of this applies to the yearly celebration of the Passover? Right now, the people of Israel would hear about the Passover as a new celebration—this is about to happen in the next week or so. These Israelites are contemporaries to the first Passover. However, most of Israel would read these words years later; and much later, believers from the **Church Age** would read this chapter (although few study it in any depth).

Apart from the Feast of the Unleavened Bread, there does not appear to be any difference between what is required of the Israelites prior to the 10th plague and their descendants, celebrating the Passover years hence. Even though the Unleavened Bread Feast is described in this chapter, it only takes place only in subsequent years.

The thing with the unleavened bread is this. In that night of the Passover, at midnight, God will go throughout the land and He will kill all of the firstborn, of man and animal—unless He sees the blood. Egypt will be so much in an uproar that they will demand that the sons of Israel leave their land immediately. Bread is usually made over a period of several hours, because there is a leavening process taking place. However, this time, no such process will be allowed to take place. There will not be enough time. Israel must grab their stuff and move out immediately. So, the bread that they bake to take with them will be without leaven (without yeast). There is no time to prepare it properly. Therefore, in the future, they would celebrate this experience by eating only

unleavened bread, as did this generation of Israelites. This would help them to look back and remember what had taken place.

Because of Exodus 11:4–5 and 12:23 (the prophecy and its fulfillment), I believe that these instructions—or the bulk of these instructions—were given early that particular month; the ninth day of the month or earlier. The beginning of this month, when God said these words to Moses, was likely when He spoke to Moses about the plague of the locusts (Exodus 10:1–2). My point being, when Pharaoh reacts to the ending of a plague with negative volition, I don't believe that Moses has to run frantically to God that very day and say, "Pharaoh's not cooperating again! What can we do?"

The reason that I believe these instructions came a week or so earlier than the judgment itself is based upon a practical consideration: Moses and Aaron will require enough time to speak to the people of God and give them instructions. Then, these instructions require at least 4 days to do what God is requiring the Hebrew people to do.

In the alternative to this chapter beginning around the time of the 8th plague would require that there be a more abbreviated process of the sacrifice of the young lamb for each house. However, that is *not* recorded in the Scriptures. Furthermore, a shorter time line does not eliminate every problem having to do with time. Remember, soon after the 3 days of darkness, Moses is in the palace speaking to Pharaoh. He tells Pharaoh, "At midnight, the destroyer is going throughout Egypt." Now, how exactly does Moses also have the time to warn all Israel—a population of two million?

In retrospect, after all of this has taken place, Moses organizes and records the plagues as ten separate events, each preceded by instructions concerning the plague from God. For instance, Moses presents the Passover and the instructions for Passover as one event. However, the information given by God to Moses was not necessarily separated in exactly this way into 11 sets of conversations (right before announcing the plague and then right after). It was actually nine conversations (or fewer) wherein Moses received the information concerning the plagues and the Passover (more if God spoke to Moses twice on the same day). However, it is much easier for us to understand and to learn these events topically. Therefore, Moses writes down these events topically as opposed to recording these events in a completely chronological manner.

Remember what happened earlier in our study. Exodus 10:28 *Then Pharaoh said to him, "Get away from me; take care never to see my face again, for on the day you see my face you shall die."* Exodus 10:29 *Moses said, "As you say! I will not see your face again."* (ESV) This is what is said right after the 3 days of darkness take place. It does not appear as though Moses went back to Pharaoh again to say, "Oh, I almost forgot—there is one more plague. If you don't mind hearing me out, I can tell you about it." I believe that Moses already presented that final plague to Pharaoh. If not, then Moses would have to return and show his face again, after saying that he wouldn't.

Exodus 12:1b-2 *...saying, "This month [will be] to you [all] the beginning of the months. It [is] the first of all the months of the year for you [all].* (Kukis mostly literal translation)

Exodus 12:1–2 *Y^ehowah spoke to Moses and Aaron in the land of Egypt, saying, "This month [will be] to you [all] the beginning of the months. It [is] the first of all the months of the year for you [all].* (Kukis mostly literal translation)

Exodus 12:1–2 *Jehovah said to both Moses and Aaron in the land of Egypt: "This month will be the beginning of the months for you. This month will begin all of the months of the year.* (Kukis paraphrase)

The first of the month will be related to the timing of the celebration which the people of Jacob will observe. At mid-month, they would observe the Passover.

This first month marks Israel's commencement as a nation (although they will be a nation without a country for 40+ years).

Speak unto all a congregation of Israel, to say, 'In the tenth [day] to the month the this, and they will take to them a man a lamb for a house of fathers; a limb for the house.

Exodus
12:3

Speak to the entire congregation of Israel, saying, 'In the tenth [day] regarding this month, [that] they will take to themselves a lamb for the house of [their] fathers; a lamb for [each] house.

Speak to the entire congregation of Israel, saying, 'Take a lamb for the your house on the tenth day of this month; one lamb for each house.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Speak unto all a congregation of Israel, to say, 'In the tenth [day] to the month the this, and they will take to them a man a lamb for a house of fathers; a limb for the house.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	Speak to all the congregation of the children of Israel, saying, In the tenth of this month, whose time is appointed for this time (occasion), and not for (coming) generations, they shall take to them a lamb for the house of a family, and, if many in number, they shall take a lamb for a house:...
Revised Douay-Rheims	Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses.
Aramaic ESV of Peshitta	Speak to all the congregation of Yisrael, saying, 'On the tenth day of this month, they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household;...
Lamsa's Peshitta (Syriac)	Speak to all the congregation of Israel, saying, On the tenth day of this month they shall take to themselves every man a lamb for his own household, and a lamb for his fathers household.
Updated Brenton (Greek)	Speak to all the congregation of the children of Israel, saying, On the tenth of this month let each man take for himself a lamb according to the houses of their families, every man a lamb for his household.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Say to all the children of Israel when they are come together, In the tenth day of this month every man is to take a lamb, by the number of their fathers' families, a lamb for every family:...
Easy English	Tell the Israelites that the 10th day of this month is special. Each man must take a young sheep for his family. Take one young sheep for each home.
Easy-to-Read Version–2006	This command is for the whole community of Israel: On the tenth day of this month each man must get one lamb for the people in his house.
Good News Bible (TEV)	Give these instructions to the whole community of Israel: On the tenth day of this month each man must choose either a lamb or a young goat for his household.
<i>The Message</i>	Address the whole community of Israel; tell them that on the tenth of this month each man is to take a lamb for his family, one lamb to a house.
NIRV	Speak to the whole community of Israel. Tell them that on the tenth day of this month each man must get a lamb from his flock. A lamb should be chosen for each family and home.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Tell the people of Israel that on the tenth day of this month the head of each family must choose a lamb or a young goat for his family to eat.
New Berkeley Version	.
New Life Version	Speak to the people of Israel when they are gathered together. Tell them that on the tenth day of this month, every man must take a lamb for those of his father's house, a lamb for each house.
New Living Translation	Announce to the whole community of Israel that on the tenth day of this month each family must choose a lamb or a young goat for a sacrifice, one animal for each household.
Unlocked Dynamic Bible	Tell all the Israelite people that in each family, the man who heads the family must take a lamb or a young goat for his household.

Partially literal and partially paraphrased translations:

American English Bible	So tell the whole gathering of the children of IsraEl that on the tenth day of this month, each man should select a lamb for his household (depending on the size of his family).
Beck's American Translation	.
Common English Bible	Tell the whole Israelite community: On the tenth day of this month they must take a lamb for each household, a lamb per house.
International Standard V	Tell the entire congregation of Israel, 'On the tenth of this month they're each to take a lamb for themselves, according to their ancestors' households, one lamb for each household.
New Advent (Knox) Bible	Make this proclamation to the whole assembly of Israel: On the tenth day of this month, each family, each household, is to choose out a yearling for its own use.
Translation for Translators	Tell all the Israeli people that in each family, the man who heads the family must take a lamb or a young goat for his household.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Be speaking in the audience of Isra-el, to the intent: On the tenth of this moon month, there was to take a man, one of the small cattle, by the house of their fathers, even one of the small cattle by their house.
Ferrar-Fenton Bible	Institution of the Passover Speak to all the families of Israel commanding that in the tenth month they shall take for themselves each one a lamb for a father's house, a lamb for a family.
God's Truth (Tyndale)	Speak you unto all the fellowship of Israel saying: that they take the tenth day of this month to every household, a sheep.
HCSB	Tell the whole community of Israel that on the tenth day of this month they must each select an animal of the flock according to their fathers' households, one animal per household.
Unlocked Literal Bible	Tell the assembly of Israel, 'On the tenth day of this month they must each take a lamb or young goat for themselves, each family doing this, a lamb for each household.
Urim-Thummim Version	Speak to all the company of Israel saying, In the 10th day of this month every man is to take a lamb, according to the house of their fathers, one lamb for each household.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Speak to all the congregation of Israel, saying, In the tenth of this new moon they shall take to them every man a lamb, ³ according to the house of their fathers, a lamb for a house;...
	³ 12:3 lamb, seh, meaning a sheep or goat lamb.
New American Bible (2011)	Tell the whole community of Israel: On the tenth of this month every family must procure for itself a lamb, one apiece for each household.
New Jerusalem Bible	Speak to the whole community of Israel and say, "On the tenth day of this month each man must take an animal from the flock for his family: one animal for each household.
Revised English Bible–1989	Say to the whole community of Israel: On the tenth day of this month let each man procure a lamb or kid for his family, one for each household, but if a household is too small for one lamb or kid, then, taking into account the number of persons, the man and his nearest neighbour may take one between them. They are to share the cost according to the amount each person eats. V. 4 is included for context.

Jewish/Hebrew Names Bibles:

The Complete Tanach	Speak to the entire community of Israel, saying, "On the tenth of this month, let each one take a lamb for each parental home, a lamb for each household.
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Speak to the entire community: Heb. וְיִדְבֹר; [the plural form]. Now did Aaron speak? Was it not already stated [to Moses]: "You shall speak" (Exod. 7: 2) "and you speak to the children of Israel, saying" (Exod. 31:13)? But they [Moses and Aaron] would show respect to each other and say to each other, "Teach me [what to say]," and the speech would emanate from between them [and it would sound] as if they both were speaking. — [from Mechilta]

to the entire community of Israel, saying, "On the tenth of... month" -: Speak today on Rosh Chodesh [the New Moon] that they should take it [the lamb] on the tenth of the month. — [From Mechilta]

this: The Passover sacrifice of Egypt had to be taken on the tenth, but not the Passover sacrifice of later generations. — [from Mechilta, Pes. 96a]

a lamb for each parental home: [I.e., a lamb] for one family. If [the family members] were numerous, I would think that one lamb would suffice for all of them. Therefore, the Torah says: "a lamb for a household." -[from Mechilta]

exeGesés companion Bible	...word to all the witness of Yisra El, saying, In the tenth of this month every man take a lamb, for the house of their fathers - a lamb for a house:...
Hebraic Roots Bible	Speak to all the congregation of Israel, saying, On the tenth of this month, they shall each take for themselves an animal of the flock for a father's house, a flock animal for a house.
Kaplan Translation	Speak to the entire community of Israel, saying: On the tenth of this month, every man must take a lamb for each extended family, a lamb for each household. tenth of this month This was only required for the first Passover in Egypt, but not subsequently (Pesachim 96a; Rashi). lamb The Hebrew word seh here can denote any young of the small ruminants, and can thus refer either to a lamb or to a kid, as we seen in Exodus 12:5. extended family See Exodus 6:14, Numbers 1:2, 17:17 (Mekhilta; Pesachim 96a; Rashi; Hirsch).

Orthodox Jewish Bible Speak ye unto kol Adat Yisroel, saying, In the tenth day of this month they shall take to them every man a seh (lamb [see Yeshayah 53:7]), according to the bais avot, a seh for each bais;...

Expanded/Embellished Bibles:

The Amplified Bible Tell all the congregation of Israel, 'On the tenth [day] of this month they are to take a lamb or young goat for themselves, according to [the size of] the household of which he is the father, a lamb or young goat for each household.

The Expanded Bible Tell the whole community [congregation; assembly] of Israel that on the tenth day of this month each man must get one lamb for [^Leach family, a lamb for] the people in his house [^Leach household].

Kretzmann's Commentary 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 (or kid), according to the house of their fathers, a lamb for an house. From this time the children of Israel were considered the congregation of Jehovah. Every housefather was to take, to separate from the flock, a lamb or a kid. The practise was afterward narrowed to include lambs only.

NET Bible® Tell the whole community of Israel, 'In the tenth day of this month they each⁵ must take a lamb⁶ for themselves according to their families⁷ – a lamb for each household.⁸

^{5tn} Heb "and they will take for them a man a lamb." This is clearly a distributive, or individualizing, use of "man."

^{6tn} The שֶׂה (seh) is a single head from the flock, or smaller cattle, which would include both sheep and goats.

^{7tn} Heb "according to the house of their fathers." The expression "house of the father" is a common expression for a family.

^{8tn} The Passover was to be a domestic institution. Each lamb was to be shared by family members.

^{8tn} Heb "house" (also at the beginning of the following verse).

The Voice **Eternal One (to Moses and Aaron in the land of Egypt):** Declare this message to the entire community of Israel: "When the tenth day of this month arrives, every family is to select a lamb, one for each household.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...speak to all the company of "Yisra'el ^{He turns El asiden} saying, in the tenth one to this new moon, (each) will take (for) themselves a ram to the house of the fathers, a ram to the house,...

Charles Thompson OT Speak to all the congregation of the children of Israel and say, On the tenth of this month let them take every one a sheep according to the houses of patriarchal families, every one a sheep for a family;...

Concordant Literal Version Speak to the whole congregation of the sons of Israel, saying: On the tenth of this month they shall take for themselves, each man a flockling according to the their fathers' house, a flockling for each household.

Emphasized Bible Speak ye unto all the assembly of Israel, saying, On the tenth of this month, then let them take to them, each man a lamb for his ancestral household, a lamb for a household.

English Standard Version Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household.

Green's Literal Translation Speak to all the congregation of Israel, saying, On the tenth of this month, they shall each take for themselves an animal of the flock for a father's house, a flock animal for a house.

New King James Version Speak to all the congregation of Israel, saying: 'On the tenth of this month every man shall take for himself a lamb, according to the house of *his* father, a lamb for a household.

Young's Literal Translation Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household.

The gist of this passage: Moses and Aaron were to speak to the people of Israel and require each household to take a lamb for their household.

Exodus 12:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	2 nd person masculine plural, Piel imperative	Strong's #1696 BDB #180
'el (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kôl (לֵךְ) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'êdâh (הִדָּעַ) [pronounced ġā-DAWH]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular construct	Strong's #5712 BDB #417
Yis ^{er} â'êl (יִסְרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: *Speak to the entire congregation of Israel,...*

Speak is the 2nd person masculine plural, Piel imperative. This is what God is saying to Moses and Aaron. Both men will do the speaking. There will be a lot of people to tell. These directions will go out to every man in Israel.

Earlier, when announcing plagues and such to Pharaoh, God preferred that Moses be the only man speaking on behalf of God, thus preserving the concept of mediatorship (Moses, ideally speaking, was to act as the mediator between God and man, thus being a **type** of Christ). However, these particular instructions involve both Moses and Aaron, as this is something which all Israel must participate in. The word must be gotten out to all Israel as quickly as possible.

See the Doctrine of the **Mediator** (or, *Christ, Our Mediator*) ([HTML](#)) ([PDF](#)) ([WPD.zip](#)).

There was both a practical and a spiritual reason for God speaking to both men. Practically speaking, every family of Israel needed to be protected by their Passover lamb (this is what this chapter is all about). In the previous chapter, Moses warned about the impending death of the firstborn of Egypt. Well, this thing was going to strike all of Egypt, including Goshen, where the sons of Jacob lived. Therefore, the Israelites were to be given a way

out from the coming judgment. These instructions needed to be given to the head of every single household; and this needed to happen quickly, so that the instructions might be followed precisely. Therefore, both Moses and Aaron could fan out and speak to more people as two men as opposed to just one. That is the practical reason for Moses and Aaron both being involved here.

God is instructing Moses and Aaron as to what they will do. This particular tradition, the Passover, will be done once for the upcoming plague (the tenth plague); and then it would be repeated each year after that, not for protection, for as a memorial for God having had protected them on the very first Passover.

In the near future, Aaron would present this same teaching each year, when Israel would celebrate the Passover as a memorial. Many years after that, Aaron's son and grandson would oversee the Passover celebration. That would become the responsibility of the priesthood. At this time, Aaron probably had no clue as to what his role was going to be. In this same book of Exodus, in the near future, we will study in great detail Aaron's place in Israel.

Exodus 12:3a **Speak to all the congregation of Israel,...** (NKJV)

There had to be a well-designed set of authorities among the people of Israel, as Moses could not, by himself, speak to all of the people. Mostly likely, Moses and Aaron would address the elders and then these elders would then speak to the people. There was very likely a system in place which allowed for announcements from God to be relayed to the people.

The spiritual reason why Aaron is allowed in on this event is, he would soon occupy the office of the **High Priest**, and he would be overseeing rituals such as the Passover. Aaron himself would become a type of Christ, as the High Priest. He, as priest, would represent man to God (for instance, by offering up a sacrificial animal on the altar for someone). Man, in the previous **dispensation**, could not go directly before God; he had to go through Aaron, the High Priest. However, in our dispensation, Jesus, is our High Priest; He will intercede for us. We may go through Him directly to God. In this era, we do not go through a fallen human priest, as we ourselves are now priests, able to represent ourselves directly before God. We can represent ourselves before God because we are **in Christ** (a remarkable phrase which occurs nearly 90 times¹¹ in the New Testament).

Hebrews 4:14-16 **Therefore, since we have a great High Priest Who has ascended into heaven, Jesus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to empathize with our weaknesses, but we have One Who has been tempted in every way, just as we are—yet He did not sin. Let us then approach God's throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.**

Hebrews 10:11-14 **Day after day every [human] priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. But when this Priest [Jesus Christ] had offered for all time one sacrifice for sins, He sat down at the right hand of God, and since that time He waits for His enemies to be made His footstool. For by one sacrifice He has made perfect forever those who are being made holy. (New International Version; capitalized; reference to Psalm 110:1)**

So, Aaron, as the first High Priest in Israel, would represent Jesus. Aaron is the first High Priest; and Jesus is the last High Priest. Jesus would also be called a priest after the order of Melchizedek, and that is different from being the priest described in the two passages from Hebrews above.

The entire **Levitical priesthood** would come from Aaron's line (it would be reasonable to call them the Aaronic priesthood). Interestingly enough, in order for this priesthood to continue, the priests must find wives, marry them and then have children. If they did not do this, the Aaronic priesthood would end. They *had* to marry; they had to have wives. Do you see how different this is from the so-called Catholic priesthood? Catholic priests are celibate. If any priest in the line of Aaron was celibate, then that ended his part in the line of priests right then and

¹¹ There are similar phrases like *in Him* and *in Jesus* which I am not including.

there. There were no more priests in that person's line because he would not have a genealogical line. My point here is, there is no similarity between the Levitical Priesthood and the Catholic Priesthood.

Let's take this out of the realm of what might be an emotional theological debate for some of you. Let's look at the name Cohen. There are many families with the name Cohen. Let's say that, tomorrow, all Cohens stopped marrying and stopped having children. How long would the name Cohen last? Exactly one generation. Then all Cohens would be gone completely. At that point, the only place one might see the name Cohen is on various graves in cemeteries.

This is the only way the Levitical priesthood could be continued—through marriage and children.

The priest represents man to God

As another aside, we no longer need a specialized priesthood in order to go to God. All believers in the Church Age are priests (1Peter 2:9 **But you are a chosen race, a royal priesthood, a holy nation, a people for His own possession, that you may proclaim the excellencies of Him who called you out of darkness into His marvelous light.**—ESV; capitalized). The priest represents man to God; our High Priest, the Lord Jesus Christ, has already represented us to God—we are saved by the death of our High Priest on the cross (Heb. 2:17 4:14–16). Jesus now lives to intercede for us forever more (Heb. 7:25). Going through a human priest in order to speak to God today is blasphemous; it disrespects the work of Jesus Christ.

Right now, we are studying Israel during phase 1 of the **Age of Israel**. The Age of Israel phase 1 is Abraham to Moses, which is known as the patriarchal period. During this period of time, Israel is a tribe, descended from one man, Abraham. The Age of Israel phase 2 is, Moses to Jesus, where Israel is a nation.¹² About the middle of the book of Joshua, Israel will be in the second phase of its existence. There will be a third phase, known as the Great Tribulation.

Exodus 12:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'âsôr (אָסַר) [pronounced ġaw-SOHR]	<i>a ten, a decade; tenth; ten-stringed harp</i>	masculine singular noun with the definite article	Strong's #6218 BDB #797
Also spelled: 'âsôwr (אָסַר) [pronounced ġaw-SOHR].			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

¹² Phase 3 will be Israel in the Tribulation.

Exodus 12:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: ...saying, 'In the tenth [day] regarding this month,...

This celebration being laid out by God, will take place on the tenth of the month of Abib, the month that they are in. I would guess that the 10th day both corresponded to the time that they were at and is possibly related to the fact that this is the 10th plague.

Interestingly enough, the Bible does not set up a calendar for Israel, but it works with the calendar system which they have, modifying this month to call it the first of their months. There is no chapter in Leviticus where God says, "Okay, this is your calendar, Israel."

Exodus 12:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine plural, Qal imperfect	Strong's #3947 BDB #542
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
seh (שֶׁה) [pronounced seh]	<i>one of a flock, a lamb, a sheep, a goat; young sheep, young goats; collectively for a flock</i>	masculine singular noun	Strong's #7716 BDB #961
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108

Exodus 12:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âbôwth (אָבוֹת) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors</i> , both as the heads of households, clans or tribes; <i>founders, civil leaders, military leaders</i>	masculine plural noun	Strong's #1 BDB #3

Translation: ...[that] they will take to themselves a lamb for the house of [their] fathers;...

Each household would take a lamb to be the sacrificial lamb for that house. This sacrifice needed to be as personal a thing as possible.

On the Tenth Day of the Month, Each One is to Take a Lamb (a graphic); from [the Warehouse](#); accessed March 9, 2021.



[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 12:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
seh (שֶׁה) [pronounced seh]	<i>one of a flock, a lamb, a sheep, a goat; young sheep, young goats; collectively for a flock</i>	masculine singular noun	Strong's #7716 BDB #961
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108

Translation: ...a lamb for [each] house.

There is a strong argument that, if the father/husband believes in the Revealed God that, very often, as the spiritual leader of his family, his wife and children will believe as well. This is not guaranteed; but the husband is both the leader of his family as well as the spiritual head of the family.

Every animal sacrifice in the Old Testament points to Jesus Christ as the Lamb of God who bore our sins in His body on the tree (John 1:29 1Peter 1:19 2:24). Even though there is only one Lamb of God Who removes sin from us, this salvation must be obtained individually. Therefore, each household had a lamb so that everyone could observe this ritual.

This ritual (along with many others) was the way the gospel was presented to the Israelites. Jesus Christ had not come yet in the flesh, so God made certain that every child saw hundreds of animal sacrifices performed to cover

their sins. At some point in time, they were to place their trust in the Revealed God. They would trust that He would remove their sins and the penalty of their sins from them. They would further trust that this removal had nothing to do with individual merit (the full extent of what the people believed at their salvation would have varied, but it would be trust in the God of Israel, as He revealed Himself in the Word of God).

What I am describing to you is the salvation of a young Israelite. He understood that his sins needed to be forgiven; he understood that the penalty for his sins were laid upon the head of a perfect, innocent animal. He understood that this animal substituted for him in the punishment for his sins. The salvation of this young Israelite would come when he believed in the God of Israel, the God Who required these various rituals. How much he understood of what I said depends upon the person himself.

When I personally believed in Jesus Christ, I knew some things about Him. But mostly what I knew about Him is, the Bible said, **Believe in the Lord Jesus Christ and you will be saved.** My memory of this point in my life (1972; I do not remember the month), is that I essentially pointed to this verse and called upon God to fulfill it or to answer it (or, whatever). There were a great many things which I learned about Jesus after that point in time, things which I did not understand or know about when I first believed in Him. But, I maintain that my salvation took place when I first believed in Him. Additional information came as I learned more and more about Christ and the Christian life. At the time that I was saved, I knew almost nothing about Jesus (even though I had gone to a few churches over the years).

Exodus 12:3 **Speak to the entire congregation of Israel, saying, 'In the tenth [day] regarding this month, [that] they will take to themselves a lamb for the house of [their] fathers; a lamb for [each] house.** (Kukis mostly literal translation)

Speak is in the imperative, 2nd person plural. Moses and Aaron would both be responsible to teach this to the people of Israel.

I would assume that God is establishing and speaking to Moses and Aaron on the first day of their first month; so there are 10 days given to Moses and Aaron to present this to all Israel. It is my assumption that Egypt would be given this information as well (although that is not specifically spoken of in the Exodus record).

It is likely that this took place—the teaching of this chapter—previous to plagues 8 & 9. Most of the plagues had no effect upon Israel, so, while things were way crazy for the Egyptians, things were peaceful for the Israelites in Goshen. To be specific about the 9th plague, it appears that it was dark in Goshen, but that their lamps worked and gave them light (the darkness was so intense in the rest of Egypt, that it absorbed any light).

Illustration: During the time that I write this, there is great chaos occurring in the city of Portland, Oregon. However, I live in the same country, and similar potential problems in Houston, Texas were shut down almost immediately as they began. So, there was peace in my world, whereas, elsewhere in the country, there was great civil unrest. My life was normal where I lived; but the circumstances for some people in Portland, Oregon, during the same time period, was quite erratic and dangerous.

What I am saying is, after the first few plagues, Israel was no longer under the same judgment as Egypt was. Throughout Egypt, there was relative chaos; throughout Goshen there was relative calm.

Exodus 12:3 **Speak to the entire congregation of Israel, saying, 'Take a lamb for the your house on the tenth day of this month; one lamb for each house.** (Kukis paraphrase)

I had a great deal of difficulty translating this verse literally; but I believe I properly explain what the phrases mean.

And if is small the house from being from a lamb, and he has taken him and his neighbor, the nearest unto his house, in a counting of souls; a man to a mouth of his eating you [all] have counted upon the lamb.

Exodus
12:4

And if the household is [too] small for a lamb [lit., *from being from a lamb*], then he and his neighbor (the [one] nearest his house) will take [a lamb] by the counting of [the total number of] souls; each one in reference to his appetite [lit., *the mouth of his eating*], you will make your count [of people] according to the lamb.

If a household is too small for the sacrifice of an entire lamb, then that household will combine with the house next door, according to the total number of people in both homes. You will determine if the lamb is the right size to feed all those in both homes.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And if is small the house from being from a lamb, and he has taken him and his neighbor, the nearest unto his house, in a counting of souls; a man to a mouth of his eating you [all] have counted upon the lamb.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	...but if the men of the house are fewer than ten in number, in proportion to a sufficient number to eat the lamb, he and his neighbour who is nearest to his house shall take according to the number of souls: each man according to the sufficiency of his eating shall be counted for the lamb.
Revised Douay-Rheims	But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joins to his house, according to the number of souls which may be enough to eat the lamb.
Aramaic ESV of Peshitta	...and if the household is too little for a lamb, then he and his neighbour next to his house shall take one according to the number of the souls; according to what everyone can eat you shall make your count for the lamb.
Lamsa's Peshitta (Syriac)	And if the household is too little for the lamb, let him and his neighbor next to his house take it according to the number of the persons; every man according to the portion of his eating shall make your count for the lamb.
Updated Brenton (Greek)	And if there be few in a household, so that there are not enough for the lamb, he shall take with himself his neighbor that lives near to him, as to the number of persons, everyone according to each man's need you shall make a reckoning for the lamb.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And if the lamb is more than enough for the family, let that family and its nearest neighbour have a lamb between them, taking into account the number of persons and how much food is needed for every man.
Easy English	The family may be too small to eat a whole sheep. Then they must eat it with another small family. You must decide this by how much each person can eat.
Easy-to-Read Version—2006	If there are not enough people in his house to eat a whole lamb, then he should invite some of his neighbors to share the meal. There must be enough lamb for everyone to eat.
God's Word™	A household may be too small to eat a whole animal. That household and the one next door can share one animal. Choose your animal based on the number of people and what each person can eat.

The Message

NIRV

If the family is too small for a lamb, then share it with a close neighbor, depending on the number of persons involved. Be mindful of how much each person will eat. Suppose there are not enough people in your family to eat a whole lamb. Then you must share some of it with your nearest neighbor. You must add up the total number of people there are. You must decide how much lamb is needed for each person.

Thought-for-thought translations; dynamic translations; paraphrases:

The Living Bible

Annually, on the tenth day of this month (announce this to all the people of Israel) each family shall get a lamb [The Hebrew word here translated “lamb” can also mean “kid”—a baby goat.] (or, if a family is small, let it share the lamb with another small family in the neighborhood; whether to share in this way depends on the size of the families). V. 3 is included for context.

New Berkeley Version

New Life Version

.
If those in the house are too few to eat a lamb, let him and his nearest neighbor take the right amount for the number of people. Divide the lamb by how much each can eat.

New Living Translation

If a family is too small to eat a whole animal, let them share with another family in the neighborhood. Divide the animal according to the size of each family and how much they can eat.

Unlocked Dynamic Bible

If there are not enough people in his family to eat a whole cooked lamb, then his family and the family that lives next door may share one animal. Decide how many lambs you need according to the number of people in each family and according to how much each person can eat.

Partially literal and partially paraphrased translations:

American English Bible

And if there are just a few in his house (too few [to eat a whole] lamb), they may go to [the home of] a nearby neighbor. They are to figure out how many people there will be, and then calculate how much lamb they will eat.

Beck's American Translation

International Standard V

.
If a household is too small for a lamb, then it and its closest neighbor are to obtain one based on the number of individuals—dividing [Lit. *calculate*] the lamb based on what each person can eat.

New Advent (Knox) Bible

Or, if there are not enough of them to eat a whole lamb, the head of the family must call in some neighbour who lives close by, so that a lamb shall not be too much for their needs.

Translation for Translators

If there are not enough people in his family to eat a whole *cooked* lamb, then his family and the family that lives next door may share one animal. Decide how many lambs you need according to the number of people in each family, and according to how much each person can eat.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

AND IF THEY BE FEW IN A HOUSEHOLD, SO THAT THERE ARE NOT ENOUGH FOR THE LAMB, HE SHALL TAKE WITH HIMSELF HIS NEIGHBOR THAT LIVES NEAR TO HIM, AS TO THE NUMBER OF SOULS, EVERY ONE ACCORDING TO THAT WHICH SUFFICES HIM SHALL MAKE A RECKONING FOR THE LAMB.

Awful Scroll Bible

The house that is come about too small for a small cattle, a neighbor near his house is to have taken, by the number of breathers, each mouth a meal was to be estimated of the one small cattle.

Conservapedia Translation	If the household has too few members for one lamb, then let the householder and his nearest neighbor take it, according to the count of household members; every man, according to his food budget, is to make an assessment for a lamb.
HCSB	If the household is too small for a whole animal, that person and the neighbor nearest his house are to select one based on the combined number of people; you should apportion the animal according to what each person [Or <i>household</i>] will eat.
Lexham English Bible	And if the household is too small for a lamb, he and the neighbor nearest to his house will take [one] according to the number of persons; you will count out portions of the lamb {according to how much each one can eat}.
Unlocked Literal Bible	If the household is too small for a lamb, the man and his next door neighbor are to take lamb or young goat meat that will be enough for the number of the people. It should be enough for everyone to eat, so they must take enough meat to feed them all.
Urim-Thummim Version	And if the household is too small for the lamb, let them share one with his neighbor next to his house according to the number of people living there, you will figure the amount of lamb needed in accordance to what each individual consumes.
Wikipedia Bible Project	And if the house will have too few to have a lamb, then he will take himself and his near neighbor into his house, including all souls. To each man according to his eating will you carve the lamb.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And if the house is little for the lamb, he and his neighbor next to his house shall take according to the number of the souls; every man according to the mouths of his eating shall make your count for the flock animal.
New American Bible (2011)	If a household is too small for a lamb, it along with its nearest neighbor will procure one, and apportion the lamb's cost* in proportion to the number of persons, according to what each household consumes. * [12:4] The lamb's cost: some render the Hebrew, "reckon for the lamb the number of persons required to eat it." Cf. v. 10.
New English Bible—1970	...but if a household is too small for one lamb or one kid, then the man and his nearest neighbour may take one between them. They shall share the cost, taking into account both the number of persons and the amount each of them eats.
New Jerusalem Bible	If the household is too small for the animal, he must join with his neighbour nearest to his house, depending on the number of persons. When you choose the animal, you will take into account what each can eat.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Speak to all the assembly of Isra'el and say, 'On the tenth day of this month, each man is to take a lamb or kid for his family, one per household — except that if the household is too small for a whole lamb or kid, then he and his next-door neighbor should share one, dividing it in proportion to the number of people eating it. V. 3 is included for context.
The Complete Tanach	But if the household is too small for a lamb, then he and his neighbor who is nearest to his house shall take [one] according to the number of people, each one according to one's ability to eat, shall you be counted for the lamb.

But if the household is too small for a lamb: And if they are too few to have one lamb, for they cannot eat it [all], and it will become left over (see verse 10), “then he and his neighbor... shall take.” This is the apparent meaning according to its simple interpretation. There is, however, also a midrashic interpretation, [namely that this verse comes] to teach us that after they were counted on it, [i.e., after they registered for a certain lamb,] they may diminish their number and withdraw from it and be counted on another lamb. If, however, they wish to withdraw and diminish their number, [they must do it] הִשְׁמַתוּיָהֶם [lit., from the being of the lamb]. They must diminish their number while the lamb still exists, while it is still alive, and not after it has been slaughtered. — [from Mechilta, Pes. 98a] according to the number of-Heb. תַּסְקֶכֶךְ, amount, and so “the amount of (תַּסְקֶכֶךְ) your valuation: (Lev. 27:23).

according to one’s ability to eat: [This indicates that only] one who is fit to eat-which excludes the sick and aged-who cannot eat an olive-sized portion [can be counted among the group for whom the sacrifice is killed]. — [from Mechilta]

shall you be counted: Heb. וְנִסְכַּחְתָּ [Onkelos renders:] וְנִסְכַּחְתָּ, you shall be counted.

exeGesex companion Bible	...and if the household be too diminished for the lamb, he and his fellow tabernacler next to his house take for the evaluation of the souls; every man according to the food of his mouth estimate for the lamb:...
Kaplan Translation	If the household is too small for a lamb, then he and a close neighbor can obtain a [lamb together], as long as it is for specifically designated individuals. Individuals shall be designated for a lamb according to how much each one will eat. designated individuals That is, those who will partake in a specific lamb must be designated beforehand (Pesachim 81a).
Orthodox Jewish Bible	And if the household be too small for the seh (lamb [see Yeshayah 53:7]), let him and his neighbor next unto his bais take according to the number of the nefashot; every ish according to what he eats shall make up your count for the seh.
The Scriptures 1998	‘And if the household is too small for the lamb, let him and his neighbour next to his house take it according to the number of the beings, according to each man’s need you make your count for the lamb.

Expanded/Embellished Bibles:

The Amplified Bible	Now if the household is too small for a lamb [to be consumed], let him and his next door neighbor take one according to the number of people [in the households]; according to what each man can eat, you are to divide the lamb.
The Expanded Bible	If there are not enough people in his house to eat a whole lamb, he must share it with his closest neighbor, considering the number of people. There must be enough lamb for everyone to eat.
Kretzmann’s Commentary	And if the household be too little for the lamb, let him and his neighbor 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. If the number of members in anyone household, including the children and the servants, was so small as to make their disposing of an entire lamb improbable, then two small families having about the same number of souls might unite. Custom afterwards fixed the number of participants at the meal at about ten to twelve, but the fundamental unit was the family.

NET Bible®

If any household is too small⁹ for a lamb,¹⁰ the man¹¹ and his next-door neighbor¹² are to take¹³ a lamb according to the number of people – you will make your count for the lamb according to how much each one can eat.¹⁴

^{9sn} Later Judaism ruled that “too small” meant fewer than ten (S. R. Driver, Exodus, 88).

^{10tn} The clause uses the comparative min (מִן) construction: הָיָה מִיָּבֵה טַעַמִּי (yim'at habbayit mihyot miseh, “the house is small from being from a lamb,” or “too small for a lamb”). It clearly means that if there were not enough people in the household to have a lamb by themselves, they should join with another family. For the use of the comparative, see GKC 430 §133.c.

^{11tn} Heb “he and his neighbor”; the referent (the man) has been specified in the translation for clarity.

^{12tn} Heb “who is near to his house.”

^{13tn} The construction uses a perfect tense with a vav (ו) consecutive after a conditional clause: “if the household is too small...then he and his neighbor will take.”

^{14tn} Heb “[every] man according to his eating.”

^{sn} The reference is normally taken to mean whatever each person could eat. B. Jacob (Exodus, 299) suggests, however, that the reference may not be to each individual person's appetite, but to each family. Each man who is the head of a household was to determine how much his family could eat, and this in turn would determine how many families shared the lamb.

The Voice

Eternal One: If there aren't enough people in the family to eat an entire lamb, then they should share a lamb with their nearest neighbor according to how many people are in the neighbor's family. Divide the portions of the lamb so that each person has enough to eat.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and if the house will be less <than what is needed> from a ram, (then) he and his dweller, the one near to his house, will take one that is (with) the value of the beings of (each) , according to the mouth of his eating, you will estimate upon the ram,...
Charles Thompson OT	...and if there be too few in the family to be sufficient for one sheep, let him associate with him his next neighbour. With regard to the number of souls, every one shall collect to him a number sufficient for a sheep.
Concordant Literal Version	If the household be too few for what comes from a flockling, then he and his neighbor next to his house will take it according to the assessment of the souls. Each one corresponding to his eating shall you assess with the flockling.
English Standard Version	And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb.
Green's Literal Translation	And if the house is too small for a flock animal, he and his neighbor next to his house shall take according to the number of souls, each one according to the mouth of his eating, you shall count concerning the flock animal.
Modern English Version	And if the household be too little for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to what each man shall eat, divide the lamb.
New King James Version	And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man's need you shall make your count for the lamb.
Updated Bible Version 2.11	...and if the household is too small for a lamb, then he and his neighbor next to his house will take one according to the number of the souls; according to every man's eating you + will make your + count for the lamb.
Young's Updated LT	(And if the household be too few for a lamb, then has he taken, he and his neighbour who is near unto his house, for the number of persons, each according to his eating you [all] do count for the lamb,)

The gist of this passage: If there are too few people for the lamb, then households could come together and share a lamb.

Exodus 12:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
The particle ʾîm (אִם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
mâʾaṭ (מָעַט) [pronounced maw-ṢAHT]	<i>to be, to become small, to be few, to be diminished; to be diminutive</i>	3 rd person masculine singular, Qal imperfect	Strong's #4591 BDB #589
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct	Strong's #1961 BDB #224
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
seh (שֶׁה) [pronounced seh]	<i>one of a flock, a lamb, a sheep, a goat; young sheep, young goats; collectively for a flock</i>	masculine singular noun	Strong's #7716 BDB #961

Translation: And if the household is [too] small for a lamb [lit., from being from a lamb],...

The ritual has to integrate with reality to some degree. It would have been unusual for a home to be able to slaughter one lamb for every person. In fact, some households would be so small that they would be combined with another household. Furthermore, from a practical standpoint, an entire lamb—even a small one—would feed many people.

The act of eating the lamb represented having faith in the Lamb of God, Jesus Christ. That the people of Israel followed this ritual, suggests that they believe in the Revealed God.

At some point, the religious class determined that a family of less than 10 (or, whatever) might look to combine with another household. I don't know that any specific number can actually be determined here (it would not surprise me if the Hebrew traditions actually specified some numbers here).

The key to understanding this is, the people were supposed to consume the entire lamb. Let's say there is a family of 3—it is pretty much impossible for them to eat an entire lamb. So they might find another family with 3 or 4 or 5 family members, and eat with them.

Exodus 12:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal perfect	Strong's #3947 BDB #542
hûw' (אוּהוּ) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâkên (שָׁכֵן) [pronounced <i>shaw-KAYN</i>]	<i>inhabitant, neighbor, one living nearby</i>	masculine singular adjective used here as a substantive; with the 3 rd person masculine singular suffix	Strong's #7934 BDB #1015
qârôb (בָּרָק) or qârôwb (בֹּרָק) [pronounced <i>kaw-RO^BV</i>]	<i>near [in place or time], contiguous, imminent, within a short pace; short, shortness; near in relation, intimate acquaintance; that which is familiar to us; one who brings aide to another; soon, presently</i>	masculine adjective; can be used as a substantive; with the definite article	Strong's #7138 BDB #898
'el (לֵא) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bayith (תֵּיב) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mik'çâh (מִחְסָה) [pronounced <i>mihk-SAW</i>]	<i>computation, number, valuation, worth</i>	feminine singular construct	Strong's #4373 BDB #493

Exodus 12:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
n ^e phâshôwth (נִפְשׁוֹת) [pronounced NEH-faw-shohth]	<i>souls, lives, living beings, desire, volition; will</i>	feminine plural noun	Strong's #5315 BDB #659

Translation: ...then he and his neighbor (the [one] nearest his house) will take [a lamb] by the counting of [the total number of] souls;...

The small household will align itself with a neighboring house, with a headcount being done for all of the people in both homes.

This is a practical consideration here. When rituals are performed, they represent something in particular; but some adjustments must be made for the people and the circumstances. For instance, when Jesus instituted the first **Eucharist**, He likely took a portion of what each Apostle was to eat from the same slab of bread. The slab of bread represented the body of Jesus, which was given for each of His disciples. The act of each disciple eating a portion of that bread suggested that they had faith in the Lord.

Today, in a church of hundreds, this ritual of taking from the same slab of bread is much less practical. Furthermore, in this time of COVID (I write this in 2020–2021), this would not be a recommended practice (many churches use a sealed wafer affixed to a cup of some weird unidentifiable purplish *juice*). An attempt to duplicate the first Eucharist for most churches is impractical. Also impractical, with the requirements of the Passover, is for a small family to offer up an entire lamb. However, were you aware that most Seder celebrations today lack lamb's meat?

Application: The believer needs to concentrate on what the ritual means; and the pastor-teacher should explain this ritual as the church partakes of it. The rituals which occur during the Church Age are quite limited by divine design. Whenever they are engaged in, the pastor needs to explain them.

Exodus 12:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804

Sometimes the lâmed preposition and peh mean *at the rate of, according to*. These words are also translated *with the mouth of, by the edge of, with the*. Literally, this is *to a mouth of; less literally, to the mouths of*.

Exodus 12:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #398 BDB #37
kâṣaq (כָּסַף) [pronounced kaw-SAHS]	<i>to count, to compute; to estimate</i>	2 nd person masculine plural, Qal imperfect	Strong's #3699 BDB #493
ʿal (עַל) [pronounced ʿahl]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
seh (שֶׁה) [pronounced seh]	<i>one of a flock, a lamb, a sheep, a goat; young sheep, young goats; collectively for a flock</i>	masculine singular noun with the definite article	Strong's #7716 BDB #961

Translation: ...each one in reference to his appetite [lit., the mouth of his eating], you will make your count [of people] according to the lamb.

A minor point: as is often found in Hebrew, a reference to part of the body means much more than specifically that part of the body. Here we find the word *mouth* but it is used for the amount of food one is able to place into the mouth at the dinner table. So the word *mouth* is often translated *eating*; but a good modern translation for this context would be *appetite*.

What is to be considered is, the number of those eating in respect to the lamb which would be offered. People in the ancient world had a rough idea of how much a lamb would feed; just as people will buy a turkey for Thanksgiving according to the number of people they expect to show up.

Now let's look at the entire v. 4.

A nearly literal translation for this verse is "And if the household is too small for a lamb, then he shall take [a lamb], [even] he and his neighbor, to his nearest [lit., next] house according to the number of souls, each one according to his appetite [lit., mouth] shall you number with reference to the lamb." [Exodus 12:4]

Although the nearly word-for-word translation of this verse is rather cumbersome, the meaning is fairly simple; some households might have 3 or 4 people and an entire lamb might be excessive for that household (meaning that there would be a lot of waste). They are to go next door and participate with that family. There is to be a national bonding of all Israelites and an interdependence. God is expecting that each household completely devour their lamb in its entirety. No part of the lamb was to be left over until the next morning.

Application: In my early lifetime, the holidays of Thanksgiving, Christmas and Easter were almost universally celebrated in the United States. This was both a national and spiritual unity. Quite a number of people went to church on Christmas and/or Easter, even if they did not go to church at any other time in the year. In most churches across the land, the pastors often went out of their way to present the gospel message to their congregation and visitors on those two days.

Application: Just as the people of Israel no longer celebrate the Passover, as God originally intended them to (which is fine now, as the Passover Lamb has already come to Israel), so there is less unity in the United States on those holidays. Over the decades, many people have grown up to be hostile towards any sort of celebration which has any sort of relationship to God. That is a very sad thing; but it helps us to understand why there is little hope felt by the American people in today's America (I write these words in January 2021). Nevertheless, this is something that we ought to expect—spiritual decline will always be accompanied by a decline in hope and optimism.

Exodus 12:4 And if the household is [too] small for a lamb [lit., *from being from a lamb*], then he and his neighbor (the [one] nearest his house) will take [a lamb] by the counting of [the total number of] souls; each one in reference to his appetite [lit., *the mouth of his eating*], you will make your count [of people] according to the lamb. (Kukis mostly literal translation)

As above, there are practical considerations. Ideally speaking, there would be one lamb sacrificed for all; but, even typically, that could be problematic. The idea of each household taking a lamb and sacrificing it emphasizes the free will on the part of that family. If Aaron simply sacrificed a single lamb, then this is Aaron acting on orders from God; it would not be the obedience of faith of each member of the household (each of whom would partake in the eating of the lamb). Obviously, there is no lamb large enough for it to be eaten by all 2 million people.

Typology and parables never line up perfectly on every single detail. There has to be some practical concerns which are taken into consideration. However, the idea is, the type lines up with so many parallels to its **antitype** that it is impossible for believers today not to understand that these lambs represent the sacrifice of Jesus Christ for our sins (specifically, for the sins of the people of Israel at this time).

The idea was, Israel was to be so steeped in typology that, when the reality came to pass, they would recognize it. All Israel was to see the Lord and remark (as John did), “Behold, the Lamb of God, Who takes away the sin of the world!” But, unfortunately, this was not the response of all Israel.

I have no doubt that, during the time of Jesus, several of His disciples understood—at least to some limited degree—how He lined up with some of the rituals which they had been observing from their youth. Certainly, this became more and more clear to the disciples, after the Lord's death on the cross followed by His resurrection.

Acts 8:30–35 (a brief exegesis)

We have a wonderful example of this in Acts 8, where Old Testament Scripture is matched up with the reality of the cross:

There is a man in a chariot reading a passage in Isaiah. He is trying to make sense of it.

Acts 8:30 And Philip having run up, heard him reading Isaiah the prophet and said, “Do you then understand what you are reading?”

This suggests that, in the era, some people had access to the written Word of God. Let me suggest that this man is reading aloud the words of Isaiah, and then pausing and pondering what he has just read.

Philip, having been guided by the Holy Spirit, approaches this man. He hears him read the words of Isaiah the prophet, and he asks the man, “Do you understand what you are reading?” God wants the Jewish man to connect the Old Testament with the Person and work of Christ Jesus.

Acts 8:31 And he said, “How indeed could I be able, unless someone will guide me?” And he invited Philip, having come up, to sit with him.

The Scriptures available to the early church were the Old Testament Scriptures. At least 15 years transpired after the crucifixion before the first New Testament books were written.

There are several reasons why it took 15 years for anyone to record what happened during the ministry of Jesus and after. (1) There is no requirement that anything be written down. While there were, no doubt, records kept of the actions of government (such as, records kept of Pilate's administration), there was no necessity that, following the Lord's crucifixion, resurrection and ascension, anything be written down. How many witnesses thought to themselves, *I really need to write this down so that future generations know about Jesus?* Very few, if any (many believers of that generation believed that Jesus would return for them in that generation). Even Luke's gospel is addressed to a friend or associate, apparently to fill him in on what Luke knew about Jesus. Luke did not record the historical events surrounding Jesus for future generations. (2) The former disciples of Jesus were quite busy at this time, traveling and evangelizing and being persecuted. The letters written by the Apostles were to specific people for specific reasons (for instance, Paul writing to the church of Corinth, concerning some of their actions and teachings). Paul did not think, *I am writing these words both for the church at Corinth and for many generations which will follow.* (3) People often fail to distinguish what, during their lives, is important, and what is not. During this time that I write this, COVID is a very big deal. It is in the news each and every day. 10 years from now, this could be a minor blip from the past or still an important event (depending upon what happens in the future). People who live through a variety of events during their lives often are unable to recognize the historical significance of those events. I can give an outstanding example of this from this year (2021). We have just inaugurated a president who, over a third of the country believes won through fraudulent means. Although this could be the most important story of this decade for the United States of America, it is downplayed in about 95% of our media (and some tech media will actually censor folks who talk about it).

Back to our narrative:

The man in the chariot seems to recognize the importance of what he is reading, but he also recognizes that he needs the guidance of someone who understands the Scriptures.

Even though this will be some one-on-one teaching, it is the job of the pastor-teacher to take the information in the Scriptures and make it understandable to a group.

Acts 8:32–33 **Now the passage of Scripture that he was reading was this: "He was led as a sheep to slaughter, and as a lamb before the one shearing him is silent, so He does not open His mouth. In His humiliation, justice was taken away from Him. Who will describe His generation? For His life is removed from the earth."** (Isa. 53:7–8)

Isaiah 53 is the most detailed description of what took place on the cross, with regards to Jesus paying for our sins. Isa. 53 explains the spiritual dimension of the cross; and Psalm 22 prophesies the actual physical events which took place at the crucifixion.

Acts 8:34 **And the eunuch answering said to Philip, "I beseech you, concerning whom does the prophet say this? Concerning himself, or concerning some other?"**

The man in the chariot asks the simple and logical question, "Who is Isaiah talking about here? Is he talking about himself here? What is this passage really about?"

This is why it is necessary in our dispensation to have the position of pastor-teacher. The pastor is the one to communicate the Scriptures to his congregation.

For many years, there has been this popular sentiment that we can somehow just open up the Word of God, read it and then find our own truth there. That is nonsense. The *only* reason why I am able to write commentary is because I had an excellent teacher for about 30 years, and a pretty good teacher after that. These two teachers

got me theologically oriented. On top of that, since much of my work occurs in books and passages that they did not teach directly, I do loads of research. For the two book studies which I am currently doing (Exodus and Luke), this is what I do: Prior to writing the first word of commentary, I have viewed over 90 translations for each verse and I have personally translated the passage myself, having exegeted every single word in that passage (whether from the Hebrew or Greek). In fact, I provide 3 original translations in my word-by-word study of these books. **Exodus** ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)). **Luke** ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)). While doing this, I write commentary on the chapters that I have exegeted word-by-word. All of this is done *prior* to me writing a single word of commentary for these weekly studies which I send out.

Regarding the first pastor-teacher that I was under, I am still struck, decades later, by R. B. Thieme, Jr.'s teaching. He provided some outstanding work about the Assyrian Crisis (taken mostly from some passages in Isaiah), the Life of David, and the book of Ephesians. No one could pick up that material and simply read it and study it and understand even a tenth of what Bob Thieme unearthed for those studies (and others; those just quickly come to mind). I do not know any pastors or commentators who, prior to Bob's teaching, came anywhere close to unearthing the information that he did from those examples (and he taught far, far more than just those 3 studies).

Acts 8:35 **And Philip, having opened his mouth and having begun from this Scripture, proclaimed the good news to him—Jesus.** (Berean Literal Bible)

Philip then explains Who Jesus is. Philip talks about what had recently happened: the arrest, crucifixion and resurrection of the Lord (all of which took place about 5 years previous to that day). Then Philip related what just happened to the words of Isaiah. He tells this man that Isaiah is writing about Jesus.

In order to understand Scripture, one requires a teacher. Whereas, it is possible for a math teacher to teach, even if he is only 2 or 3 days ahead of his students; this is *not* possible with the Word of God. A pastor-teacher cannot simply be 3 or 4 verses ahead of the congregation in whatever book he is teaching.

Chapter Outline

Charts, Graphics and Short Doctrines

I mentioned Psalm 22, so let's take a look at it (using the Berean Study Bible translation; capitalized).

I will capitalize the pronouns which prophetically speak of Jesus (even though it is David who originally wrote these words).

David, who wrote this psalm, apparently faced great pain and discomfort (but we do not know why). It is not David's precise circumstance which is important here; it is the prophetic nature of this psalm. David actually experience great pain and suffering, and therefore, wrote this psalm. However, there is nothing in Old Testament Scripture which ties this psalm to any specific event in David's life.¹³

The Parallels Between Psalm 22 and the Crucifixion

Psalm 22	New Testament Parallels
Psalm 22:1 My God, My God, why have You forsaken Me? Why are You so far from saving Me, so far from My words of groaning?	We know that there are parallels here between this psalm and Jesus on the cross, as He quotes the first half of this verse in Matt. 27:46. The words <i>My God</i> are repeated, because Jesus is speaking to God the Father and God the Holy Spirit.
Psalm 22:2 I cry out by day, O My God, but You do not answer, and by night, but I have no rest.	Jesus was on the cross during the day; but God brought darkness over the land when He paid for our sins. Hence the reference here to both day and night.

¹³ I have a guess as to when this happened; but the prophetic nature of this psalm is what is important.

The Parallels Between Psalm 22 and the Crucifixion

Psalm 22	New Testament Parallels
Psalm 22:3 Yet You are holy, enthroned on the praises of Israel.	God the Father is holy; which is why our sins must be dealt with. A holy and righteous God cannot come into contact with our sins.
Psalm 22:4 In You our fathers trusted; they trusted and You delivered them.	The people of Israel trusted in the Revealed God; and God saved them (those who believed in Him). This describes so much of Israel's recorded history.
Psalm 22:5 They cried out to You and were set free; they trusted in You and were not disappointed.	In the past, the people of Israel cried out to God and they were delivered. When they trusted in Him, they were not disappointed. Are these the thoughts which went through the Lord's mind during the crucifixion?
David, the psalmist, is reasoning through his desperate situation like this: "Believers in the past have trusted in God and He has delivered them. Right now, I am calling upon You and I am trusting in You. Why are You not delivering me?"	
We are able, now, to answer David's question. God needed for David to record this suffering, as prophetic for the Lord's suffering on the cross.	
Psalm 22:6 But I am a worm and not a man, scorned by men and despised by the people.	Jesus is the sort of worm which is crushed for its red color to be used in dyes; Jesus is despised by many men.
Psalm 22:7 All who see Me mock Me; they sneer and shake their heads:...	The people mocked the Lord and sneered at Him. Matt. 27:39 And those who passed by heaped abuse on Him, shaking their heads...
Psalm 22:8 ..."He trusts in the LORD, let the LORD deliver Him; let the LORD rescue Him, since He delights in Him."	Matt. 27:43 (Various people standing at the foot of the cross make this comment:) "He trusts in God. Let God deliver Him now if He wants Him. For He said, 'I am the Son of God.'"
Psalm 22:9 Yet You brought Me out of the womb; You secured Me at My mother's breast.	It was God's plan for the 2 nd Member of the Trinity to become a man; born into the human race. This is the only way that sin could be imputed to Him.
Psalm 22:10 From birth I was cast upon You; from my mother's womb You have been My God.	God the Son has been devoted to God the Father since birth. He has never been out of fellowship with God the Father.
Psalm 22:11 Be not far from Me, for trouble is near and there is no one to help.	God the Son calls upon God the Father to be with Him and to guide Him and to give Him the power necessary (Jesus, in His humanity, did not rely upon His Own Divine Nature).
These bulls describe either Jesus' religious or political opposition.	
Psalm 22:12 Many bulls surround Me; strong bulls of Bashan encircle Me.	Matt. 27:1 When morning came, all the chief priests and elders of the people conspired against Jesus to put Him to death. Matt. 27:41 In the same way, the chief priests, scribes, and elders mocked Him...

The Parallels Between Psalm 22 and the Crucifixion

Psalm 22	New Testament Parallels
Psalm 22:13 They open their jaws against Me like lions that roar and maul.	<p>Matt. 26:3–4 At that time the chief priests and elders of the people assembled in the courtyard of the high priest, whose name was Caiaphas, and they conspired to arrest Jesus covertly and kill Him.</p> <p>Lions, opening their mouths to roar and maul the Lord, are analogous to those who falsely accused Him and then harmed Him physically prior to the cross (and possibly while He was on the cross). At minimum, they spoke vicious things to the Lord before He was crucified and while He was on the cross.</p>
Psalm 22:14 I am poured out like water, and all My bones are disjointed. My heart is like wax; it melts away within Me.	<p>Luke 22:44 And in His anguish, He prayed more earnestly, and His sweat became like drops of blood falling to the ground.</p> <p>Some of the Lord's bone were pulled out of joint. Physically, the Lord was dealt an abundance of pain.</p>
Psalm 22:15 My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth. You lay Me in the dust of death.	<p>John 19:28 After this, knowing that everything had now been accomplished, and to fulfill the Scripture, Jesus said, "I am thirsty."</p> <p>Jesus' mouth should have been extremely dry while on the cross. The fact that He could speak at all could be attributed to His sinless body.</p>
Psalm 22:16 For dogs surround Me; a band of evil men encircles Me; they have pierced My hands and feet.	<p>Luke 23:10–11a Meanwhile, the chief priests and scribes stood there, vehemently accusing Him. And even Herod and his soldiers ridiculed and mocked Him.</p> <p>The Lord was surrounded by hostile gentiles; they drove spikes through his wrists and feet. The religious class lied about Him and slandered Him.</p>
Psalm 22:17a I can count all My bones;...	<p>The position that Jesus was held in on the cross showed his bones.</p>
Psalm 22:17b ...they stare and gloat over Me.	<p>Mark 15:29a And those who passed by heaped abuse on Him, shaking their heads...</p>
Psalm 22:18 They divide My garments among them and cast lots for My clothing.	<p>Mark 15:24 And they crucified Him. They also divided His garments by casting lots to decide what each of them would take from that which belonged to Jesus.</p>
Psalm 22:19 But You, O LORD, be not far off; O My strength, come quickly to help.	<p>As per the doctrine of Kenosis, God the Son depended upon the power of God the Holy Spirit. Jesus did not depend upon the power of His Own Deity.</p> <p>Jesus could have destroyed His enemies from the cross. In fact, He could have come down from the cross. However, He remained there to die for our sins.</p>
Psalm 22:20 Deliver My soul from the sword, My precious life from the power of wild dogs.	<p>Jesus was not to die by the sword; nor was He under the power of the wild dogs (that is, the gentiles). Jesus would be ultimately delivered when He is raised from the dead. God the Father would deliver Him.</p>

The Parallels Between Psalm 22 and the Crucifixion

Psalm 22	New Testament Parallels
Psalm 22:21 Save Me from the mouth of the lion; at the horns of the wild oxen You have answered Me!	The lion and wild oxen here refer to the various political leaders in Jerusalem and Judæa. Although the crucifixion would continue to the Lord's death, He willingly yields up His human spirit.
Psalm 22:22 I will proclaim Your name to My brothers; I will praise You in the assembly.	<p>Jesus always glorified God the Father during His life and during the crucifixion.</p> <p>Jesus' name would be proclaimed among the Jews continually after His death, burial and resurrection.</p>
Psalm 22:23 You who fear the LORD, praise Him! All descendants of Jacob, honor Him! All offspring of Israel, revere Him!	<p>All Israel was to honor Jesus the Christ. Those who did not exercise faith in Him were not true Israel.</p> <p>The Lord's offspring are those who believed in Him.</p>
Psalm 22:24 For He has not despised or detested the torment of the afflicted. He has not hidden His face from Him, but has attended to His cry for help.	There would be a point in time when the affliction of the cross would be complete. It would be at this point that Jesus said, "It is finished." At that time, God the Father would attend to His Son.
Psalm 22:25 From You comes My praise in the great assembly; before those who fear You I will fulfill My vows.	God the Father will approve of God the Son. Jesus had promises, from eternity past , to pay for our sins.
Psalm 22:26 The poor will eat and be satisfied; those who seek the LORD will praise Him. May your hearts live forever!	<p>The poor are those who are grace oriented. Eating is parallel to believing. Faith in Christ results in eternal life.</p> <p>We come to Jesus not serving anything.</p>
Psalm 22:27 All the ends of the earth will remember and turn to the LORD. All the families of the nations will bow down before Him.	All of the world will turn to Jesus the Christ, the Greater Son of David. As we read elsewhere in Scripture, every knee will bow .
Psalm 22:28 For dominion belongs to the LORD and He rules over the nations.	Jesus would rule over Jerusalem; and also, over all the world. Jesus is prophesied in the Old Testament as David's Greater Son (meaning that He would rule as His father David ruled).
Psalm 22:29 All the rich of the earth will feast and worship; all who go down to the dust will kneel before Him—even those unable to preserve their lives.	<p>All will worship the Lord, including the very rich. We are wealthy because we have believed in Him.</p> <p>We are unable to save ourselves.</p> <p>Again, every knee will bow before Him.</p>
Psalm 22:30 Posterity will serve Him; they will declare the Lord to a new generation.	Every new generation will have the opportunity to believe in Him. It is the job of every generation to pass down the gospel message and the teachings of the Word of God to the next generation.

The Parallels Between Psalm 22 and the Crucifixion

Psalm 22

New Testament Parallels

Psalm 22:31 *They will come and proclaim His righteousness to a people yet unborn—all that He has done.*

The righteousness of Jesus would be proclaimed from that day forward; to all men; throughout the entire history of man. All that Jesus has done will be proclaimed.

See also 1Cor. 5:7 Heb. 3:1 4:14 5:5, 10 8:1 1Peter 1:19.

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Exodus 12:4 *If a household is too small for the sacrifice of an entire lamb, then that household will combine with the house next door, according to the total number of people in both homes. You will determine if the lamb is the right size to feed all those in both homes. (Kukis paraphrase)*

A brief review of Exodus 12:1–4:

Exodus 12:1–2 *Now the Lord spoke to Moses and Aaron in the land of Egypt, saying, "This month shall be your beginning of months; it shall be the first month of the year to you.*

God is preparing Moses both for the final plague, but also setting up a tradition which will be followed for the rest of the Jewish Age.

Exodus 12:3 *Speak to all the congregation of Israel, saying: 'On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household.*

What is described here is certainly the Passover tradition. There will be some adjustments made for this first Passover which are different from the Passover celebration which would be followed every year for the next 1500 years. However, at least by the given text, there are surprisingly few.

Exodus 12:4 *And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man's need you shall make your count for the lamb.*

If there is a small family, then they are to combine themselves with another family nearby. The lamb would be slaughtered and eaten, so there needed to be enough people to eat the entire lamb, as nothing was to be leftover. This is simply a practical consideration.

Even though there is but One Savior; it would have been impossible for one lamb to be shared among 2 million people. So, the distribution would be by household. Each slaughtered lamb would provide deliverance for each household (the exception to this noted above).

The idea about taking a household as a whole is quite apt. It is not unusual for Christian parents to raise Christian children; or for one person in a family to believe in the Lord, and for the others of the family to follow in kind.

Conversely, when a parent is not a believer (or not a mature believer), but has divine establishment norms and standards, raises his children, they may continue with most of these norms and standards, but they will often weaken with each subsequent generation.

Our Lord died for all mankind (see the links below) and it is the desire of God the Father that **all come to a knowledge of the truth** (1Tim. 2:4) as well as to **come to a change of mind** (2Peter 3:9—the change of mind is directed towards Christ). Jesus Christ paid the penalty for the sins of the world (1John 2:2) and God wants every man to obtain that which was provided for him. Therefore, God does not want there to be any of the lamb to be left over. He desires for the entire lamb to be consumed; which means that every man has consumed the portion designed by God for him. When there is leftover lamb, that means there was another person for whom Christ died who did not personally appropriate salvation for himself.

Ideally speaking, the families of Israel did not want this to be the case. They wanted every member of their family to believe in the Revealed God.

This is only a small portion of the doctrine of **Unlimited Atonement** found on the Middletown Bible Church website.

For Whom Did Christ Die? (George Zeller)

He died for ALL (1Tim. 2:6).
 He died for ALL MEN (Rom. 5:18; 1Tim. 4:10).
 He died for US ALL, for ALL OF US (Isa. 53:6).
 He died for the UNGODLY (Rom. 5:6).
 He died for CHRIST-DENIERS (2Peter 2:1).
 He died for SINNERS (Rom. 5:8).
 He died for EVERY MAN (Heb. 2:9).
 He died for MANY (Matthew 20:28).
 He died for the WORLD (John 6:33,51; John 1:29 and John 3:16).
 He died for the WHOLE WORLD (1 John 2:2).
 He died for the WHOLE NATION of Israel (John 11 :50-51).
 He died for the CHURCH (Eph. 5:25).
 He died for His SHEEP (John 10:11).
 He died for ME (Gal. 2:20).

From <http://www.middletownbiblechurch.org/reformed/4whom.pdf> accessed August 19, 2020.

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This is only a small portion of the doctrine of Unlimited Atonement found on the Middletown Bible Church website.

The basic term *atonement*, comes from the Old Testament and it generally means, *to cover over*. It is a reference to sins being temporarily covered over during Old Testament times. However, in the New Testament, this word reflects a more permanent status (our sins are not simply covered over, but completely taken away).

Definition of Terms Regarding the Atonement (George Zeller)

The atonement: For our purposes here we are using this term to refer to the cross-work of Christ in general, with special emphasis upon Christ's substitutionary death for our sins.

Unlimited atonement (general atonement, universal atonement): This is the doctrine which says that Christ died for the sins of all men, for all mankind, for every person, for the whole world. However, individuals do not benefit from the death of Christ in a saving way until they come to Christ and believe on Him. God's gift has been purchased, offered and extended to all (1John 5:11), but must be personally received by faith (1John 5:12; John 1:12).

Limited atonement (definite atonement, particular atonement, limited redemption): This is the doctrine which says that Christ died only for the elect. He did not die for those who will eventually be in hell (such as Judas or Pharaoh¹). This is the third point of 5-point Calvinism, the letter "L" in the term TULIP.

Definition of Terms Regarding the Atonement (George Zeller)

The Elect: We use this term to refer to the saved of all ages. The term includes any or all of those who will eventually be in heaven and counted among the redeemed (compare Col. 3:12).

The Non-elect: We use this term to refer to those who will eventually perish in hell. It refers to those who persist in their unbelief and reject Christ even to the day they die. They are in hell, not because God elected them to damnation, but because **"they received not the love of the truth that they might be saved"** (see 2Thess. 2:10-13). Those who go to heaven have only God to thank; those who go to hell have only themselves to blame.

Extreme Calvinism (Hyper-Calvinism, 5-point Calvinism): This term...refers to those who believe in a limited atonement, that Christ died only for the elect.

¹ There has been some discussion over the centuries on whether Judas and/or Pharaoh are saved.

From <http://www.middletownbiblechurch.org/reformed/4whom.pdf> accessed August 19, 2020.

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I used the ESV (capitalized) below. No doubt that Dano was influenced by R. B. Thieme, Jr., as Dano was an assistant pastor at his church. I did some editing.

The Doctrine of Unlimited Atonement (Buddy Dano/Kukis)

1. Definition: The judgment of Christ on the cross as a substitute for every sin committed in human history by every member of the human race. But just because the penalty is paid for doesn't mean they go to heaven. They still don't have eternal life and they still lack perfect righteousness. But sin is actually and truly paid for; that is the emphasis in unlimited atonement. The work of Christ made salvation available to all but did not actually assure the salvation of anyone. Only those who express faith alone in Christ alone are eternally saved.
2. As R. B. Thieme, Jr. expressed it, *God is a gentleman; He does not force you to believe in Him*. We choose to trust in Jesus Christ, and God saves us. John 3:16, 36
3. Historical background to this doctrine. There are people who believe in something called limited atonement, sometimes called limited redemption. It means that Christ's death was only for the elect and that Christ did not die for the unbeliever. This is part of a system known as Calvinism today. However, John Calvin did not hold to this. The concept of limited atonement was developed by Calvin's successors, specifically by Beza who systematized Calvin's theology after his death. Around 1610 there was a man by the name of Jacob Arminius who taught theology in Holland and he could not go along with extreme Calvinism because there wasn't enough room there for individual volition, responsibility and freedom of choice in relation to salvation. So he began to teach a theological system which emphasized human responsibility and free will. His followers set forth five points which emphasized that every human being has the ability live a perfect life, to please God by his works, that election was conditional on what man did, that Christ died for everyone—unlimited atonement. They believed that grace was resistible and that salvation could be lost. They did not believe in eternal security.
4. In response to their five theological points, the Calvinists reacted with their five points that have come to be known through the acronym TULIP. T = total depravity, total inability to be saved; U = unconditional election; L = limited atonement; I = irresistible grace; P = perseverance of the saints (which is nothing more than *Lordship* salvation). Perseverance of the saints simply means that a person who believes in Jesus then goes on to live at least the minimum godly life (obviously, it is never clear as to what this minimum life might be).
5. The problems with 5 point Calvinism:
 - 1) So that no one misunderstands, this bastardization of Calvin's teaching is not Biblically accurate (I am accepting the history presented herein by Dano).
 - 2) This approach to salvation, known to some as hyper-Calvinism, removes our free will from the picture entirely. This makes us nothing more than chess pieces being moved around the

The Doctrine of Unlimited Atonement (Buddy Dano/Kukis)

- chessboard; chess pieces who think they have some sort of free will, but, in truth, do not.
- 3) This would mean that every free will decision that we make, for good or for bad, is meaningless. We are just doing what God has set forth for us to do.¹
 - 4) This approach also assumes that, if a person does not persevere to the end, then it is likely that he was not saved in the first place. Given that no Christian is sinless, given that all Christians fail—what exactly are the minimum requirements required by this theology? Maybe I am better on Tuesday than I was on Monday, but suffer a setback on Wednesday. Does that mean that I was not really saved in the first place? Or do we somehow have to look at Thursday and Friday to make the final determination? Can I lose my salvation on Saturday but then regain it on Sunday through better obedience? If that is the case, how can I exhibit better obedience on the day I am not saved as opposed to, on a day when I am saved? Do you see how the idea of losing your salvation is illogical, even by simple human logic?
 - 5) The key is, we are saved and we are kept saved by Jesus Christ. We might be the worst Christians in the world and God might remove us from this life by the sin unto death. However, even under those circumstances, we remain saved. That is because our salvation depends upon Jesus Christ and not upon our post-salvation behavior.
 - 6) The correct understanding is this: we have free will, just as every angel has free will. God allows us to choose; He allows us a legitimate set of choices in our lives, including the choice to believe in His Son. However, once this choice has been made, God then freezes that choice and protects that choice. He does not allow us, after salvation, to be plucked out of His hand.
 - 7) Nevertheless, we retain free will after salvation. So, even though we cannot be plucked from God's hand (nor can we *jump out* of God's hand), we can, post-salvation, make decisions to sin and to go against God. After salvation, we are given the choice to exit fellowship with God (by committing a sin) and we are given the option of returning to fellowship via 1John 1:9 (by naming our sins to God). The very fact of 1John 1:9 (*If we acknowledge our sins, then God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*) means that man sins after salvation.
 - 8) The very fact that men suffer the sin unto death suggests that, even as believers, we can stray far from God.
6. The true foundation of our salvation is what Jesus Christ did for us on the cross:
- 1) 1 Peter 2:24 emphasizes the reality of Christ's substitution. *He himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed.* (Isaiah 53:5b)
 - 2) Romans 5:7–8 makes clear the substitutionary nature of Jesus dying for us: *For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die—but God shows His love for us in that while we were still sinners, Christ died [as a substitute] for us.* The Greek preposition *hupér* (ὑπέρ) [pronounced *hoop-AIR*] + the genitive means *as a substitute for*.
 - 3) 1Corinthians 11:23–24 *For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when He was betrayed took bread, and when He had given thanks, He broke it, and said, "This is My body which is for you. Do this in remembrance of Me."* The Eucharist memorializes what the Lord did for us.
 - 4) 2Corinthians 5:21 *For our sake He [God] made Him [Jesus] to be sin who knew no sin, so that in Him [Jesus] we might become the righteousness of God.* This passage gives us the clear option that we have in life.
7. There are several key passages in Scripture that Christ clearly state that Christ died for all:
- 1) John 3:16 *"For God so loved the world, that He gave His only Son, that **whoever** believes in Him should not perish but have eternal life.*
 - 2) Acts 10:43 *To Him all the prophets bear witness that **everyone who believes** in Him receives forgiveness of sins through His name."* The subjunctive mood is used here. Therefore, this is for anyone who *might* believe; salvation is open to all.
 - 3) 1Timothy 2:5–6 *For there is one God, and there is one mediator between God and men, the man*

The Doctrine of Unlimited Atonement (Buddy Dano/Kukis)

- Christ Jesus, Who gave Himself as **a ransom for all**, which is the testimony given at the proper time.
- 4) 1Timothy 4:10 For to this end we toil and strive, because we have our hope set on the living God, **Who is the Savior of all people**, especially of those who believe. Notice, believers are a sub-category of all men.
 - 5) 2Corinthians 5:14–15 For the love of Christ controls us, because we have concluded this: that **One has died for all**, therefore all have died; and **He died for all**, that those who live might no longer live for themselves but for him who for their sake died and was raised. So the issue now isn't sin, the issue is whether or not you possess the life of God, eternal life, and the righteousness of God, and that comes at the instant of faith alone in Christ alone.
 - 6) No one can make the claim, "I am simply unelected; Jesus did not die for my sins." We have free will, and we can choose for or against Jesus.
 - 7) Emphasis is mine in the passages above.
 8. God has designed this physical world in which we live, where His sovereignty can coexist with our free will. That is, God is able to remain sovereign over all; and yet, at the same time, we have volition.

¹ In personally considering the notion of free will, I have taken the time to consider my own near-future actions; and I have come to the conclusion, I do not know what I am going to do until I actually do it. Regarding some things, I know I will do one thing rather than another; but on things I am on the fence about and considering—I really don't know what I am going to do until the time comes that I choose to do it (I am not talking about life-changing decisions here, but just normal, day-to-day decisions).

From <http://www.divineviewpoint.com/sane/dbm/setup/1stJohn/1Jno16.htm> and modified considerably.

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It appears that this doctrine has been fully covered by others. *Unlimited atonement* means that Jesus died for every person, not just the elect. The sins of every man have been paid for.

Links to the Doctrine of Unlimited Atonement

A Defense of Unlimited Atonement ([Middletown Bible Church](#))
 Unlimited Atonement ([Wenstrom](#))
 Unlimited Atonement ([Rev. Thomas Tyree, Jr.](#))
 Doctrines of Propitiation; Unlimited Atonement ([Divine Viewpoint](#))
 For Whom Did Christ Die? ([Doctrine.org](#))
 Scripture Teaches Unlimited Atonement (mostly [L.S. Chafer](#))
 A Critique of Limited Atonement and the Problem of Double Jeopardy ([Timothy Ministry](#))

Not being too deep into the Christian debate world, I did not realize that this was such a controversial doctrine.

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Exodus 12:1–8 will allow us to better understand the symbols used by God. These symbols—or types—are real things which were used in order to celebrate the Passover; which things looked forward to being fulfilled or supplemented by parallel persons, things or events in the future (which are called antitypes).

Introduction to Exodus 12:5:

Exodus 12:1–4 The LORD said to Moses and Aaron in the land of Egypt, "This month shall be for you the beginning of months. It shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. (ESV)

To remind you, Moses and the Israelites are in Egypt. 9 plagues have occurred; and God has promised one final judgment. In order to keep from being judged, those who believe in the Revealed God will have to follow His instructions (which involves very specific instructions regarding a Passover lamb). Those who follow these instructions—which are the Passover requirements—will not be touched by the 10th and final judgment. Those who do not will lose their firstborn (children and animals).

These instructions are to be followed by the Hebrew people going forward. At the point in time that we are studying, obeying these instructions will protect the Hebrew family from the 10th judgment; however, in the future, they will be memorializing the first Passover (and in this observance, be looking forward to the Messiah-Savior; but they do not realize that as this point).

These instructions for the Passover are to be followed for the next 1500 years. It is not clear to me whether the rules for this particular Passover were any different from the ritual which would be practiced for 1500 years; or if the rules for the Egyptian Passover (I am assuming that there was one) were any different. I suspect that, if there were any differences, that they were left out of the text, so that later generations would not be confused by them. For instance, let's say an Egyptian, right after the judgment of darkness, came to a Hebrew family and bestowed upon them silver and gold. The Hebrew father might then tell the Egyptian what to do to prepare for the next plague. However, given the shortness of time, the Egyptian might be required right then to take a lamb for his family and to slaughter it that very night. The same Egyptian family would use the blood on his doorposts and be required to eat the entire lamb (or to burn what remains). Whether or not this was an option made available to Egyptian families is unknown to us. I am only suggesting this as a possibility; we have no Scriptural evidence for Egyptians following the instructions of the Passover. Absence of this information does not mean that it did not happen. Many things happened in history which is not recorded in the Word of God.

We have discussed the timing of this warning too many times already; but the Hebrew people would have had to have known about this pending judgment at least before the 9th plague and perhaps before the 8th one. You may recall that Israel was not affected by the 8th judgment; but it was partially affected by the 9th judgment (their house lamps worked, which was not the case for the Egyptians during the darkness).

Given that these plagues are progressively applied to Egypt, Moses is not going to tell the people of Egypt what to do about the 10th plague if they have not been under the 9th plague first. My point being is, if there was an Egyptian Passover (no idea how many would have obeyed the instructions), it would be impossible for them to be the exact same as those given to the Hebrew people—the timing would make that impossible. Therefore, logically, there may have been a way out offered up to a few Egyptian households; but their way out would have been similar but not the same as that given to the sons of Jacob.¹⁴

A lamb without blemish, a male, a son of a year, will be to you from the sheep and from the goats you [all] will take.

Exodus
12:5

Your lamb will be without blemish, a male, a year old [lit., *the son of a year*]. You [all] will take [him] from the sheep or from the goats.

You will choose an unblemished year old, male lamb from the sheep or goats.

Here is how others have translated this verse:

¹⁴ An Egyptian Passover is only theoretical. I believe that this was an option given to many Egyptian families; and that few, if any, followed it.

Ancient texts:

Masoretic Text (Hebrew)	A lamb without blemish, a male, a son of a year, will be to you from the sheep and from the goats you [all] will take.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	The lamb shall be perfect, a male, the son of a year he shall be to you; from the sheep or from the young goats ye may take.
Revised Douay-Rheims	And it shall be a lamb without blemish, a male, of one year: according to which rite also you shall take a kid.
Aramaic ESV of Peshitta	Your lamb shall be without blemish, a male a year old. You shall take it from the sheep, or from the goats:...
Lamsa's Peshitta (Syriac)	The lamb shall be without blemish. a male of the first year; you shall take it from the lambs or from the kids.
Updated Brenton (Greek)	It shall be to you a lamb unblemished, a male of a year old. You shall take it from the lambs or from the goats.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Let your lamb be without a mark, a male in its first year: you may take it from among the sheep or the goats:...
Easy English	Each young sheep must have nothing wrong with it. It must be a male that is one year old. It can be either a young sheep or a young goat.
Easy-to-Read Version–2006	The lamb must be a one-year-old male, and it must be completely healthy. This animal can be either a young sheep or a young goat.
<i>The Message</i>	Your lamb must be a healthy male, one year old; you can select it from either the sheep or the goats.
NIRV	The animals you choose must be males that are a year old. They must not have any flaws. You may choose either sheep or goats.
New Simplified Bible	»Your animal must be a one-year-old male that has no defects. You may choose a lamb or a young goat.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	If any family is too small to eat the whole animal, they must share it with their next-door neighbors. Choose either a sheep or a goat, but it must be a one-year-old male that has nothing wrong with it. And it must be large enough for everyone to have some of the meat. V. 5 is in the midst of v. 4.
The Living Bible	This animal shall be a year-old male, either a sheep or a goat, without any defects.
New Berkeley Version	.
New Living Translation	.
Unlocked Dynamic Bible	The lambs or goats that you choose must be males, one year olds, and they must not have any defects.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
International Standard V	.
New Advent (Knox) Bible	It must be a male yearling lamb, or a male yearling kid, that you choose, with no blemish on it.
Translation for Translators	The lambs or goats that you choose must be males, a year old, and they must not have any defects.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The one small cattle is to be whole, a male, he young of a year, was to be taken out of the sheep or a she-goat.
Conservapedia Translation	The lamb will be a flawless male yearling; it can be either an actual lamb or a goat kid.
Ferrar-Fenton Bible	It must be a perfect he lamb of a year.. The rest of v. 5 will be placed with the next verse.
God's Truth (Tyndale)	A sheep without spot and a male of one year old shall it be, and from among the lambs and the goats shall you take it.
HCSB	.
Lexham English Bible	The lamb for you must be a male, without defect, in its first year; you will take [it] from the sheep or from the goats.
NIV, ©2011	The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats.
Unlocked Literal Bible	.
Urim-Thummim Version	Your lamb will be wholesome and without blemish, a male of the first year, you will take it out from the sheep or from the female goats.
Wikipedia Bible Project	You will have a plain male lamb, one year old. You will take from the sheep and from the goats.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You will select a perfect lamb without blemish, a male born during the present year, taken from the sheep or goats.
The Heritage Bible	Your flock animal shall be without blemish; ⁵ you shall take a male, a son of a year from the sheep, or from the goats;... ⁵ 12:5 without blemish, tamiym, means perfect, entire, lacking nothing. It is translated perfect in other places in the Bible. See Gen 6:9; 17:1; Dt 18:13; Ps 18:30; 19:7 etc. Without blemish of the KJV has the same meaning, is a beautiful phrase, and has four hundred years of Christian usage. In the places referring to the sacrificial animals we have used the words without blemish. This is the first place it appears referring to the animals for sacrifice.
New American Bible (2011)	.
New Jerusalem Bible	.
Revised English Bible—1989	Your animal, taken either from the sheep or the goats, must be without blemish, a yearling male.

Jewish/Hebrew Names Bibles:

The Complete Tanach	You shall have a perfect male lamb in its [first] year; you may take it either from the sheep or from the goats. perfect: without a blemish. — [from Mechilta] in its [first] year: Heb. הַנֶּשֶׁלֶב For its entire first year it is called הַנֶּשֶׁלֶב, meaning that it was born during this year. — [from Mechilta] either from the sheep or from the goats: Either from this [species] or from that [species], for a goat is also called שֶׁהָ, as it is written: “and a kid (שֶׁהָ)” (Deut. 14:4). — [from Mechilta]
exeGeses companion Bible	...an integrious lamb, a yearling son: take from the lambs, or from the goats:...
Hebraic Roots Bible	A flock animal, a male without blemish, a yearling, shall be to you. You shall take from the sheep or from the goats.
Kaplan Translation	You must have a flawless young animal, a one-year-old male. You can take it from the sheep or from the goats.

Orthodox Jewish Bible	Your seh (lamb [see Yeshayah 53:7]) shall be tamim (without blemish), a zachar (male) within its first year; ye shall take it out from the sheep, or from the goats;...
<i>The Scriptures</i> 1998	'Let the lamb be a perfect one, a year old male. Take it from the sheep or from the goats.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Your lamb or young goat shall be [perfect] without blemish or bodily defect, a male a year old; you may take it from the sheep or from the goats.
The Expanded Bible	The lamb must be a one-year-old male that has ·nothing wrong with it [no blemish]. This animal can be either a young sheep or a young goat.
Kretzmann's Commentary	Your lamb shall be without blemish, sound in body and limb, a male of the first year, literally, a son of a year, one born the previous year; ye shall take it from the sheep or from the goats; the choice at that time was immaterial.
NET Bible®	Your lamb must be ¹⁵ perfect, ¹⁶ a male, one year old; ¹⁷ you may take ¹⁸ it from the sheep or from the goats. ^{15tn} The construction has: "[The] lamb...will be to you." This may be interpreted as a possessive use of the lamed, meaning, "[the] lamb...you have" (your lamb) for the Passover. In the context instructing the people to take an animal for this festival, the idea is that the one they select, their animal, must meet these qualifications. ^{16tn} The Hebrew word מִיָּמִת (tamim) means "perfect" or "whole" or "complete" in the sense of not having blemishes and diseases – no physical defects. The rules for sacrificial animals applied here (see Lev 22:19-21; Deut 17:1). ^{17tn} The idiom says "a son of a year" (בֶּן־שָׁנָה, ben shanah), meaning a "yearling" or "one year old" (see GKC 418 §128.v). ^{18tn} Because a choice is being given in this last clause, the imperfect tense nuance of permission should be used. They must have a perfect animal, but it may be a sheep or a goat. The verb's object "it" is supplied from the context.
The Voice	Eternal One: Choose a one-year-old male that is intact and free of blemishes; you can take it from the sheep or the goats.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...a ram will exist (for) you, it will be whole, a male, a son of a year , you will take it from the sheep and from the she-goats,...
Charles Thompson OT Concordant Literal Version	. A flawless flockling, a year old male, shall you come to have. From the he-lambs or from the goats shall you take it.
Context Group Version	Your (pl) lamb shall be without blemish, a male a year old: you (pl) shall take it from the sheep, or from the goats:...
English Standard Version	Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats,...
Green's Literal Translation	A flock animal, a male without blemish, a yearling, shall be to you. You shall take from the sheep or from the goats.
Modern English Version	Your lamb shall be without blemish, a male of the first year. You shall take it out from the sheep, or from the goats.
New King James Version	.
Young's Updated LT	A lamb, a perfect one, a male, a son of a year, let be to you; from the sheep or from the goats you [all] do take <i>it</i> .

The gist of this passage:	The people of each household were to choose a lamb without spot or blemish, a year old sheep or goat, to act as their sacrifice.
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Exodus 12:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
seh (שֶׁה) [pronounced seh]	<i>one of a flock, a lamb, a sheep, a goat; young sheep, young goats; collectively for a flock</i>	masculine singular noun	Strong's #7716 BDB #961
tâmîym (תָּמִיִּם) [pronounced taw-MEEM]	<i>complete, whole, entire, sufficient, without blemish</i>	masculine singular adjective	Strong's #8549 BDB #1071
zâkâr (זָכָר) [pronounced zaw-KAWR]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510

Translation: Your lamb will be without blemish, a male, a year old [lit., the son of a year].

This lamb represents Jesus Christ, Who would die for our sins (the people of Israel did not understand this). The people understood that an innocent lamb slaughtered would deliver their family. They did not know what the lamb meant, with regards to future events.

A year old male is a lamb who is no longer a kid, but still a young lamb, arguably in the prime of its life. That the lamb is unblemished—something called for many times in Scripture—represents the fact that the Lord did not sin (nor was sin imputed to Him at birth nor did He have a **sin nature**).

The lamb is a type of Christ, but the sons of Israel would not have understood this. When the antitype (Jesus) appears, then the studious, ideally speaking, can look back at the type (the lamb) and see the many parallels. But the first-century Israelites, who were intimately associated with so many types, did not fully appreciate what those things stood for (some did and some did not). These things were designed to be more fully understood *after* the 1st advent of our Lord. What I mean to say is, you and I, in the 21st century, have a better understanding of these things, given our vantage point. The writer of the book of Hebrews, years after the crucifixion of our Lord, began to put all of these things together, matching up the types to their antitypes throughout that book.

What did the 15th century B.C. Israelites understand? The Hebrew people knew that God was their Savior. They understood that these animal sacrifices were a substitute for them, where their sins were placed upon the animal and the animal was sacrificed (this goes back all the way to Adam and the woman).

The Hebrew people completed the ritual by eating the lamb which had been sacrificed, accepting by faith the instructions delivered to them from Moses (and, ultimately, from their God). Offering up a substitutionary sacrifice

was required of every Israelite. Because this was never fully propitious, Hebrew believers offered up innocent animals in their stead for their entire lives. Their faith in the God of these sacrifices (or, the God requiring these sacrifices) was what was necessary for their salvation.

Exodus 12:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
kebeç (כֶּבֶֿעַֿץ) [pronounced <i>keh-BEHÇ</i>]	<i>a lamb, sheep, young ram</i>	masculine plural noun with the definite article	Strong's #3532 BDB #461
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿêz (עֵֿז) [pronounced <i>gayz</i>]	<i>she-goat; in the plural, it can mean goats' hair</i>	feminine plural noun with the definite article	Strong's #5795 BDB #777
lâqach (לָֿקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine plural, Qal imperfect; pausal form	Strong's #3947 BDB #542

Translation: You [all] will take [him] from the sheep or from the goats.

Various animals were used in the various sacrifices made by Israelites. However, this ceremony, the Passover, always required a year old male from the sheep or goats. The True Savor of Israel would be taken from the people of Israel.

For this reason, Jesus is called the Lamb Who takes away the sins of the world. The lamb is a *type* of Jesus. John 1:29 ([John the Herald] saw Jesus coming toward him, and said, "Behold, the Lamb of God, Who takes away the sin of the world!"—ESV; capitalized)

Exodus 12:5 Your lamb will be without blemish, a male, a year old [lit., the son of a year]. You [all] will take [him] from the sheep or from the goats. (Kukis mostly literal translation)

The lamb without defect is certainly a picture of Jesus Christ, perfect in His humanity (Heb. 9:14 2Cor. 5:21 1Peter 1:19). Believers are not judged for their sins; Jesus Christ, the perfect Lamb of God, is judged in our stead (John 1:29 1Cor. 5:7b). Just as the lamb of the Passover acted as a substitute for the people (the death of the lamb preserved their family), Jesus acted as our substitute on the cross.

Jesus Christ did not begin His formal ministry until He was an adult at about the age of 30. We know very little of His life as a child except that He grew by means of God's Word as a youth (and, therefore, as a young man) (Luke 2:46–49, 52). Therefore, a lamb was chosen in young adulthood to represent the Lord.

The lamb is to be without blemish, like the Lamb of God. The lamb was to be a male in the prime of its life—also a parallel to Jesus Christ. The younger the lamb, the easier it would be to find one which did not have any scarring, injury or blemish of any kind (the unblemished lamb represented the sinlessness of the Lord).

Exodus 12:5 You will choose an unblemished year old, male lamb from the sheep or goats. (Kukis paraphrase)

And he was to you [all] to watch as far as a four and teen day to the month the this. And you [all] have slaughtered him—all of an assembly of a congregation of Israel—between the evenings.

Exodus
12:6

It [the lamb] is for you to watch until the 14th day of this month. Then you [all] will slaughter it—the entire assemblage of the congregation of Israel—between the evenings.

The lamb will be watched by all of your until the 14th day of this month. Then, all of you—the entire congregation of Israel—will slaughter it at midnight.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And he was to you [all] to watch as far as a four and teen day to the month the this. And you [all] have slaughtered him—all of an assembly of a congregation of Israel—between the evenings.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And it shall be bound and reserved for you until the fourteenth day of this month, that you may not know the fear of the Mizraee when they see it; and ye shall kill him according to the rite of all to congregation of the assembly of Israel, between the suns.
Revised Douay-Rheims	And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evenin.
Aramaic ESV of Peshitta	...and you shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Yisrael shall kill it at evening.
Lamsa's Peshitta (Syriac)	And you shall keep it until the fourteenth day of this same month; and the whole assembly of the congregation of Israel shall kill it at sunset...
Updated Brenton (Greek)	And it shall be kept by you till the fourteenth of this month, and all the multitude of the congregation of the children of Israel shall kill it toward evening.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Keep it till the fourteenth day of the same month, when everyone who is of the children of Israel is to put it to death between sundown and dark.
Easy English	Keep the young sheep safe until the 14th day of the month. Then all Israel's people must kill the young sheep in the evening.
Easy-to-Read Version—2006	You should watch over the animal until the 14th day of the month. On that day all the people of the community of Israel must kill these animals just before dark.
God's Word™	You may choose a lamb or a young goat. Take care of it until the fourteenth day of this month. "Then at dusk, all the assembled people from the community of Israel must slaughter their animals. A portion of v. 5 is included for context.
The Message	Keep it penned until the fourteenth day of this month and then slaughter it—the entire community of Israel will do this—at dusk.
NIRV	Take care of them until the 14th day of the month. Then the whole community of Israel must kill them when the sun goes down.

New Simplified Bible »‘Take care of it until the fourteenth day of this month. Then at dusk, all the assembled people from the community of Israel must slaughter their animals.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. Each family must take care of its animal until the evening of the fourteenth day of the month, when the animals are to be killed.

The Living Bible “On the evening of the fourteenth day of this month, all these lambs shall be killed, and their blood shall be placed on the two side-frames of the door of every home and on the panel above the door. Use the blood of the lamb eaten in that home. V. 7 is included for context.

New Berkeley Version .

New Living Translation “Take special care of this chosen animal until the evening of the fourteenth day of this first month. Then the whole assembly of the community of Israel must slaughter their lamb or young goat at twilight.

Unlocked Dynamic Bible You must take special care of these animals until the fourteenth day of the month. On that day, all the Israelite people must kill the lambs or goats in the evening.

Partially literal and partially paraphrased translations:

American English Bible .

Beck’s American Translation .

Common English Bible You should keep close watch over it until the fourteenth day of this month. At twilight on that day, the whole assembled Israelite community should slaughter their lambs.

International Standard V It is to remain under your care until the fourteenth day of this month, and then the entire assembly of the congregation of Israel is to slaughter it at twilight.

New Advent (Knox) Bible These victims must be kept ready till the fourteenth day of the month, and on the evening of that day the whole people of Israel must immolate.^[1]

Translation for Translators ^[1]The Hebrew text has ‘between the evenings’, it is not clear in what sense. You must take *special* care of these animals until the 14th day of the month. On that day, all the Israeli people must slaughter the lambs *or* goats in the evening.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible AND IT SHALL BE KEPT BY YOU UNTIL THE FOURTEENTH OF THIS MONTH, AND ALL THE MULTITUDE OF THE CONGREGATION OF THE CHILDREN OF ISRAEL SHALL KILL IT TOWARD EVENING.

†(This word "congregation" shows that the physical bloodline nation of Jacob/Israel spiritually represented a foreshadowing of the New Covenant Church. Rom. 2:28 to Rom. 2:29, Rom. 9:6 to Rom. 9:8. The New Covenant congregation still observes Passover & the Days of Unleavened Bread; John 6:53, 1Cor. 5:8, but in the remembrance of the sacrifice of JESUS, our eternal Passover for us. We observe Passover by partaking in Communion with wine & unleavened bread & foot-washing {1 Cor.11:24 Matthew 26:26–29 Mark 14:17–21 Luke 22:19 John 13:1–17} ONCE per year, only on Passover, 88at sunset on the 14th of the first month, in the creation calendar of the moon, sun and stars, which usually is in March/April. We take communion only if we are baptized in JESUS Name and only with other people who are surrendered to JESUS & baptized in JESUS Name. 1Cor. 11:17 to 1Cor. 11:34, 2Cor. 13:5, Ex. 12:43) [It is my opinion that no foreshadowing of the church can be found in the OT. Here, what is being foreshadowed is the negative volition of the Jewish people towards Jesus Christ when they demand His crucifixion.]

Awful Scroll Bible	You are to reserve it, till the four and tenth day of the moon month. Everyone gathered together of the assembly of Isra-el, is to have slaughtered it within that evening.
Conservapedia Translation	You will take it in charge until the fourteenth day of this month. Then the whole assembly of the congregation of Israel will kill it between evenings.
Ferrar-Fenton Bible	...and you must keep it by you until the fourteenth day of this month, then kill it. All the Assembly of the `Families of Israel must kill it between the dusks. The dawn and twilight.··—F. F.
God's Truth (Tyndale)	And you shall keep him in, until the fourteenth day of the same month. And every man of the multitude of Israel shall kill him about even.
HCSB NIV, ©2011	. Take care of them until the fourteenth day of the month, when all the members of the community of Israel must slaughter them at twilight.
Unlocked Literal Bible Urim-Thummim Version	. And you will keep it until the 14th day of the same month, and the whole company of the people of Israel will slaughter it at sunset.
Wikipedia Bible Project	And it is for you to keep until the fourteenth day of this month. And slaughter it during sunset, all the crowd of Israel's congregation.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then you will keep it until the fourteenth day of the month. On that evening all the people will slaughter their lambs...
The Heritage Bible	And it shall be, you shall watch it until the fourteenth day of this new moon, and the whole assembly of the congregation of Israel shall slaughter it in the dusk.
New American Bible (2002)	You shall keep it until the fourteenth day of this month, and then, with the whole assembly of Israel present, it shall be slaughtered during the evening twilight.
New American Bible (2011)	.
New Jerusalem Bible	.
Revised English Bible—1989	Have it in safe keeping until the fourteenth day of this month, and then all the assembled community of Israel must slaughter the victims between dusk and dark.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“You are to keep it until the fourteenth day of the month, and then the entire assembly of the community of Isra’el will slaughter it at dusk.
The Complete Tanach	And you shall keep it for inspection until the fourteenth day of this month, and the entire congregation of the community of Israel shall slaughter it in the afternoon.

And you shall keep it for inspection: Heb. תִּבְרַךְ שְׂמֶל. This is an expression of inspection, that it [the animal] requires an inspection for a blemish four days before its slaughter. Now why was it [the designated animal] to be taken four days before its slaughter, something not required in the Passover sacrifice of later generations? Rabbi Mathia the son of Charash used to say [in response]: Behold He [God] says: “And I passed by you and saw you, and behold your time was the time of love” (Ezek. 16:8). The [time for the fulfillment of the] oath that I swore to Abraham that I would redeem his children has arrived. But they [the Children of Israel] had no commandments in their hands with which to occupy themselves in order that they be redeemed, as it is said: “but you were naked and bare” (Ezek. 16:7). So He gave them two mitzvot, the blood of the Passover and the blood of the circumcision. They circumcised themselves on that night, as it is said: “downtrodden with your blood (יִמְדָּב)” (ibid., verse 6), with the two [types of] blood. He [God] states also: “You, too-with the blood of your covenant I have freed your prisoners from a pit in which there was no water” (Zech. 9:11). Moreover, they [the Israelites] were passionately fond of idolatry. [Moses] said to them, “Withdraw and take for yourselves” (Exod. 12:21). [He meant:] withdraw from idolatry and take for yourselves sheep for the mitzvah. — [from Mechilta, here and on verse 21] Note that on verse 21, Rashi explains that differently.

shall slaughter it: Now do they all slaughter [it]? Rather, from here we can deduce that a person's agent is like himself. — [from Mechilta, Kid. 41b] [Therefore, it is considered as if all the Israelites slaughtered the sacrifice.]

the entire congregation of the community of Israel: [This means] the congregation, the community, and Israel. From here, they [the Rabbis] said: The communal Passover sacrifices are slaughtered in three [distinct] groups, one after the other. [Once] the first group entered, the doors of the Temple court were locked [until the group finished; they were followed by the second group, etc.,] as is stated in Pesachim (64b).

in the afternoon: Heb. מִבְּרֵעָה יוֹם. From six hours [after sunrise] and onward is called מִבְּרֵעָה יוֹם, literally, between the two evenings, for the sun is inclined toward the place where it sets to become darkened. It seems to me that the expression מִבְּרֵעָה יוֹם denotes those hours between the darkening of the day and the darkening of the night. The darkening of the day is at the beginning of the seventh hour, when the shadows of evening decline, and the darkening of the night at the beginning of the night. בֶּרֶק is an expression of evening and darkness, like “all joy is darkened (הִבְרֵקוּ) ” (Isa. 24:11). — [from Mechilta]

exeGesex companion Bible	...and guard it until the fourteenth day of the same month: and the whole congregation of the witness of Yisra El slaughters it between evenings:...
Kaplan Translation	Hold it in safekeeping until the fourteenth day of this month. The entire community of Israel shall then slaughter [their sacrifices] in the afternoon. in the afternoon (Pesachim 61a; Rashi). Literally, 'between the evenings.'
Orthodox Jewish Bible	And it will be with you for mishmeret (examination, checking for blemishes) up until the fourteenth day of the same month; and kol Kehal Adat Yisroel shall slaughter (shachat) it in the afternoon [before dark].
The Scriptures 1998	'And you shall keep it until the fourteenth day of the same month. Then all the assembly of the congregation of Yisra'el shall kill it between the evenings.

Expanded/Embellished Bibles:

The Expanded Bible	Take care of the animals until the fourteenth day of the month. On that day all the people of the community [assembly of the congregation] of Israel will kill [slaughter] them in the evening before dark [at twilight].
Kretzmann's Commentary	And ye shall keep it until the fourteenth day of the same month, separated from the rest of the flock, in order to keep it from contamination and infection; and the whole assembly of the congregation of Israel, all the housefathers as household priests and representatives of the children of Israel, shall kill it in the evening, literally, "between the two evenings," at twilight. Custom later fixed the time at between three in the afternoon and sundown.
NET Bible®	<p>You must care for it¹⁹ until the fourteenth day of this month, and then the whole community²⁰ of Israel will kill it around sundown.²¹</p> <p>¹⁹tn The text has תִּקְחָהּ לָכֶם (v'yhaya lakem l'y'mishmeret, "and it will be for you for a keeping"). This noun stresses the activity of watching over or caring for something, probably to keep it in its proper condition for its designated use (see 16:23, 32-34).</p> <p>²⁰tn Heb "all the assembly of the community." This expression is a pleonasm. The verse means that everyone will kill the lamb, i.e., each family unit among the Israelites will kill its animal.</p> <p>²¹tn Heb "between the two evenings" or "between the two settings" (בֵּין הָעֶרְבַּיִם, ben ha'arbayim). This expression has had a good deal of discussion. (1) Tg. Onq. says "between the two suns," which the Talmud explains as the time between the sunset and the time the stars become visible. More technically, the first "evening" would be the time between sunset and the appearance of the crescent moon, and the second "evening" the next hour, or from the appearance of the crescent moon to full darkness (see Deut 16:6 – "at the going down of the sun"). (2) Saadia, Rashi, and Kimchi say the first evening is when the sun begins to decline in the west and cast its shadows, and the second evening is the beginning of night. (3) The view adopted by the Pharisees and the Talmudists (b. Pesahim 61a) is that the first evening is when the heat of the sun begins to decrease, and the second evening begins at sunset, or, roughly from 3-5 p.m. The Mishnah (m. Pesahim 5:1) indicates the lamb was killed about 2:30 p.m. – anything before noon was not valid. S. R. Driver concludes from this survey that the first view is probably the best, although the last view was the traditionally accepted one (Exodus, 89-90). Late afternoon or early evening seems to be intended, the time of twilight perhaps.</p>
The Voice	Eternal One: Keep this chosen lamb safe until the fourteenth day of the month, then the entire community of Israel will slaughter their lambs <i>together</i> at twilight.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and he will exist (for) you (for) a charge until the <fourteen>th day to this new moon, and all the assembly of the company of "Yisra'el ^{He turns El aside} will slay him between the evenings ,...
Charles Thompson OT	And it shall be kept up by you until the fourteenth day of this month. Then the whole multitude of the congregation of the children of Israel shall kill it in the evening.
Concordant Literal Version	And it will become a charge of yours until the fourteenth day of this month. They will slay it, every assembly of the congregation of the sons of Israel, between the evening hours.
Emphasized Bible	So shall it be yours, to keep, until the fourteenth day of this month,—then shall all the convocation of the assembly of Israel slay it between the two evenings.
English Standard Version	...and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.
Green's Literal Translation	And it shall be for you to keep until the fourteenth day of this month. And all the assembly of the congregation of Israel shall kill it between the evenings.
Modern English Version	You shall keep it up until the fourteenth day of the same month, and then the whole assembly of the congregation of Israel shall kill it in the evening.
Modern Literal Version	And you* will keep it until the fourteenth day of the same month and the whole assembly of the congregation of Israel will kill it at evening.

New European Version

Your lamb shall be without blemish, a male a year old. You shall take it out from the sheep, or from the goats: and you shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at evening. V. 5 is included for context.

New King James Version
Young's Updated LT

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And it has become a charge to you, until the fourteenth day of this month, and the whole assembly of the company of Israel have slaughtered it between the evenings.

The gist of this passage:

The household which had selected the lamb was now supposed to watch over it until the day it was slaughtered.

Exodus 12:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
mish ^e mereth (תְּרַמֶּשֶׁת) [pronounced mish ^e -MEH-reth]	<i>custody, guard, watch; a charge, a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular noun	Strong's #4931 BDB #1038
‘ad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
‘ar ^e bâ‘âh (רַבְעָרָא) [pronounced ahr ^e -baw-GAW]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âsâr (עָשָׂר) [pronounced gaw-SAWR]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510

Exodus 12:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: It [the lamb] is for you to watch until the 14th day of this month.

Now, throughout the weekly study (which I email out to those who ask for it), I use the NKJV translation, which is normally an excellent translation. There are some minor problems in the translation for this verse. My own translation:

Exodus 12:6a It [the lamb] is for you to watch until the 14th day of this month. (Kukis mostly literal translation)

The first phrase of this verse is not easy to give a good word-for-word English rendering to. It begins with a conjunction and the 3rd masculine singular, Qal perfect of the absolute status quo verb hâyâh (הָיָה) [pronounced haw-YAW] and it means *to be, to become, to come to pass*. This is followed by the lâmed preposition (with the 2nd person masculine plural suffix), which means *to, for, in regard to, near, into, with reference to you [all]*. So far, this gives us: *and it [the male lamb] shall be for you* (or to you).

Then we have again the lâmed preposition followed by the Hebrew word: mish^emereth (מִשְׁמֶרֶת) [pronounced mish^e-MEH-reth] and it means *watch, custody, sentry, observance, guard, charge*. We end up translating this preposition and noun like an English verbal infinitive: *to watch, to guard, to observe*. A more literal translation might be, *for watching, for observation*.

Notice that the lamb was not obtained and killed immediately. The lamb is chosen on the 10th (Exodus 12:3) and then slaughtered on the 14th (Exodus 12:6). There will be time allowed for the observation of the lamb. The lamb is chosen, but not immediately slaughtered. This, of course, is another parallel between the Passover lamb and the Lord. The Jewish people would observe Jesus throughout His public ministry. It was important for them to hear Him correctly teach the Scriptures of God; it was important for them to recognize that He was a man without sin. Jesus, in His public ministry, had to establish many things which identified Him with the Old Testament types.

Therefore, the lamb to be slaughtered remains in the house for 3–4 days prior to its slaughter was analogous to Jesus Christ coming to earth and living among us, His public ministry lasting approximately 3–4 years. The lamb was observed and tested (the Israelites kept it in the house for three days and were to be certain that it had no defects; the three days gave them more than enough time within which to carefully check the animal out). Jesus Christ was similarly studied during his three (or four) years of His public ministry for defect (Luke 11:53–54 John 8:46 18:38—He was found to have no defect).

Exodus 12:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 12:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâchat (שָׁחַט) [pronounced shaw-KHAT]	<i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i>	2 nd person masculine plural, Qal perfect	Strong's #7819 and 7820 BDB #1006
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
kôl (כָּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
qâhâl (קָהַל) [pronounced kaw-HAWL]	<i>an organized assembly, a called convocation; this is not just a crowd, but people who were assembled for a reason</i>	masculine singular construct	Strong's #6951 BDB #874
'êdâh (עֵדָה) [pronounced ġā-DAWH]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular construct	Strong's #5712 BDB #417
Yis'ra'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
bêyn (בֵּין) [pronounced bane]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
'ereb (עֶרֶב) [pronounced GEH-re ^b v]	<i>evening, sunset</i>	masculine plural noun with the definite article	Strong's #6153 BDB #787

Literally, this reads, *between the evenings*. In Exodus 12:6, this is translated, *at evening, in (on) the evening; at twilight; toward evening, within the (that) evening, just before dark, at dusk, at twilight, in the afternoon [before dark], at sunset, during sunset*. Some translate this literally: *between the two evenings* (AFV, Darby); *between the evenings* (Green's literal translation, HRB, LSV, the Scriptures); *between sundown and dark* (BBE), *between the evening hours* (CLV), *between evenings* (ECB), *at twilight*. [Literally "between the evenings"] (LEB).

Translation: Then you [all] will slaughter it—the entire assemblage of the congregation of Israel—between the evenings.

I thought that *between the evenings* was a simple Hebrew phrase; however, there are, apparently, a number of different interpretations than this. There are a number of translations which purport to translate this phrase literally, which offer up these translations: *at evening, in (on) the evening; at twilight; toward evening, within the (that) evening, just before dark, at dusk, at twilight, in the afternoon [before dark], at sunset, during sunset*.

Since the destroyer was going to come through and kill the first-born at midnight (Exodus 12:29) and because the Israelites were not to go outside until morning (Exodus 12:22), this means that between the two evenings is probably immediately at sunset. This would have allowed time for the lamb to be slaughtered, offered up and then eaten before midnight.

Compare Exodus 16:12, where they have a meal of quail *between the two evenings*; yet in the morning they go out and gather manna; this would be dinner and breakfast. See also Num. 28:4 where *morning* and *between the two evenings* are in contrast with one another.

Exodus 12:6b **Then the whole assembly of the congregation of Israel shall kill it at twilight** [lit., *between (or in the midst of) the evenings*]. (NKJV)

The entire congregation of Israel will slaughter the lamb (recall that there will be a lamb for each household).

The chilling portion of this verse is this: **then shall the entire assembly of the congregation of Israel shall kill it**. The God of Israel, who loved and chose Israel from the foundation of the world, came to Israel in the flesh, as a man, and Israel would rise up as a whole and kill Him. Do not mistake this statement for anti-Semitism. God chose Israel in eternity past, knowing full well that they would deny the Lord Who bought them, and slay Him when He came to them offering them the kingdom. Furthermore, the Roman rulers in Jerusalem were fully on board with this execution. Despite Pilate's initial reticence, he still went through with the Lord's execution (we will study that in detail off in the future in the book of Luke). The actual crucifixion was performed by the Romans, as the Jews of that era lacked the authority to execute anyone.

In any case, this Lamb (Jesus Christ) must be slain (Matt. 16:21–23 Heb. 9:22). When the lamb is slain, that is Jesus Christ dying on the cross on our behalf, paying the penalty for our sins (Heb. 10:10–14 1John 1:7).

Exodus 12 not only sets up directions for this and every future Passover, but v. 6 also is typical of the Jews rising up to kill their own Lord Who comes to them. For many, many Passovers, Jews will kill a lamb for their household; and around A.D. 30, they will kill the True Passover Lamb (John 1:29 1Cor. 5:7 Isa. 53:7), sent to them by God. Jesus is the True Passover Lamb Who will die for their sins. The millions of lambs who were killed at Passover were types of the True Lamb of God. Those animals did not take away their sin; they were typical of the One Who would.

Exodus 12:6 **It [the lamb] is for you to watch until the 14th day of this month. Then you [all] will slaughter it—the entire assemblage of the congregation of Israel—between the evenings.** (Kukis mostly literal translation)

The people of Israel choose their Passover lamb, a lamb without spot or blemish. Each household will observe this lamb; then the entire assembly of Israel will rise up and kill it at twilight (at sundown).

The true Lamb of God is Jesus Christ. He is born without a sin nature and He never committed a personal sin. Israel observed Jesus in His public ministry; and, in the end, the people rose up to kill Him, pressuring the Romans to execute Him on the cross. Jews and Gentiles both had a hand in the execution of Jesus Christ, because **all have sinned and come short of the glory of God**. Jesus Christ paid the price for the sins of both Jews and Gentiles (including those who had a hand in putting Him up on the cross).

Exodus 12:6 **The lamb will be watched by all of you until the 14th day of this month. Then, all of you—the entire congregation of Israel—will slaughter it at midnight.** (Kukis paraphrase)

And they have taken from the blood and they have give upon the door posts and upon then lintel upon the houses which they will eat them in them.

Exodus
12:7

They will take some of [lit., *from*] the blood and apply [it] to the sides [of the door frame] and to the top [of the door frame] in the houses where they will eat.

They will take some of the blood and apply it to the sides and top of the door frame in the houses where they will eat the lamb.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And they have taken from the blood and they have give upon the door posts and upon then lintel upon the houses which they will eat them in them.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And you shall take of the blood and set it upon the two posts and upon the upper board outside of the houses in which you eat and sleep.
Revised Douay-Rheims	And they shall take of the blood thereof, and put it upon both the side posts, and on the upper door posts of the houses, wherein they shall eat it.
Aramaic ESV of Peshitta	They shall take some of the blood, and put it on the two doorposts and on the lintel, on the houses in which they shall eat it.
Lamsa's Peshitta (Syriac)	And they shall take some of the blood thereof and sprinkle it on the two door posts and on the lintel and on the houses wherein they shall eat it.
Updated Brenton (Greek)	And they shall take of the blood, and shall put it on the two doorposts, and on the lintel, in the houses wherever they shall eat them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	Then they must take some of the blood. They must put it on the wood that is round the door of their houses. They must do this to the houses where they will eat the young sheep.
Easy-to-Read Version–2006	You must collect the blood from these animals and put it on the top and sides of the doorframe of every house where the people eat this meal.
God's Word™	They must take some of the blood and put it on the sides and tops of the doorframes of the houses where they will eat the animals.
NIRV	Take some of the blood. Put it on the sides and tops of the doorframes of the houses where you eat the lambs.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Some of the blood must be put on the two doorposts and above the door of each house where the animals are to be eaten.
The Living Bible	On the evening of the fourteenth day of this month, all these lambs shall be killed, and their blood shall be placed on the two side-frames of the door of every home and on the panel above the door. Use the blood of the lamb eaten in that home. V. 6 is included for context.
New Berkeley Version	.
New Life Version	Then they must take some of the blood and put it on the wood pieces at the sides and top of the door of each house where they will eat it.
New Living Translation	They are to take some of the blood and smear it on the sides and top of the doorframes of the houses where they eat the animal.

Partially literal and partially paraphrased translations:

American English Bible	'So, choose a perfect male yearling lamb from [your herd] of lambs and kids, and keep it nearby until the fourteenth day of this month. Then the whole gathering of
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the children of IsraEl must slaughter [their lambs] toward the evening, and they must gather the blood and put it on the top and both sides of the doorframes of the houses where they will be eating [the lamb]. Vv. 5–6 are included for context.

Beck's American Translation	.
Common English Bible	They should take some of the blood and smear it on the two doorposts and on the beam over the door of the houses in which they are eating.
International Standard Version	.
New Advent (Knox) Bible	They must take some of the blood, and sprinkle it on the doorway, jambs and lintel alike, of the house in which the lamb is being eaten.
Translation for Translators	Then they must take some of the blood <i>from the lambs or goats</i> , and they must smear it on the doorposts and the ◀lintels/horizontal beams above the doorways▶ of the houses in which they will eat the meat.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Even is to have taken of the blood, and is to have put it on the two doorposts and the lintel, of the houses they were to eat it in.
Conservapedia Translation	They must take some of the blood, and paint it onto the two jambs and the lintel of the houses that they eat the lamb in. The "jamb" is the upright or side member; the "lintel" is the cross member of the doorway.
Ferrar-Fenton Bible	Then they shall take of the blood and sprinkle upon the two door-posts, and upon the lintel of the houses where they eat it.
God's Truth (Tyndale)	And they shall take of the blood and strike on the two side posts and on the upper doorpost of the houses, wherein they eat him.
HCSB	.
Tree of Life Version	They are to take the blood and put it on the two doorposts and on the crossbeam of the houses where they will eat it.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	And you will take from the blood, and put it on the two doorposts and on the top beam, over the houses where within they shall eat it.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	...and take some of the blood to put on the doorposts and on top of the doorframes of the houses where you eat.
The Heritage Bible	.
New American Bible (2002)	They shall take some of its blood and apply it to the two doorposts and the lintel of every house in which they partake of the lamb.
New American Bible (2011)	.
New Jerusalem Bible	Some of the blood must then be taken and put on both door-posts and the lintel of the houses where it is eaten.
Revised English Bible—1989	They must take some of the blood and smear it on the two doorposts and on the lintel of the houses in which they eat the victims.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They are to take some of the blood and smear it on the two sides and top of the door-frame at the entrance of the house in which they eat it.
The Complete Tanach	And they shall take [some] of the blood and put it on the two doorposts and on the lintel, on the houses in which they will eat it.

And they shall take [some] of the blood: This is the receiving of the blood [from the animal's neck immediately after the slaughtering]. I would think that it was to be received in the hand. Therefore, Scripture says: "that is in the basin" (below, verse 22), [specifying that the blood is to be received in a vessel]. — [from Mechilta]

the... door posts: They are the upright posts, one from this side of the entrance and one from that side. — [from Kid. 22b]

the lintel: Heb. *יֹקֶשֶׁמָה*. That is the upper [beam], against which the door strikes (*שֶׁקֶט*) when it is being closed, lintel in Old French. The term *הַפִּיקָה* means striking, like [in the phrase] "the sound of a rattling leaf" (Lev. 26:36), [which Onkelos renders:] *יִקְשֵׁד אֶפְרָט*, "bruise" (Exod. 21:25), [which Onkelos renders:] *יִפְּקֶשֶׁמָה*. — [based on Jonathan]

on the houses in which they will eat it: But not on the lintel and the doorposts of a house [used] for [storing] straw or a house [used] for cattle, in which nobody lives. — [based on Mechilta]

exeGesés companion Bible	...and takes of the blood and gives it on the two side posts and on the lintel of the houses, wherein they eat it:...
Hebraic Roots Bible	And they shall take from the blood, and put it on the two side doorposts and on the upper doorpost, on the houses in which they eat it.
Kaplan Translation	They must take the blood and place it on the two doorposts and on the beam above the door of the houses in which they will eat [the sacrifice]. take the blood... This was done only for the first Passover in Egypt. In subsequent years, the blood would be placed on the altar, just like the blood of other sacrifices (Tosefta, Pesachim 8).
Orthodox Jewish Bible	And they shall take of the dahm, and strike it upon the two mezuzot (doorposts) and on the mashkof (lintel) of the batim (houses), wherein they shall eat it.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel [above the door] of the houses in which they eat it.
The Expanded Bible	The people must take some of the blood and put it on the sides and tops of the doorframes [doorposts and lintels] of the houses where they eat the lambs.
Kretzmann's Commentary	And they shall take of the blood, and strike it on the two side-posts and on the upper doorpost of the houses, wherein they shall eat it. The blood of the animal was drawn, kept from coagulating by constant stirring, and then applied to the door-posts by sprinkling or painting.
NET Bible®	They will take some of the blood and put it on the two side posts and top of the doorframe of the houses where they will eat it.
The Voice	Eternal One: They are to take some of its blood and smear it across the top and down the two sides of the doorframe of the houses where they plan to eat.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and they will take from the blood, and they will (place) it upon the two doorposts and upon the lintel upon the houses which they will eat him in,...
Charles Thompson OT Concordant Literal Version	. They will take some of the blood and put it on the two jambs and on the lintel, on the houses in which they are eating it.
<i>Emphasized Bible</i>	And they shall take of the blood, and put upon the two door-posts and upon the upper-beam,—upon the houses wherein they are to eat it.

Green's Literal Translation	And they shall take from the blood, and put <i>it</i> on the two side doorposts and on the upper doorpost, on the houses <i>in</i> which they eat it.
New King James Version	And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it.
Young's Updated LT	And they have taken of the blood, and have put on the two side-posts, and on the lintel over the houses in which they eat it.

The gist of this passage: Each home has a lamb which was slaughtered. That blood is to be used on the side posts and the top of the door.

Exodus 12:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine plural, Qal perfect	Strong's #3947 BDB #542
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
dâm (דָּם) [pronounced <i>dawm</i>]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196

Translation: They will take some of [lit., from] the blood...

The blood of the lamb is typical of the **spiritual death** of the Lord. The blood represents the spiritual death of Jesus Christ (meaning, our atonement is the result of God the Father judging the Son of Man for our sins while He was on the cross). This is His payment for our sins where our sins are poured out upon Him and He endures the punishment for them.

The judgment for our sins had to fall upon the humanity of Jesus Christ; only He is able to bear our sins in His humanity.

The actual extreme physical pain associated with crucifixion is unrelated to payment for our sins. The stripes, the beatings, and the insults are all unrelated to the payment for our sins. These things were *illustrative* of an innocent man taking upon Himself the guilt of the world; but not a single sin was expiated because of that physical pain and suffering. Jesus paid for our sins by taking on in His Own body on the cross the punishment for our sins, which punishment was meted out by God the Father. The shame and horror the punishment for those sins being placed upon the Son was far greater than any of the suffering which preceded the Lord's spiritual death.

What we are studying here is *typology*; where there are persons, things and incidents in the Old Testament (called *types*) which have parallels to persons, things, and acts in the New (called *antitypes*). The lamb to be slain for the Passover is a type; Jesus, on the cross, dying for our sins is the antitype.

The concept of typology receives a few brief mentions in the New Testament; but it has been further explored and dramatically developed by several theologians long after the NT was written. In fact, most of the theological work done on typology has occurred during and after the Reformation.

It occurs to me that, the study of Christian theology over that past 2100 years would be fascinating. What was happening in the minds of those most devoted to the Word would have been very different in the 300's if compared to that in the 1600's if compared to that in the 1800's? Church history and Christian trends have been studied; but what Bible doctrines came out each era? How many theological arguments allowed certain doctrines to be honed in on?

There are doctrines from the Word of God which you are potentially able to understand more thoroughly than even Paul did

Don't misunderstand that statement—the fundamental doctrines of the Christian faith have remained unchanged from the beginning. However, there have been, throughout human history, various doctrines which have been developed considerably. Let me put this in a different way: there are doctrines from the Word of God which you are potentially able to understand more thoroughly than even Paul did.

Exodus 12:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person plural, Qal perfect	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.</i>			
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
m ^e zûwzâh (מִזוּזָה) [pronounced <i>m^e-zoo-SAW</i>]	<i>side post, door-post, gate-post; door frame</i>	feminine plural noun with the definite article	Strong's #4201 BDB #265
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
mash ^e qôwph (מַשְׁקוֹפֵה) [pronounced <i>mahsh-KOHF</i>]	<i>the lintel of a door, header of a door, overhead portion of the frame for a door</i>	masculine singular noun with the definite article	Strong's #4947 BDB #1054
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
bâtîym (בָּתִּים) [pronounced <i>baht-TEEM</i>]	<i>houses, residences; buildings; households</i>	masculine plural noun with the definite article	Strong's #1004 BDB #108

Translation: ...and apply [it] to the sides [of the door frame] and to the top [of the door frame]...

Around the door is the door frame, and each household was to apply some of this blood to the sides and top of the door frame. This represents the blood of our LORD where the nails were driven (in His wrists) and His head upon which the crown of thorns was placed. The blood from the top of the door frame would also drip and land upon the threshold, which represents the nails driven into our LORD's feet.

The blood dripping from above on the upper beam and the blood on the two door posts looks like a cross with our Lord's hands and feet nailed and bleeding, and the blood from his head due to the beatings and the crown of thorns.



Painting Blood on the Doorframe (a graphic); from [Westview Christian Reformed Church](#); accessed March 9, 2021.

The blood above the door would have dripped down on the door sill. The blood on the doorway would match the blood on the Lord's hands, head and feet. The sacrificial lamb, shown at the foot of the door of the graphic, represents Jesus (or is typical of Jesus). The blood from that lamb was placed upon the top and sides of the door.

All of this is representative of Jesus dying for our sins. However, the actual blood and the specific wounds cited did not take away our sins. The sacrifice of the perfect and innocent lamb was tied to the blood put around the entry door; which directly correlates with Jesus on the cross. However, the actual payment for our sins was not seen by anyone other than God the Father. This is because God made the region around the cross pitch black while Jesus paid for our sins.

It appears that no one could see the Lord, but Psalm 22 seems to indicate that He screamed from the cross during the judgment for our sins.

Exodus 12:7b ...and put it on the two doorposts and on the lintel... (NKJV)

The word *to put*, *to place* is in the Qal perfect; placing the blood on the door post is a completed action which insures salvation forever (the act of placing the blood there does not; the faith in Y^ehowah is our means to attain salvation; but the basis for our salvation is the cross).

Eating is often used as a metaphor for obtaining salvation and it can be expanded into a metaphor for **spiritual growth**. Eating is a non-meritorious action which everyone is capable of—immoral, amoral, moral, sinful, self-righteous, and men of all descriptions eat—and eating the sacrificial lamb is analogous to believing in Jesus Christ. Eating is something which can be done without attributing any merit to the eater; and believing is something that can be done without attributing any merit to the believer.

When a person eats food, there are dozens of general functions which take place in the body. The body is able to take the various nutrients and send these nutrients to where they are all needed. When I eat steak, salad, and a vegetable for dinner, my body somehow figures that this set of nutrients needs to go to my brain; this other set of nutrients needs to be sent to my muscles, and a portion of what I eat is sent out from the body as waste. When all of this takes place, I am not guiding these nutrients to where they need to go. I cannot take any credit for them going where they go. That is the body that I was born with. This is the body designed by God. The distribution of nutrients is a nonmeritorious function. Another way of putting it is, this is a grace function from God. Just as I choose to eat some applesauce—without being able to claim any merit for that or where it ends up going to—so is my faith nonmeritorious. My volition directs my faith towards what I

No spiritual growth occurs apart from spiritual food

choose to direct it towards; but the actual faith is nonmeritorious and the end results of having faith are nonmeritorious.

However, once this activity of faith in Christ is begun (right at our second birth) it must be continued in order to experience spiritual growth. We, as newborn Christians must continue to feed upon the word—an activity which is also lacking in personal merit—and through eating His Word we grow. We do not deserve the opportunity to grow spiritually; we do not deserve the apparatus which makes it possible for us to grow spiritually (which R. B. Thieme, Jr. called the *grace apparatus for perception*, GAP for short). Just as salvation is available to any person who desires a relationship with God; so spiritual growth is available to any believer who desires a growing fellowship with God.

God has given protection to those who have taken refuge in His blood, who partake of *spiritual food*, whether it be by believing in Him initially or believing in His Word as time goes by. To make this clear, no spiritual growth occurs apart from spiritual food.

Exodus 12:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăšher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
ʾākal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine plural, Qal imperfect	Strong's #398 BDB #37
ʾēth (אֶת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
bē (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88

Translation: ...in the houses where they will eat.

Wherever the family would gather to eat the lamb, the entry door would be painted with blood on the frame, as the graphic above (this is just for the first Passover). The blood represents the Lord dying for our sins (1Cor. 5:7). Eating the lamb represents exercising faith in Jesus Christ (John 6:54). So the entire Passover ritual is typical of salvation through faith in Jesus Christ.

Exodus 12:7 They will take some of [lit., from] the blood and apply [it] to the sides [of the door frame] and to the top [of the door frame] in the houses where they will eat. (Kukis mostly literal translation)

This was to be done to each home where they fed upon the slaughtered lamb (or goat). God would not kill their firstborn if He saw the blood on the doorposts of the homes.

Each home would be covered by the blood. The avenging angel would see the blood and pass over that house. The blood is a symbol; it symbolizes the spiritual death of the Lord.

Exodus 12:7 They will take some of the blood and apply it to the sides and top of the door frame in the houses where they will eat the lamb. (Kukis paraphrase)

And they have eaten the flesh in the night the that roasted of fire and unleavened breads beside bitter herbs they have eaten him.

Exodus
12:8

They will eat the flesh, roasted with [lit., of] fire, that night. They will eat it with unleavened bread [and] with bitter herbs.

The flesh of the lamb, roasted with fire, will be eaten that night. They will eat it with unleavened bread and bitter herbs.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And they have eaten the flesh in the night the that roasted of fire and unleavened breads beside bitter herbs they have eaten him.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And you shall eat the flesh on that night, the fifteenth of Nisan, until the dividing of the night roasted with fire, [JERUSALEM. Roasted,] without leaven, with horehound and lettuce shall you eat it.
Revised Douay-Rheims	And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce.
Aramaic ESV of Peshitta	They shall eat the flesh in that night, roasted with fire, and unleavened bread. They shall eat it with bitter herbs.
Lamsa's Peshitta (Syriac)	And they shall eat the meat in that night, roasted with fire, with unleavened bread; and with bitter herbs they shall eat it.
Updated Brenton (Greek)	And they shall eat the flesh in this night roasted with fire, and they shall eat unleavened bread with bitter herbs.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And let your food that night be the flesh of the lamb, cooked with fire in the oven, together with unleavened bread and bitter-tasting plants.
Easy English	That night, they must cook the meat over the fire and they must eat it. They must eat it with special plants and with bread that has no yeast in it.
Easy-to-Read Version—2006	“On this night you must roast the lamb and eat all the meat. You must also eat bitter herbs and bread made without yeast.
<i>The Message</i>	You are to eat the meat, roasted in the fire, that night, along with bread, made without yeast, and bitter herbs.
NIRV	That same night eat the meat cooked over a fire. Also eat bitter plants. And eat bread made without yeast.
New Simplified Bible	»That night the animals are to be roasted and eaten, together with bitter herbs (greens) and unleavened bread made without yeast.

Thought-for-thought translations; dynamic translations; paraphrases:

New Berkeley Version	.
New Life Version	They must eat the meat that same night, made ready over a fire. They will eat it with bread made without yeast and with bitter plants.
New Living Translation	That same night they must roast the meat over a fire and eat it along with bitter salad greens and bread made without yeast.
Unlocked Dynamic Bible	They must roast the animals immediately and eat the meat that night. They must eat it with bitter herbs and with bread that is baked without yeast.

Partially literal and partially paraphrased translations:

American English Bible	Then that night, they must roast the flesh over a fire and eat it with fermentation-free bread and bitter herbs.
Beck's American Translation	.
International Standard V	.
New Advent (Knox) Bible	Their meat that night must be roasted over the fire, their bread unleavened; wild herbs must be all their seasoning.
Translation for Translators	They must roast the animals immediately and eat the meat that night. They must eat it with bread that is baked without yeast and with bitter herbs.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND THEY SHALL EAT THE FLESH IN THIS NIGHT ROAST WITH FIRE, AND THEY SHALL EAT UNLEAVENED BREAD WITH BITTER HERBS. †(We no longer need to do the bitter herbs or any of these other extra temporary instructions. Now we only do the wine, bread & foot washing on Passover, NO meal and no animal)
Awful Scroll Bible	.
Conservapedia Translation	They must eat the flesh in one night, roasted by fire, and served with matzoh and bitter herbs. <i>Matzoh</i> is bread made without yeast, the "bread of haste."
Ferrar-Fenton Bible	And they shall eat the flesh in that night, roasted with nre. They shall eat it with unfermented bread and bitterherbs.
God's Truth (Tyndale)	And they shall eat the flesh the same night, roast with fire, and with unleavened bread, and with sour herbs they shall eat it.
HCSB	.
Lexham English Bible	And they will eat the meat on this night; they will eat it fire-roasted and [with] unleavened bread on {bitter herbs}.
Tree of Life Version	They are to eat the meat that night, roasted over a fire. With matzot and bitter herbs [Heb. <i>maror</i> .] they are to eat it.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	And eat the meat on this night. Fire roasted, with crackers on bitters, will they eat it.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	.
New American Bible (2011)	They will consume its meat that same night, eating it roasted with unleavened bread and bitter herbs.
New Jerusalem Bible	.
Revised English Bible—1989	On that night they must eat the flesh roasted on the fire; they must eat it with unleavened bread and bitter herbs.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	That night, they are to eat the meat, roasted in the fire; they are to eat it with <i>matzah</i> and <i>maror</i> .
The Complete Tanach	And on this night, they shall eat the flesh, roasted over the fire, and unleavened cakes; with bitter herbs they shall eat it.

the flesh: but not sinews or bones. — [from Mechilta]

and unleavened cakes; with bitter herbs: Every bitter herb is called *רוקח*, and He commanded them to eat bitters in commemoration of "And they embittered their lives" (Exod. 1:14). — [from Pes. 39a, 116b]

exeGeses companion Bible	...and eat the flesh in that night, roast with fire and matsah; eat it with bitters:...
Kaplan Translation	Eat the [sacrificial] meat during the night, roasted over fire. Eat it with matzah and bitter herbs. matzah Unleavened bread. Even though the Passover sacrifice is not offered now that the Temple does not exist, matzah is still eaten on the Seder night. bitter herbs These are also still eaten at the Seder. The bitter herb can consist of horseradish, romaine lettuce, endives, palm ivy (?) or succory (?) (Pesachim 39a).
Orthodox Jewish Bible	And they shall eat the basar in that night, roasted over eish, and matzot; and with maror they shall eat it. [See Yochanan 6:53-54 where Moshiaich alludes to this verse and Isaiah 53:7].

Expanded/Embellished Bibles:

The Expanded Bible	On this night they must roast the lamb over a fire. They must eat it with bitter herbs and ·bread made without yeast [unleavened bread].
Kretzmann's Commentary	And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Those were the three dishes expressly commanded by God, the bitter herbs being a salad of wild lettuce, endive, and other vegetables with which the roast meat apparently was garnished.
NET Bible®	They will eat the meat the same night; ²² they will eat it roasted over the fire with bread made without yeast ²³ and with bitter herbs. ^{22tn} Heb "this night." ^{23sn} Bread made without yeast could be baked quickly, not requiring time for the use of a leavening ingredient to make the dough rise. In Deut 16:3 the unleavened cakes are called "the bread of affliction," which alludes to the alarm and haste of the Israelites. In later Judaism and in the writings of Paul, leaven came to be a symbol of evil or corruption, and so "unleavened bread" – bread made without yeast – was interpreted to be a picture of purity or freedom from corruption or defilement (S. R. Driver, Exodus, 90-91).
The Voice	Eternal One: That night, have them roast the lamb over a fire and feast on it along with bitter herbs and bread made without yeast.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and they will eat the flesh in this night, a roast of fire, and unleavened bread, upon bitter herbs they will eat him,...
Charles Thompson OT Concordant Literal Version	. Then they will eat the flesh on this night, roasted with fire, and with unleavened cakes; over bitter herbs shall they eat it.
New American Standard B.	They shall eat the flesh that <i>same</i> night, roasted with fire, and they shall eat it with unleavened bread and [Lit <i>in addition to</i>] bitter herbs.
New King James Version World English Bible	. They shall eat the meat in that night, roasted with fire, and unleavened bread. They shall eat it with bitter herbs.
Young's Literal Translation	And they have eaten the flesh in this night, roast with fire; with unleavened things and bitters they do eat it.

The gist of this passage: The meat of the lamb (or goat), was to be eaten that night, roasted with fire, with unleavened bread and bitter herbs.

Exodus 12:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾâkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person plural, Qal imperfect	Strong's #398 BDB #37
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular noun with the definite article	Strong's #1320 BDB #142
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
lay ^{el} lâh (לַיְלָה) [pronounced <i>LAY-law</i>]	<i>night; that night, this night, the night; possibly, at night, by night, during the night, by night</i>	masculine singular noun with the definite article	Strong's #3915 BDB #538
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
tsâlîy (צָלִי) [pronounced <i>tsaw-LEE</i>]	<i>roasted, roast</i>	Used as a masculine noun or as an adjective; construct form	Strong's #6748 BDB #852
ʾesh (אֵשׁ) [pronounced <i>aysh</i>]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77

Translation: They will eat the flesh, roasted with [lit., of] fire, that night.

They eat the flesh of the Passover lamb in the night. Eating the lamb represents having faith in Jesus Christ (the Hebrew people who participated in this event were exercising faith in their God). That this takes place at night parallels the Lord receiving the penalty for our sins in thick darkness.

Prior to salvation, we are in spiritual darkness. God reveals salvation to us either directly through His Word or by the witness of a believer.

The roasting with fire is typical of judgement by God of Jesus Christ. Throughout the Scriptures, fire represents the judgment of God.

That eating the flesh of the lamb represents faith in Jesus Christ; is a parallel which the Lord used several times throughout His ministry. The idea is, everyone is able to eat; so eating the lamb is not a matter of merit but a matter of choice. The house offering up a lamb is choosing to believe the Revealed God. Therefore, the household partakes of the lamb.

Jesus said, "Truly, truly, I say to you, whoever believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh." (John 6:47–51; ESV; capitalized) We have not yet studied the manna from heaven, but that is coming up later in the book of Exodus. But Jesus, in that passage, relates the type (the bread coming down from heaven) to the antitype (Who is Jesus, the Bread of Life, coming down from heaven).

Then, when the Jews appeared to be confused over these words, Jesus said, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever feeds on My flesh and drinks My blood has eternal life, and I will raise him up on the last day. For My flesh is true food, and My blood is true drink. Whoever feeds on My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so whoever feeds on Me, he also will live because of Me. This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever." (John 6:53b–58; ESV; capitalized)

Jesus is not suggesting that all who believe in Him engage in some weird cannibalism, but simply that eating is analogous to faith. Eating His flesh and drinking His blood is typical language, indicating that we place our faith in Him for salvation. We believe that His sacrifice for our sins is efficacious. Although Jesus would explain to His disciples during His **incarnation** that He would go to the cross for our sins, it appears as if John was the only one of the 12 who had some understanding of what Jesus said (John was the only man of the disciples to observe the crucifixion).

Exodus 12:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
matstsâh (מַצֵּה) [pronounced mahts-TSAWH]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread</i>	feminine plural noun	Strong's #4682 BDB #595
ʿal (עַל) [pronounced ʿah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
BDB gives the following meanings for this verb: 1) upon, on the ground of, according to, on account of, on behalf of, concerning, beside, in addition to, together with, beyond, above, over, by, on to, towards, to, against (preposition); 1a) upon, on the ground of, on the basis of, on account of, because of, therefore, on behalf of, for the sake of, for, with, in spite of, notwithstanding, concerning, in the matter of, as regards; 1b) above, beyond, over (of excess); 1c) above, over (of elevation or pre-eminence); 1d) upon, to, over to, unto, in addition to, together with, with (of addition); 1e) over (of suspension or extension); 1f) by, adjoining, next, at, over, around (of contiguity or proximity); 1g) down upon, upon, on, from, up upon, up to, towards, over towards, to, against (with verbs of motion); 1h) to (as a dative); 2) because that, because, notwithstanding, although (conjunction).			
merôwr (מְרוֹר) [pronounced mer-ORE]; or merôr (מְרוֹר)	<i>bitter thing, bitter herb; bitterness</i>	masculine plural noun	Strong's #4844 BDB #601

Exodus 12:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person plural, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #398 BDB #37

Translation: They will eat it with unleavened bread [and] with bitter herbs.

The unleavened bread speaks of no intermingling of yeast, which is analogous of false doctrine being added to the pure gospel. When it comes to false doctrine, the yeast is primarily works—trusting in ourselves to provide salvation. The bitter herbs speak of the repugnance of our sins to Jesus Christ and how difficult it was for God the Father to judge His Son for our sins.

The preposition which accompanies *bitter herbs* is 'al (עַל) [pronounced gahl] and it means *upon, over, against, beside*. The unleavened bread is to be eaten *along side, beside* the bitter herbs. This is symbolic. The unleavened bread speaks of the humanity of our Lord and the bitter herbs speak of the judgment of Jesus Christ.

There are parallel tracks here for the things which we are studying. Old Testament saints read these words and they think one thing; New Testament believers read these things, and understand them to mean something else. The Old Testament believer is not aware of typology; they do not know, when they partake of the lamb, that represents having faith in Jesus Christ. However, the New Testament should be able to take these things in the Old Testament (true historical events) and match them with Jesus Christ and His sacrifice for our sins.

Exodus 12:8b ...with unleavened bread and with bitter herbs they shall eat it. (NKJV)

In the context of Exodus, the Hebrew people ate unleavened bread, because this took place the night before they would be asked to leave Egypt. They will not have time to bake yeast bread to take with them. They had to gather whatever belongings that they could carry and leave immediately. They could not wait for the bread to rise (people who have made bread understand this; if you have only purchased bread, you might not fully appreciate that making bread is a process which takes time). In any case, for the Passover, eating unleavened bread has the Hebrew person looking backwards toward his ancestors, who suddenly had to leave Egypt on a moment's notice.

The bitter herbs, which are eaten along side the unleavened bread, suggests the bitter treatment received by the Hebrew people from the hand of the Egyptians (Exodus 1:14). Bear in mind that these symbols look both forward and backward in time.

We understand the unleavened bread in a different way as Church Age students of the Old Testament. The unleavened bread represents bread which has not been corrupted with leaven (yeast). The unleavened bread *represents* the gospel as being undiluted and pure. It represents truth which has not been corrupted or compromised. Nothing has been added to it.

To us today, the bitter herbs indicate the repugnancy of Jesus taking our sins upon Him. These bitter herbs represent the sins which are judged. Association with our sins would be bitter for the Lord. Although Jesus interacted with sinners; He had no close association with sin Himself until the cross.

God has been describing to Moses what the Passover should be. There is the selection of the lamb:

Exodus 12:5–6 Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight. (NKJV)

Herein described appears to be the instructions for right then, at that time, for the final night in Egypt; and that this instructions would carry over into all future Passovers.

The lamb was to be without defect; a young adult male; and the animal was to be watched for a period of 3 to 4 days.

This certainly parallels Jesus, Who is a man without defect, taken from among the people of Israel, Whose public ministry took place over a period of 3 or 4 years.

Just as Israel was to rise up and kill the lamb that they had selected; as future Israel would rise up against Jesus and kill Him.

Exodus 12:7 **"Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. (NKJV)**

Each family was to take blood from the lamb which they selected and put it on the sides and top of the door frame for their homes. The Angel of God would see the blood on their door frames and He would not enter the home to kill the firstborn (which is what the final judgment of Egypt was going to be).

Exodus 12:8 **They will eat the flesh, roasted with [lit., of] fire, that night. They will eat it with unleavened bread [and] with bitter herbs. (Kukis mostly literal translation)**

The fire represents judgment and the blood represents the Lord's spiritual death for our sins. Eating the flesh of the lamb is analogous to exercising faith in Jesus. The unleavened bread represents the truth, not infiltrated with falsehoods (leaven). The bitter herbs represent the bitterness of the Lord coming into contact with our sins. All of the things found here in Exodus 12 are types; and what they represent are antitypes. For example, the bitter herbs are types; the repugnancy of Jesus having to come into contract with our sins is the corresponding antitype.

God continues to give Moses instructions as to how to observe the Passover. Observing this first Passover delivered the firstborn of Israel from death. As previously discussed, this ceremony may have been applicable to some Egyptian families, who would have followed a modified version of the Passover.



The Family Passover Meal (a graphic); from St-Takla.org; accessed March 9, 2021.

Exodus 12:8 **The flesh of the lamb, roasted with fire, will be eaten that night. They will eat it with unleavened bread and bitter herbs. (Kukis paraphrase)**

You [all] will not eat from him raw and boiled (boiled in waters); for if roasted of fire, his head over his [two] legs and over his inward part.

Exodus
12:9

You [all] will not eat it raw or boiled with water, but roasted with [lit., of] fire, his head over his legs and over his innards.

You will not eat this sacrificed lamb raw or boiled in water. You will roast the meat with fire, so that his head is over his legs and innards.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	You [all] will not eat from him raw and boiled (boiled in waters); for if roasted of fire, his head over his [two] legs and over his inward part.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	Eat not of it while living, neither boiled in wine, or oil, or other fluids, neither boiled in water, but roasted with fire, with its head, and its feet, and its innards.
Revised Douay-Rheims	You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire: you shall eat the head with the feet and entrails thereof.
Aramaic ESV of Peshitta	Do not eat it raw, nor boiled at all with water, but roasted with fire; with its head, its legs and its inner parts.
Lamsa's Peshitta (Syriac)	You shall not eat any of it raw, nor cooked with water, but roasted with fire; its head with its legs, and the entrails thereof.
Updated Brenton (Greek)	You shall not eat of it raw nor boiled in water, but only roasted with fire, the head with its legs and its entrails.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Do not take it uncooked or cooked with boiling water, but let it be cooked in the oven; its head with its legs and its inside parts.
Easy English	You must cook the meat, but do not boil it in water. Cook the meat over the fire, with the head, the legs and the inside parts of the animal.
Easy-to-Read Version–2006	.
NIRV	Do not eat the meat when it is raw. Don't boil it in water. Instead, cook it over a fire. Cook the head, legs and inside parts.
New Simplified Bible	»'Do not eat the meat raw or boiled. The entire animal, including its head, legs, and insides, must be roasted.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Don't eat the meat raw or boiled. The entire animal, including its head, legs, and insides, must be roasted.
The Living Bible	The meat must not be eaten raw or boiled, but roasted, including the head, legs, heart, and liver [literally, "inner parts."].
New Berkeley Version	.
New Life Version	Do not eat any of it if it is not cooked or if it is made ready by boiling. But cook it over a fire, its head, legs and inside parts.
New Living Translation	Do not eat any of the meat raw or boiled in water. The whole animal—including the head, legs, and internal organs—must be roasted over a fire.
Unlocked Dynamic Bible	You must not eat any of the meat raw, and you must not boil the meat. You must roast it whole without cutting off the head or the legs or without removing the internal part.

Partially literal and partially paraphrased translations:

American English Bible	'Now, you must not eat it raw or boiled in water, just roasted over a fire with the head, feet, and extremities.
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Beck's American Translation	.
International Standard V	.
New Advent (Knox) Bible	No part must be eaten raw, or boiled, it must be roasted over the fire; head, feet, and entrails, all must be consumed, so that nothing remains till next day; whatever is left over, you must put in the fire and burn it. V. 10 is included for context.
Translation for Translators	You must not eat any of the meat raw, and you must not boil the meat. You must roast it <i>whole</i> , without cutting off the head or the legs, or removing the internal parts.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Was it to be eaten raw, or being cooked, boiled in water? - It is to be roasted with fire; the head, legs, and the inward parts.
Conservapedia Translation	You must not eat any of it either underdone or cooked with water; it must be roasted with fire, the head with the shanks and the inner parts.
Ferrar-Fenton Bible	They shall not eat any of it parboiled, or boiled in a boiler, but only roasted with fire, its head, and limbs, and ribs;...
God's Truth (Tyndale)	See that you eat not thereof raw or sodden in water, but roast with fire: both head, feet, and *purtenance together. *pertenance: inner parts; heart, liver, lungs.
HCSB	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	Do not eat from it raw, or cooked boiled in water, but roasted by fire, its head on its legs, ungutted.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Do not eat the meat lightly cooked or boiled in water but roasted entirely over the fire - the head, the legs and the inner parts.
The Heritage Bible	Do not eat of it raw, or boiled as boiled in water, but roasted by fire; his head with his legs and with his insides.
New American Bible (2011)	Do not eat any of it raw or even boiled in water, but roasted, with its head and shanks and inner organs.
New Jerusalem Bible	Do not eat any of it raw or boiled in water, but roasted over the fire, with the head, feet and entrails.
Revised English Bible—1989	You are not to eat any of it raw or even boiled in water, but roasted: head, shins, and entrails.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Don't eat it raw or boiled, but roasted in the fire, with its head, the lower parts of its legs and its inner organs.
The Complete Tanach	You shall not eat it rare or boiled in water, except roasted over the fire its head with its legs and with its innards.

You shall not eat it rare: Heb. אָבֹי Something not roasted sufficiently is called אָבֹי in Arabic.

or boiled: All this is included in the prohibition of You shall not eat it. — [from Pes. 41b]

in water: How do we know that [it is also prohibited to cook it] in other liquids? Therefore, Scripture states: לֹא־שָׂבַח לִשְׂבֹּחַ, [meaning boiled] in any manner. — [from Pes. 41a]

except roasted over the fire: Above (verse 8), He decreed upon it [the animal sacrifice] with a positive commandment, and here He added to it a negative [commandment]: "You shall not eat it except roasted over the fire." -[from Pes. 41b]

its head with its legs: One should roast it completely as one, with its head and with its legs and with its innards, and one must place its intestines inside it after they have been rinsed (Pes. 74a). The expression *וְיִעָרְכּ לֵעֹ וְיִבְרָק-לָעוֹ* is similar to the expression "with their hosts (*וְיִעָרְכּ לֵעֹ*)" (Exod. 6:26), [which is] like *וְיִבְרָק-לָעוֹ*, as they are, this too means [they should roast the animal] as it is, all its flesh complete.

exeGeses companion Bible	...neither eat it raw nor in stewing, stewed with water - but roast with fire; his head with his legs and with its inwards:...
Kaplan Translation	Do not eat it raw or cooked in water, but only roasted over fire, including its head, its legs, and its internal organs. including... (Rashi). Or, 'with its head on its knees' (Ralbag; Kedushath Levi). (cf. Mekhilta; Pesachim 74a; Yerushalmi, Pesachim 7:1).
Orthodox Jewish Bible	Eat not of it raw, nor soaked or boiled in mayim, but roasted over eish; this includes its rosh with its legs, and with the inner parts thereof.

Expanded/Embellished Bibles:

The Expanded Bible	Do not eat the lamb raw or boiled in water. Roast the whole lamb over a fire—with its head, legs, and inner organs.
Kretzmann's Commentary	Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs and with the purtenance thereof, whole, not cut in pieces, no bone broken, and the entrails in place, although, of course, cleaned. The animal, as a whole, represented the unity of Israel.
NET Bible®	Do not eat it raw ²⁴ or boiled in water, but roast it over the fire with its head, its legs, and its entrails. ^{24sn} This ruling was to prevent their eating it just softened by the fire or partially roasted as differing customs might prescribe or allow.
The Voice	Eternal One: Do not eat any meat raw or boil it in water; only eat the meat after the entire animal has been roasted over a fire with its head, legs, and intestines attached.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...you will not eat from him raw (or) boiled (by) being boiled in the waters, <instead>, a roast of fire, his head, (also) his legs and (also) his withins,...
Charles Thompson OT	You shall not eat any of it raw or boiled in water, but only roasted with fire, head and feet and carcase together.
Concordant Literal Version	Do not eat any of it underdone or cooked by being cooked in water, but rather roasted with fire, even its head along with its shanks and with its inwards.
<i>Emphasized Bible</i>	Do not eat of it underdone, nor cooked by boiling in water,—but roast with fire, its head with it, legs, and with its inward parts.
English Standard Version	Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts.
New King James Version	Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails.
Third Millennium Bible	Eat not of it raw, nor boiled at all with water, but roasted with fire -- his head with his legs and with the viscera thereof.

World English Bible

Don't eat it raw, nor boiled at all with water, but roasted with fire; with its head, its legs and its inner parts.

Young's Updated LT

You [all] will not eat of it raw, or boiled at all in water, but roast with fire, its head with its legs, and with its inwards.

The gist of this passage:

The animal is not to be eaten raw or boiled with water, but roasted with fire, all parts attached.

Exodus 12:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לו' or לא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person plural, Qal imperfect	Strong's #398 BDB #37
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
nâ' (נָא) [pronounced naw]	<i>raw</i>	masculine singular adjective	Strong's #4995 BDB #609
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bâshêl (בָּשֵׁל) [pronounced baw-SHALE]	<i>cooked, boiled</i>	masculine singular adjective	Strong's #1311 BDB #143
bâshal (בָּשַׁל) [pronounced baw-SHAHL]	<i>cooked [baked]; boiled [simmered]</i>	Pual participle	Strong's #1310 BDB #143
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun; pausal form	Strong's #4325 BDB #565

Translation: You [all] will not eat it raw or boiled with water,...

The lamb was not to be eaten raw. This would be analogous to admiring Jesus the great teacher, but not accepting that He died for your sins.

Speaking of which, over my lifetime, I have observed a great change of attitude towards Jesus by the unsaved world. When I was first saved in 1972, it was common to run into people who believed that Jesus was a very good man, and wonderful teacher; but that everything beyond that was exaggeration and myth.

More recently, I have come across unbelievers who seem to be angry at Jesus (and certainly angry towards those who believe in Him); yet many of them do not believe that He even existed at all. Whereas, 40 years ago, the

starting point of the opposition was, *Jesus may have been a good man and wonderful teacher, but He was not the Unique Son of God*. But today, the starting point for some unbelievers is, *Jesus never existed, He is a myth; and His teachings are shite*. Both views of the Lord's opposition are distortions of the truth; or a watering down of the truth.

Boiling the sacrificial lamb would be analogous to watering down the truth.

Exodus 12:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾîm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
This is variously translated <i>but</i> (Owens, ESV, WEB),			
The particle ʾîm (אִם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
tsâlîy (צָלִי) [pronounced <i>tsaw-LEE</i>]	<i>roasted, roast</i>	Used as a masculine noun or as an adjective; construct form	Strong's #6748 BDB #852
ʾesh (אֵשׁ) [pronounced <i>aysh</i>]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77

Translation: ...but roasted with [lit., of] fire,...

In Scripture, fire represents judgment, and Jesus was judged for our sins and He paid the penalty for our sins; therefore, this is what this represents. The roasting of the meat by fire represented judgment of the Lord.

The meat was not to be boiled, as judgment is better illustrated with fire. Some have claimed that the gospel is not to be watered down.

One of the things which modern society has attempted to confuse is the concept of justice. When we have a firm grasp of what righteousness and justice are, then one might extrapolate from those themes to the righteousness and justice of God, which is eternal and perfect. However, if righteousness and justice as they apply to man are dramatically distorted—as is happening today—then it is more difficult to take those steps which take us from human justice to divine justice. Some refuse to hear the gospel, because divine righteousness and justice is so dramatically different from contemporary views of the same.

There is a true sense of justice and righteousness, which would be a part of the laws of divine establishment; but today, those concepts have been warped (as have the other laws of divine establishment).

Exodus 12:9b ...but roasted in fire—... (NKJV)

Fire speaks of judgment, and the Lord was judged for our sins. The gospel is related to judgment—there is no good news unless the Lord was judged in our stead.

The lamb was not to be boiled in water because the gospel is not to be watered down; judgment must be a part of the gospel narrative. All of the lamb is to be roasted in the fire, because God offered all of His Son in our place. It is the fire that represents judgment—our sins must be judged and paid for in order for us to be forgiven.

The animal cannot be undercooked. In the Passover, completely cooking the animal indicates that Jesus has died for all of our sins. When dying for our sins, there is no one who was left out.

Exodus 12:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rô'sh (שׂאֵר or שֹׂאֵר) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7218 BDB #910
‘al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
kêrâ'ayim (כַּיָּתֵימ) [pronounced <i>keh-raw-ḤAH-yihm</i>]	<i>legs; [two] legs</i>	feminine dual noun with the 3 rd person singular suffix	Strong's #3767 BDB #502
wê (or vê) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
qereb (קֶרֶב) [pronounced <i>KEH-re^bv</i>]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun with the 3 rd person singular suffix	Strong's #7130 BDB #899

Translation: ...his head over his legs and over his innards.

The lamb was roasted whole, with its legs unbroken. They were not broken and removed, just as the Lord was crucified without breaking His legs (something typically done to the victim of a crucifixion at the end of the day to speed up death in a crucifixion).

The innards were removed, cleaned, and then burned up entirely. Jesus took upon Himself our sins in His body on the tree. The innards often represent the sin nature, which each of us have (Jesus did *not* have a sin nature). Our sin nature will be removed from us prior to our coming face to face with the Lord.

We might understand the entrails here to stand for our imputed sins which were judged in the Lord.

The positioning of the lamb's head upon its feet and midst represents the cowered head of our Lord struck with the judgement for our sins.

Jesus offered Himself up whole on the cross. No bones were broken; he was not cut into pieces; He was fully alive and whole when taking upon Himself our sins. **He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed.** (1Peter 2:24; ESV; capitalized)

This Roman cross is one of the few executions which takes a very long time to cause the criminal/victim to die. Generally speaking, executions are completed relatively quickly. One of the most barbaric forms of execution, the guillotine, is also one of the quickest. We do not know how long it takes for the soul to leave the body of a beheaded man, but the guillotine execution is only a matter of a second or two. The use of chemicals or the electric chair generally take 10 or 20 seconds (ideally speaking). Depending upon how the hanging is done, it can take that or more time.

There might be some fanfare which occurs prior to an execution, but the actual execution, of whatever sort, usually takes less than a minute (of course, there are a few cultures who are exceptions to this). In any case, the judgment of the Roman cross required a lengthy period of time, which allowed enough time for God the Father to judge God the Son for our sins.

The judgment of the crucifixion is both actual and representative. Jesus was truly innocent, yet was subject to one of the most lengthy and inhumane deaths known to man. His actual going to the cross as an innocent Man was not efficacious; but this execution represented what happened to the Lord when on the cross. Our sins were poured out upon Him by God the Father and then judged. Jesus was truly innocent of all sin, yet He took upon Himself the penalty that we all deserve.

This differentiation is found even in Old Testament prophecy:

Isa 53:4 **Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted.**

V. 4a represents the Lord's substitutionary death for our sins (bearing our griefs and carrying our sorrows); and v. 4b describes what man observed, that He was an innocent Man put on the cross (**we esteemed Him stricken, smitten by God, and afflicted**).

Isa 53:5 **But He was pierced for our transgressions; He was crushed for our iniquities; upon Him was the chastisement that brought us peace, and with His wounds we are healed.** (ESV; capitalized)

V. 5 is the spiritual death of the Lord, taking upon Himself our sins.

Since the Lord committed no sins, He is clearly innocent of any crimes. He will truly be an innocent Man going to the cross. Nevertheless, all sins and crimes will be imputed to Him while He is on the cross.

Exodus 12:9 **You [all] will not eat it raw or boiled with water, but roasted with [lit., of] fire, his head over his legs and over his innards.** (Kukis mostly literal translation)

As the animal in the Passover, Jesus remained intact on the cross.

The lamb cannot be eaten raw. That is, a person cannot simply believe in Jesus, the do-gooder, the great teacher, the great healer etc. We must believe in Jesus, the man judged for our sins on the cross. That is represented by the fire. The person who believes must receive enough gospel information to understand that Jesus is more than just a great Jewish teacher.

God the Holy Spirit takes the information which we are given when we hear the gospel and makes it real to us. That is, we are taken to a point where we know there is a decision for us to make, and we choose whether or not

to believe in Jesus Christ. Jesus is revealed to us in whatever gospel message that we are given (which could come from an individual speaking face to face with us; from a pastor or evangelistic giving a message to a group; or from reading the Scriptures). When we mix these words that we hear, with the understanding that God the Holy Spirit has given us, add in a little faith, then we are saved.

There are not multiple ways of salvation. Christians and Old Testament Hebrews are saved by believing in Jesus Christ but Buddhists are *not* saved by following Buddha. Christian Scientists are not saved by following the teachings of Mary Baker Patterson Glover Eddy. We are saved just one way; there is no watered-down (boiled) gospel which saves us. God the Son must be judged; therefore, the lamb must be roasted by fire as the Old Testament parallel. There are not two ways of doing this. **There is none other name under heaven given among men by which we must be saved** (Acts 4:12).

Exodus 12:9 **You will not eat this sacrificed lamb raw or boiled in water. You will roast the meat with fire, so that his head is over his legs and innards.** (Kukis paraphrase)

And you will not let remain from it until morning; and the remaining from it until morning in the fire you will burn [it].

Exodus
12:10

Furthermore, you will not let any of it remain until morning; whatever remains until morning will be burned with fire.

You will not let any of the flesh remain until morning; you will burn the uneaten meat with fire.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you will not let remain from it until morning; and the remaining from it until morning in the fire you will burn [it].
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	Nor shall any be left of it till the morning; but what may remain of it in the morning you shall cover over, and in the daylight of the sixteenth day burn with fire; for you may not burn the residue of a holy oblation on the feast day.
Revised Douay-Rheims	Neither shall there remain any thing of it until morning. If there be any thing left, you shall burn it with fire.
Aramaic ESV of Peshitta	You shall let nothing of it remain until the morning; but that which remains of it until the morning you shall burn with fire.
Lamsa's Peshitta (Syriac)	And you shall leave none of it remaining until morning; and that which remains of it until the morning you shall burn with fire.
Updated Brenton (Greek)	Nothing shall be left of it till the morning, and a bone of it you shall not break; but that which is left of it till the morning you shall burn with fire.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Do not keep any of it till the morning; anything which is not used is to be burned with fire.
Easy English	You must eat all of the meat before the morning comes. If you cannot eat it before the morning, then you must burn it.
Easy-to-Read Version–2001	You must eat all of the meat that night. If any of the meat is left until morning, then you must burn that meat in the fire.
Easy-to-Read Version–2006	If any of the meat is left until morning, you must burn it in the fire.
Good News Bible (TEV)	You must not leave any of it until morning; if any is left over, it must be burned.

<i>The Message</i>	Don't leave any of it until morning; if there are leftovers, burn them in the fire.
NIRV	Do not leave any of it until morning. If some is left over until morning, burn it up.
New Simplified Bible	»'Eat what you want that night, and the next morning burn whatever is left.

Thought-for-thought translations; dynamic translations; paraphrases:

The Living Bible	Don't eat any of it the next day; if all is not eaten that night, burn what is left.
New Berkeley Version	.
New Life Version	Do not save any of it until morning. Burn with fire whatever is left of it before morning.
New Living Translation	Do not leave any of it until the next morning. Burn whatever is not eaten before morning.
Unlocked Dynamic Bible	You must eat all the meat that evening; do not let any of the meat remain to be eaten the next morning. If any of the meat is left the next morning, you must burn it all.

Partially literal and partially paraphrased translations:

American English Bible	Nothing should be left over until morning, and you shouldn't break any of its bones. Then any leftovers must be burned in the fire.
Beck's American Translation	.
Common English Bible	Don't let any of it remain until morning, and burn any of it left over in the morning.
International Standard V	Don't leave any of it until morning, and whatever does remain of it until morning you are to burn in the fire.
New Advent (Knox) Bible	.
Translation for Translators	You must eat all the meat that evening; do not let any of the meat remain <i>to be eaten</i> the next morning.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	NOTHING SHALL BE LEFT OF IT TILL THE MORNING, AND A BONE OF IT YOU SHALL NOT BREAK; BUT THAT WHICH IS LEFT OF IT TILL THE MORNING YOU SHALL BURN WITH FIRE. †(<i>The fact that the Passover lamb meal had to be finished eaten before sunrise, proves that the 24 hour day starts at sunrise and NOT at sunset. The Hebrews did NOT learn the sunset to sunset practice until they learned it from the pagan Assyrians & Babylonians. The bones not broken was a foreshadowing that JESUS' legs would not be broken</i>)
Awful Scroll Bible	Were yous to leave of it till the morning? - That remaining till the morning was to be burned with fire.
Conservapedia Translation	Do not reserve any of it for the morning. Anything left over until morning you must burn thoroughly. Literally, "burn with fire," another Hebrew idiomatic emphatic repetition
Ferrar-Fenton Bible	...and they shall not reserve any of it till the morning, but what is left of it at the morning they shall consume with fire.
God's Truth (Tyndale)	And see that you let nothing of it remain unto the morning: if anything remain burn it with fire.
HCSB	Do not let any of it remain until morning; you must burn up any part of it that does remain before morning.
Unlocked Literal Bible	.
Urim-Thummim Version	Do not leave any of it until sunrise, but what is left of it you will burn that up with fire.
Wikipedia Bible Project	And you will not leave of it leftovers until the morning, and that which is left over from it in the morning, burn in fire.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	Do not leave any of it until the morning. If any is left till morning, burn it in the fire. And you shall leave nothing of it to remain until the dawn, and that which remains of it until the dawn you shall burn with fire.
New American Bible (2002)	None of it must be kept beyond the next morning; whatever is left over in the morning shall be burned up.
New American Bible (2011)	.
New English Bible–1970	You shall not leave any of it till morning ; if anything is left over until morning, it must be destroyed by fire.
New Jerusalem Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible The Complete Tanach	Let nothing of it remain till morning; if any of it does remain, burn it up completely. And you shall not leave over any of it until morning, and whatever is left over of it until morning, you shall burn in fire.
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and whatever is left over of it until morning-: What is the meaning of “until morning” a second time? [This implies] adding one morning to another morning, for morning starts with sunrise, and this verse is here to make it [the prohibition] earlier, [i.e.] that it is forbidden to eat it [the leftover flesh] from dawn. This is according to its apparent meaning. Another midrashic interpretation is that this teaches that it may not be burnt on Yom Tov but on the next day, and this is how it is to be interpreted: and what is left over from it on the first morning you shall wait until the second morning and burn it. — [from Shab. 24b]

exeGesés companion Bible	...and naught thereof remains until the morning; and what remains thereof until the morning you burn with fire.
Kaplan Translation	Do not leave any of it over until morning. Anything that is left over until morning must be burned in fire.
Orthodox Jewish Bible	And ye shall let nothing of it remain until the boker; and that which remaineth of it until the boker ye shall burn with eish.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	You shall let none of the meat remain until the morning, and anything that remains left over until morning, you shall burn completely in the fire.
The Expanded Bible Kretzmann's Commentary	. 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. Down to the very last morsel the meat should, if possible, be eaten, that which remained in spite of all the efforts of the assembled household being consigned to the fire. The instructions were purposely exact and detailed, in order that there might be no misunderstanding.
NET Bible® The Voice	. Eternal One: <i>Eat whatever you can</i> , but don't leave any of it until morning; whatever is left over in the morning burn in the fire.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and you will not leave him behind until morning, and what is being left behind of him until morning, you will cremate in the fire,...
Charles Thompson OT	Nothing of it shall be left till the morning. And you shall not break a bone of it. And what is left of it till the morning you shall burn with fire.
Concordant Literal Version	You shall not reserve any of it until the morning. And what is left of it until the morning you shall burn with fire.

Context Group Version	And you (pl) shall let nothing of it remain until the morning; but that which remains of it until the morning you (pl) shall burn with fire.
New American Standard B.	And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire.
New King James Version	.
World English Bible	You shall let nothing of it remain until the morning; but that which remains of it until the morning you shall burn with fire.
Young's Updated LT	And you [all] will not leave of it till morning, and that which is remaining of it until morning with fire you [all] will burn.

The gist of this passage: None of the meat is to be left for the next morning. Any that remains must be burned.

Exodus 12:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâthar (יָתַר) [pronounced yaw-THAHR]	<i>to save over, to preserve alive; to cause someone to abound with something; to let remain, to leave; to make profit; to show [have] excess</i>	2 nd person masculine plural, Hiphil imperfect	Strong's #3498 BDB #451
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
'ad (דַּע) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun	Strong's #1242 BDB #133

Translation: Furthermore, you will not let any of it remain until morning;...

These instructions are still about the lamb which was sacrificed.

None of the meat was to remain uneaten. Jesus died for all of our sins. He did not skip over the sins of those who would not believe in Him. No man can ever claim, *God predestined me to hell*. Our eternal state is left up to our volition. If Jesus died for all mankind, then any man may choose to believe in Him.

Exodus 12:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâthar (יָתַר) [pronounced <i>yaw-THAHR</i>]	<i>the one remaining, the one left over, the one who is left behind</i>	masculine singular, Niphal participle with the definite article	Strong's #3498 BDB #451
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun	Strong's #1242 BDB #133
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʿesh (אֵשׁ) [pronounced <i>aysh</i>]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77
sâraph (סָרַף) [pronounced <i>saw-RAHF</i>]	<i>to suck in, to absorb, to drink in, to swallow down; to absorb or consume [with fire], to burn; to bake [bricks]; to cremate</i>	2 nd person masculine plural, Qal imperfect	Strong's #8313 BDB #976

Translation: ...whatever remains until morning will be burned with fire.

Any meat that could not be eaten that night was to be burned with fire.

The parallel here is, Jesus provides *unlimited atonement*. That is, Jesus died for the sins of believers and unbelievers alike. Even if Charley Brown goes his entire life without believing in Jesus, his sins were still paid for on the cross. This is analogous to the uneaten meat which is burned with fire before daybreak.

When it comes to salvation, we are only required once to believe in Jesus. We do not have to renew our faith or rededicate our lives in order to be re-saved or to somehow continue or complete the salvation process.

Rededication versus Once Saved, Always Saved:

As an aside, this is a common malfunction in the Christian life. So many people have gone off to do their own thing, at some point after salvation. However, they hear some emotional message, and some of them come forward, or they rededicate their lives, or something along those lines. The only worthwhile thing which comes out of such a set of actions is, very often, the person involved names his sins to God. "I now know that I have been such a lousy so-and-so, and I have done X, Y and Z." The naming of the sins puts the person back into fellowship.

Going further on this tangent, I want you to consider the illogic behind one *rededicating* his life to Jesus. We all get out of fellowship the same way. We sin. We remain out of fellowship when we do not name our sins to God. However, *we do not lose our salvation*. Let's just, for the sake of argument, say that we lose our salvation, but that we can regain it by rededicating our lives to Jesus. This would mean that, we are saved, and then we lose this salvation. But then, from an unsaved state of being, we rededicate our lives to God. So, somehow, from being saved, things go to crap; but then, somehow, while being in a state of no salvation, we do that which is necessary to regain our salvation. At a point where we have all of the divine operating assets, we screw things up so much that we lose our salvation. But then, at a very emotional point of our lives when we are no longer saved, we somehow do something that puts us back on the salvation train. All of that is illogical and it suggests that there is human effort involved in regaining salvation (since we go from an unsaved state to a saved state often because we are emotionally engaged). The original state of salvation just wasn't enough; but, because we felt great emotions, that was enough to get us back into this state of salvation. The point I am trying to make is, this is an illogical point of view which seems to add emotion and human effort into the (second) salvation process.

The correct view is, *once saved, always saved*. We may get out of fellowship and we may get out of fellowship for an extended period of time; but we always have the door to get us back into fellowship—we name our sins to God. It might be 10 seconds after getting out of fellowship or 10 years after getting out of fellowship. However, everything involved is God's grace. The ability to get back into fellowship is completely God's grace. We simply make the choice.

This does not mean that you cannot be emotionally involved. Sometimes, when a person is out of fellowship for an extended period of time, the pain of divine discipline takes that person to a sad or emotional frame of mind. We are forgiven our sins when we name them, no matter what our emotional state is. Whatever emotion that we are feeling does not add nor does it detract from being restored to fellowship.

We are studying the Passover generally; and the disposition of the Passover lamb and the meal specifically. In this chapter, God is giving instructions to Moses.

A review of Exodus 12:3, 5–8:

Exodus 12:3 *"Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household."*

A balance is struck between what is practical (a lamb for each household) and what would be typical (a lamb for the entire population of Israel).

Exodus 12:5–6 *Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.*

The lamb represents Jesus, without sin, as a young adult. Just as Israel would observe Jesus for 3 or 4 years, so the families would observe their lamb for 3 or 4 days.

Exodus 12:7–8 *"Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it."* ESV (capitalized)

Without the blood, there is no remission of sin. The blood represents the spiritual death of our Lord. Roasting the lamb with fire represents judgment; eating the lamb represents faith in Christ.

Exodus 12:10 Furthermore, you will not let any of it remain until morning; whatever remains until morning will be burned with fire. (Kukis mostly literal translation)

No part of the lamb was to remain in the morning. It was to be fully ingested or burnt up with the fire. Eating the meat represents placing one's faith in the Lord Jesus Christ, as He has been revealed to you at gospel hearing.

The parallel is, Jesus Christ died for everyone's sins; no one was left out of this option. Once our sins have been paid for, it is a done deal. There are no sins for which Jesus did not die; Jesus never returns to the cross. No more animal sacrifices need to be offered (as the antitype supplants the type¹⁵).

We place our trust in the entire Person of Jesus Christ, just as the households in Goshen ate the entire animal. God the Son paid the full penalty for the sins of the world. Jesus did not just die for a few sins, nor did He die for most of our sins, so that if we keep sinning, we might lose our salvation. His death for our sins was complete and absolute. He does not have to return to the cross to die again for our faults; there is no other savior who will come along later.

Note that every little thing that they did was analogous to the salvation that we have presented from the retrospection of the cross. The gospel of the Hebrew people looked forward to the cross.

What if they did not fully comprehend it? In Old Testament times, God the Holy Spirit made enough of the gospel understandable to them that if they exercised positive volition by believing in Y^ehowah, the God of Israel, they were eternally saved even as we are.

I have often expressed Old Testament salvation as placing faith in the Revealed God (in God as He has revealed Himself). Just as you or I did not have a complete and thorough understanding of the gospel and what Jesus did for us on the cross at the time that we were saved; so it was with Old Testament people who believe in the Revealed God. They knew a smattering about God (what He revealed to them); and they believed that; and they were saved by their faith in Him. As we read in Gen. 15:6 **And he believed the LORD, and He [God] counted it to him [Abraham] as righteousness.** (ESV; capitalized) God revealed Himself to His people, little by little, in shadow form, through the animal sacrifices and the reading of the Old Testament Scriptures. At some point, various people chose to believe in that God. What God reveals to the individual is all that he needs to trust.

Even during the public ministry of Jesus Christ, He told Nicodemus to believe in Him (John 3). Jesus had not gone to the cross yet; Jesus did not reveal to Nicodemus that He would die for Nicodemus' sins and that He is the true Lamb of God. Nicodemus simply had to believe as much as Jesus revealed to him, and that was enough. For nearly all men at salvation, the amount of gospel information which we know is quite limited. Yet God finds us acceptable if we merely believe in His Son (the Revealed God in the Old Testament).

Back to the actual Passover meal:

Exodus 12:10 **You will not let any of the flesh remain until morning; you will burn the uneaten meat with fire.** (Kukis paraphrase)

And like this, you [all] will eat him: your loins girded, your [two] sandals on your [two] feet, and your staff in your hand. And you have eaten him in haste—a Passover he [is] Y^ehowah.

Exodus
12:11

You will eat it like this: your loins belted, your sandals on your feet and you staff in your hand. And you will eat it in haste—it [is] Y^ehowah's Passover.

¹⁵ The animal sacrifices (the type) look forward to Jesus dying for our sins on the cross (the antitype). Once Jesus has died for our sins, we no longer look forward to it happening.

You will eat the lamb for the house in this manner: you will be wearing your belt and sandals, with a staff in your hand. Furthermore, you will eat the Passover quickly—it is a Passover for Jehovah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And like this, you [all] will eat him: your loins girded, your [two] sandals on your [two] feet, and your staff in your hand. And you have eaten him in haste—a Passover he [is] Y ^e howah.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And according to this manner you shall eat it, this time, but not in (other) generations: your loins shall be girded, [JERUSALEM. Bound by the precepts of the law,] your shoes on your feet, and your staves in your hands; and you shall eat in the fear of the majesty of the Lord of the world; because mercy hath been shown to you from before the Lord.
Revised Douay-Rheims	And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste: for it is the Phase (that is the Passage) of the Lord.
Aramaic ESV of Peshitta	This is how you shall eat it: with your waist girded, your shoes on your feet, and your staff in your hand; and you shall eat it in haste: it is Mar-Yah's Passover.
Lamsa's Peshitta (Syriac)	And thus you shall eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and you shall eat it in haste; for it is the LORDS passover.
Updated Brenton (Greek)	And thus shall you eat it: your loins girded, and your sandals on your feet, and your staff in your hand, and you shall eat it in haste. It is a Passover to the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And take your meal dressed as if for a journey, with your shoes on your feet and your sticks in your hands: take it quickly: it is the Lord's Passover.
Easy English	This is how you must eat the young sheep: Fix your belt round your coat, put your shoes on your feet. Take your stick in your hand and eat the food quickly. This meal will be called the Passover of the Lord.
Easy-to-Read Version—2001	"When you eat the meal, you must be fully dressed like you are going on a journey. You must have your shoes on your feet and your walking stick in your hand. You must eat in a hurry. Why? Because this is the Lord's Passover--{the time when the Lord protected his people and led them quickly out of Egypt}.
Easy-to-Read Version—2006	"When you eat the meal, you must be fully dressed and ready to travel. You must have your sandals on your feet and your walking stick in your hand. You must eat in a hurry, because this is the LORD's Passover.
Good News Bible (TEV)	You are to eat it quickly, for you are to be dressed for travel, with your sandals on your feet and your walking stick in your hand. It is the Passover Festival to honor me, the LORD.
<i>The Message</i>	"And here is how you are to eat it: Be fully dressed with your sandals on and your stick in your hand. Eat in a hurry; it's the Passover to GOD.
Names of God Bible	This is how you should be dressed when you eat it: with your belt on, your sandals on your feet, and your shepherd's staff in your hand. You must eat it in a hurry. It is Yahweh's Passover.
NIRV	Eat the meat while your coat is tucked into your belt. Put your sandals on your feet. Take your walking stick in your hand. Eat the food quickly. It is the LORD's Passover.

Thought-for-thought translations; dynamic translations; paraphrases:

The Living Bible	"Eat it with your traveling clothes on, prepared for a long journey, wearing your walking shoes and carrying your walking sticks in your hands; eat it hurriedly. This observance shall be called the Lord's Passover.
New Berkeley Version	.
New Life Version	"Eat it with your shoes on your feet and your walking stick in your hand. And you must eat it in a hurry. It is the time the Lord will pass over.
New Living Translation	"These are your instructions for eating this meal: Be fully dressed, [Hebrew <i>Bind up your loins</i>] wear your sandals, and carry your walking stick in your hand. Eat the meal with urgency, for this is the ^{Lord's} Passover.
Unlocked Dynamic Bible	When you eat it, you must be dressed ready to travel. You must have your sandals on your feet and your walking staff in your hands. You must eat it hurriedly. It will be a festival called Passover to honor me, Yahweh.

Partially literal and partially paraphrased translations:

American English Bible	And this is how you must eat it: With your thighs covered for work, your sandals on your feet, and your walking sticks in your hands. You must eat it quickly, because it is Jehovah's Passover.
Beck's American Translation	.
Common English Bible	This is how you should eat it. You should be dressed, with your sandals on your feet and your walking stick in your hand. You should eat the meal in a hurry. It is the Passover of the LORD.
International Standard V	.
New Advent (Knox) Bible	And this is to be the manner of your eating it; your loins must be girt, your feet ready shod, and every man's staff in his hand; all must be done in haste. It is the night of the Pasch, the Lord's passing by; ^[2] ...
	^[2] 'The Pasch'; the Vulgate here, and in the Old Testament generally, transliterates the Hebrew name of this feast as 'Phase'. The alternative form 'pasch' is given here as being more familiar to the modern reader, and universal in the Vulgate rendering of the New Testament.
Translation for Translators	When you eat it, you must be dressed ready to travel. You must have your sandals on your feet and your walking stick in your hands. It will be a festival <i>called</i> Passover to <i>honor</i> me, Yahweh.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND THUS SHALL YOU EAT IT: YOUR LOINS GIRDED, AND YOUR SANDALS ON YOUR FEET, AND YOUR STAVES IN YOUR HANDS, AND YOU SHALL EAT IT IN HASTE. IT IS A PASSEOVER TO JESUS. †(Not to Moses)
Awful Scroll Bible	Like this was it to be eaten, even with you all's loins being girded, sandals on you all's feet, and staff in hand. You are to have eaten it as in a hurried flight, for it is Jehovah's Passover.
Conservapedia Translation	You must eat it with this attitude: with your waist girded, your sandals on your feet, and your walking stick in hand. You must eat it in haste. This is the LORD's Passover. Literally, "nervous haste," and Pesach, from which comes the word "Paschal."
Ferrar-Fenton Bible	And they shall eat it in this way ;—~girt with their belts, their shoes on their feet, and their sticks in their hands; and they shall eat it rapidly. It is a Passing-over to the EVER-LIVING,...
HCSB	Here is how you must eat it: you must be dressed for travel, [Lit it: <i>with your loins girded</i>] your sandals on your feet, and your staff in your hand. You are to eat it in a hurry; it is the LORD's Passover.

NIV, ©2011	This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the LORD's Passover.
Tree of Life Version	Also you are to eat it this way: with your loins girded, your shoes on your feet and your staff in your hand. You are to eat it in haste. It is ADONAI's Passover.
Unlocked Literal Bible	.
Urim-Thummim Version	This is how you will eat it, with your hips belted up and your shoes on your feet and with your staff in your hand, you will have eaten it in haste, it is YHWH's SACRIFICE OF PASSOVER.
Wikipedia Bible Project	And thus you will eat from it: your waists belted, your shoes at your feet and your staffs at your hands. And you ate it in haste, it is a pesach (passover) for Yahweh.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And this is how you will eat: with a belt round your waist, sandals on your feet and a staff in your hand. You shall eat hastily for it is a passover in honor of Yahweh.
The Heritage Bible	.
New American Bible (2002)	"This is how you are to eat it: with your loins girt, sandals on your feet and your staff in hand, you shall eat like those who are in flight. It is the Passover of the LORD. Passover: in Hebrew, pesach, in Aramaic, pascha. In the following verses the same root is used in the verb "to pass over." The word may be originally Egyptian, pesach, "the blow," i.e., the final plague which destroyed the Egyptian first-born.
New American Bible (2011)	This is how you are to eat it: with your loins girt, sandals on your feet and your staff in hand, you will eat it in a hurry. It is the LORD's Passover.
New Jerusalem Bible	This is how you must eat it: with a belt round your waist, your sandals on your feet and your staff in your hand. You must eat it hurriedly: it is a Passover in Yahweh's honour.
Revised English Bible—1989	"This is the way in which you are to eat it: have your belt fastened, sandals on your feet, and your staff in your hand, and you must eat in urgent haste. It is the LORD's Passover.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“Here is how you are to eat it: with your belt fastened, your shoes on your feet and your staff in your hand; and you are to eat it hurriedly. It is ADONAI's Pesach [Passover].
The Complete Tanach	And this is how you shall eat it: your loins girded, your shoes on your feet, and your staff in your hand; and you shall eat it in haste it is a Passover sacrifice to the Lord.

your loins girded: Ready for the way [i.e., for travel]. — [from Mechilta]

in haste: Heb. מְהֵרָה, a term denoting haste and speed, like “and David was hastening (מְהֵרָה)” (I Sam. 23:26); that the Arameans had cast off in their haste (מְהֵרָה) (II Kings 7:15). — [from Onkelos]

it is a Passover sacrifice to the Lord: Heb. זֶחֶן. The sacrifice is called זֶחֶן because of the skipping and the jumping over, which the Holy One, blessed be He, skipped over the Israelites' houses that were between the Egyptians houses. He jumped from one Egyptian to another Egyptian, and the Israelite in between was saved. [“To the Lord” thus implies] you shall perform all the components of its service in the name of Heaven. (Another explanation:) [You should perform the service] in the manner of skipping and jumping, [i.e., in haste] in commemoration of its name, which is called Passover (זֶחֶן), and also [in old French] pasche, pasque, pasca, an expression of striding over. — [from Mishnah Pes. 116a,b; Mechilta d'Rabbi Shimon ben Yochai, verse 27; Mechilta on this verse]

exeGesés companion Bible	And eat it thus: with your loins girded, your shoes on your feet,
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Hebraic Roots Bible Kaplan Translation	and your staff in your hand; and you eat it in haste: it is the pasach of Yah Veh. And you shall eat it this way: with your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in awe. It is the Passover to YAHWEH. You must eat it with your waist belted, your shoes on your feet, and your staff in your hand, and you must eat it in haste. It is the Passover (Pesach) offering to God. You must eat it...
Orthodox Jewish Bible	This was true only on that first Passover (Mekhilta; Pesachim 96a). Passover See Exodus 12:13 And thus shall ye eat it; with your robe girded up [<i>i.e., pulled up and tucked in under the belt, for travel</i>], your sandals on your feet, and your walking staff in your yad; and ye shall eat it with urgent haste; it is Hashem's Pesach.

Expanded/Embellished Bibles:

The Amplified Bible	Now you are to eat it in this manner: [be prepared for a journey] with your ^[c] loins girded [that is, with the outer garment tucked into the band], your sandals on your feet, and your staff in your hand; you shall eat it quickly—it is the LORD's Passover. ^[c] A variation of a phrase often found in the Bible that is an urgent call to get ready for immediate action, or to prepare for a coming action or event. The phrase is related to the type of clothing worn in ancient times. To keep from impeding the wearer during any vigorous activity, e.g. battle, exercise, strenuous work, etc., the loose ends of garments (tunics, cloaks, mantles, etc.) had to be gathered up and tucked into the girdle. The girdle was a band about six inches wide that had fasteners in front. It was worn around the loins (the midsection of the body between the lower ribs and the hips) and was normally made of leather. The girdle (band) also served as a kind of pocket or pouch and was used to carry personal items such as a dagger, money or other necessary things. Gird up your mind or gird up your heart are examples of variants of this phrase and call for mental or spiritual preparation for a coming challenge.
The Expanded Bible	"This is the way you must eat it: ·You must be fully dressed as if you were going on a trip [^L With your loins girded]. You must have your sandals on [^L your feet] and your walking stick in your hand. You must eat it in a hurry; this is the LORD's Passover.
Kretzmann's Commentary	Verses 11-20 The Precept Pertaining to Unleavened Bread And thus shall ye eat it: with your loins girded, your shoes on your feet, literally, "shod on your feet," and your staff in your hand; and ye shall eat it in haste, in hasty flight, as such that were about to flee, in readiness for speedy flight. It is the Lord's Passover. These instructions concerned the celebration in Egypt and were afterward dropped as unessential. Only the name for the festival, the Passover of the Lord, was not changed, a perpetual reminder of the miracle which the Lord performed in delivering His people.
NET Bible®	This is how you are to eat it – dressed to travel, ²⁵ your sandals on your feet, and your staff in your hand. You are to eat it in haste. It is the Lord's Passover. ²⁶ ^{25tn} Heb "your loins girded." ^{26tn} The meaning of פֶּסַח (pesakh) is debated. (1) Some have tried to connect it to the Hebrew verb with the same radicals that means "to halt, leap, limp, stumble." See 1 Kgs 18:26 where the word describes the priests of Baal hopping around the altar; also the crippled child in 2 Sam 4:4. (2) Others connect it to the Akkadian passahu, which means "to appease, make soft, placate"; or (3) an Egyptian word to commemorate the harvest (see J. B. Segal, The Hebrew Passover, 95-100). The verb occurs in Isa 31:5 with the connotation of "to protect"; B. S. Childs suggests that this was already influenced by the exodus tradition (Exodus [OTL], 183, n. 11). Whatever links there may or may not have been that show an etymology, in Exod 12 it is describing Yahweh's passing over or through.

The Voice

Eternal One: Here is how *I want you* to eat this meal: Be sure you are dressed and ready to go *at a moment's notice*—with sandals on your feet and a walking stick in your hand. Eat quickly because this is My Passover.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and <just like this> you will eat him, your waists girded up, your sandals in your feet, and your rod in your hand, and you will eat him in haste, he is the "Pesahh hopping" (for) "YHWH ^{He Is} ",...
Charles Thompson OT Concordant Literal Version	. And thus shall you eat it, with your waist girded, your sandals on your feet and your stick in your hand. You will eat it in nervous haste. It is the passover to Yahweh.
Context Group Version	And thus you (pl) shall eat it: with your (pl) loins fastened, your (pl) sandals on your (pl) feet, and your (pl) [walking] stick in your (pl) hand; and you (pl) shall eat it in a hurry: it is YHWH's passover.
Emphasized Bible	And, thus, shall ye eat it,—your loins, girded, your sandals, on your feet, and, your staff, in your hand,—so shall ye eat it in haste, it is Yahweh's, passing over.
English Standard Version	In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD's Passover.
New King James Version	.
World English Bible	This is how you shall eat it: with your belt on your waist, your shoes on your feet, and your staff in your hand; and you shall eat it in haste: it is Yahweh's Passover.
Young's Updated LT	And thus you [all] do eat it: your loins girded, your sandals on your feet, and your staff in your hand, and you [all] have eaten it in haste; it is Jehovah's passover.

The gist of this passage:

The sons of Israel were to eat this Passover meal ready to go; ready to leave at a moment's notice.

Exodus 12:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
kâkâh (כַּכֵּה) [pronounced KAW-kaw]	like this; thus, so	adverb	Strong's #3602 BDB #462
'âkal (אָכַל) [pronounced aw-KAHL]	to eat; to dine; to devour, to consume, to destroy	2 nd person masculine plural, Qal imperfect	Strong's #398 BDB #37
'êth (אֶת) [pronounced ayth]	him, it; he; untranslated mark of a direct object; occasionally to him, toward him	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: You will eat it like this:...

There were a number of specifics required for this first Passover. This is what we have been studying in the immediate context. V. 11 describes the state of the person eating the lamb. Like the rest of the Passover observances, this would look backward to the first Passover and, at the same time, forward to the cross.

Just so there is no misunderstanding, no one participating in the Passover meal understood that the Son of God would come to this earth and die for our sins. The Passover meal looked forward to the cross inasmuch as, it was a type, and the cross what the corresponding antitype.

Exodus 12:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâthenayim (מִיתְנַיִם) [pronounced <i>mohth-nah-YIHM</i>]	<i>loins, hips, lower part of the back, back; metaphorically, strength, bearing up</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #4975 BDB #608
châgar (חָגַר) [pronounced <i>khaw-GAHR</i>]	<i>those belted [cinched, girded] [to someone], the ones being encircled, those being bound; those being tied [or, roped], those being fasten around [onself], the ones wearing</i>	masculine plural, Qal passive participle	Strong's #2296 BDB #291

Translation: ...your loins belted,...

Those celebrating the Passover had to be *ready to go*. Now, the practical aspect here was, for this first Passover, even though no one was going to leave Egypt in the midst of the Passover meal, they would be leaving quickly the next morning. When they were told to leave, they had to do so immediately. Their dress indicated that they were ready to move out when God gave them the word.

The *loins girded* (the expression often used in other translations for v. 11b) means that the person eating the Passover was ready to go. This means the man had on a belt, which held everything together. He was ready to leave.

Exodus 12:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
na'al (נָעַל) [pronounced <i>NAH-gah</i>]	<i>sandal, shoe; a shoe thong, a shoe latchet; a pair of shoes; metaphorically for something of little value</i>	feminine dual noun with the 2 nd person masculine plural suffix	Strong's #5275 BDB #653
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
rag ^e layim (רַגְלַיִם) [pronounced <i>RAHG-lah-yim</i>]	<i>feet, [two] feet; metaphorically for steps taken in one's life</i>	feminine dual noun with the 2 nd person masculine plural suffix	Strong's #7272 BDB #919

Translation: ...your sandals on your feet...

The reason that one wore sandals on his feet are the same reason as given above—the celebrant is ready to go. When God says, “Move out,” then it is time for the believing Hebrew people to move out (we believe this to be all Israelites). There was to be no lollygagging around.

All of this has a New Testament parallel.

Exodus 12:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
maqêl (מַקֵּל) [pronounced <i>mah-KAYL</i>]	<i>rod, staff</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #4731 BDB #596
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 2 nd person masculine plural suffix	Strong's #3027 BDB #388

Translation: ...and you staff in your hand.

The Hebrew person of that era was to eat the lamb even with a (walking) staff in hand. The staff would help to steady the man when walking over rocks and uneven ground; but it could be used as a weapon as well. This would be part of the standard issue *uniform/equipment* necessary for all Hebrew males.

Exodus 12:11a-d **And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand.** (NKJV)

When the sons of Israel left Egypt, this describes how they would leave: their loins would be girded (that is, they would have a belt on), they would be wearing sandals, and they would have a staff in hand.

There are two things always in view with these instructions. (1) What God is requiring is going to be a matter of practicality. These things must be done in order to facilitate their quick exit that very next morning. (2) Ideally speaking, there should be some parallels to Jesus dying for our sins and to our salvation; as that is what the Passover represents.

The sons of Israel were to be poised, ready to go. This would be the final plague; and they would be sent forth out of the land because of this final judgment on Egypt. The description above indicates that they are fully dressed and ready to move out. God has not required this of them before.

The New Testament person, immediately after believing in Jesus Christ, is ready to begin the Christian life. This does not mean that he is ready to produce **divine good** or to do great things for God; but he is ready to grow (and new believers choose for or against this).

Exodus 12:11e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	2 nd person masculine plural, Qal perfect	Strong's #398 BDB #37

Exodus 12:11e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
’êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chipâzôwn (חָפִיזִין) [pronounced <i>khihp-paw-ZONE</i>]	<i>hurriedly, in haste, a hurried flight; trepidation</i>	masculine singular noun	Strong's #2649 BDB #342

Translation: And you will eat it in haste...

Eating in haste meant that, the eater would be ready to go. He would finish eating quickly so that he could leave at any moment.

Even the meal, they were to eat in haste—this is with the idea that, at any time, the people of Egypt could come to them and say, “Get out, now! Leave Egypt forever!”

For the believer, we should pursue the Lord early, and express faith in Him as soon as possible. But then, we are made ready to serve Him afterwards. However, we need to spend time learning how God thinks before we act.

The sons of Israel were to leave out from Egypt. The last thing that they were to do was to eat this lamb, which would also protect them from the final judgment brought against Egypt. After that, they would be sent out of Egypt and they had to be ready to move out at a moment's notice.

Once the judgment of the Lord occurred, where the firstborn of all those not covered by the blood died, those people (the Egyptian parents of those who died) would come to the Hebrew people and demand that they leave. There would be no requirement that they go out into the desert-wilderness and then return in a week or two; as God had originally said. All Egypt—including Pharaoh—would want every Hebrew person gone, out of the country immediately, never to return.

Exodus 12:11f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Peçach (פֶּסַח) [pronounced <i>PEH-sahkh</i>]	<i>Passover; sacrifice of Passover; animal victim of the Passover; festival of the Passover; exemption; offering</i>	masculine singular noun	Strong's #6453 BDB #820
hûw' (הוּא) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Exodus 12:11f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...—it [is] Y^ehowah's Passover.

The Passover would be a feast celebrated by the Hebrew people from this day forward. It is one of the few feasts still celebrated even to this day, although, quite obviously, it has been considerably modified. Even from this first celebration, it was modified somewhat for the next celebration, a year hence (for instance, they were no longer concerned that the death angel would take their firstborn).

This particular Passover—the first one—is unique in many ways in its celebration. The traditions of this first Passover will continue, but with some minor modifications.

The Passover is God's idea; it is completely His plan. What God revealed, Israel was to execute.

Eating quickly means we are to apprehend Christ as quickly as possible and to make maximum use of our divine operating assets. It is important that we take this salvation when it is offered to us. It was not normal to eat wearing shoes or with a belt cinched around the wearer's waist. Most people in the ancient eastern world took their shoes (actually, sandals) off their feet as they entered into a home (see Exodus 3:5). The loins girded, the sandals on the feet and staff in the hand speak of the Israelite being ready to leave Egypt.

Exodus 12:11 You will eat it like this: your loins belted, your sandals on your feet and your staff in your hand. And you will eat it in haste—it [is] Y^ehowah's Passover. (Kukis mostly literal translation)

Exodus 12:11 And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the Lord's Passover. (NKJV)

This is the manner in which you will eat it (Illustration by James Tissot); from [Flickr](https://www.flickr.com/photos/phillipmedhurst/42514697735); accessed March 10, 2021. The link leads to a description of the book from which this came.

Book Description: *The edition, of which 561 copies were printed, contains 360 mounted colour, black-and-white and duo-tone illustrations in the text and 40 plates in three states: sepia-tone, partly hand-coloured, and finished coloured state.*¹⁶



¹⁶ From <https://www.flickr.com/photos/phillipmedhurst/42514697735> accessed March 10, 2021.

Tissot did quite a number of illustrations, like this one, to try to show how he envisioned various scenes in the Bible. Here, you can see the sandals, the staffs, the belt around their waists. They are standing and ready to move out. What strikes me is the weird hats they are all wearing.

The impression is, the Jews of today follow the Old Testament; and Christians follow the New Testament. This is very, very wrong. The current traditions and celebrations of the Jews today are *very* different from what we are studying here. The similarity between the meal which we are studying here, and the observation of the Seder today, is that this is a meal and people are eating it. As we study the Old Testament, we cannot but remark as to the dramatic differences between what we read and what Jews practice today.

Animal sacrifices, as a response to God's requirements, date back to when Adam and Eve first sinned. The animal skins that they wore were a covering (kâphar) which came from a slain animal. The animal skins which God put upon them gave them a temporary covering. These sacrifices spoke of Jesus Christ coming and dying on the cross and in this way conveyed the gospel to people who lived historically prior to the cross. This does not mean that a person participated in the Passover and realized, *my salvation is going to be in One who will come and die for my sins*. They understood that this ritual was of God, and that the slaughtering of the lamb protected them from the wrath of God. They understood the substitutionary nature of the animal which died for their sins. When they exercised faith in that particular God—the God Who required these things of them—they were saved. This would be the *Revealed God*; or God as He revealed Himself to man. It appears that the entire **Exodus generation** was saved.

God passed over these people who believed in the Revealed God through the animal sacrifices. However, the blood of bulls and goats did not remove sin; these sacrifices were a temporary measure, a sign and a promise of things to come. See **The Levitical Offerings** ([HTML](#)) ([PDF](#)) ([WPD](#)). Salvation always came from believing in the God Who Revealed Himself.

Exodus 12:11 **You will eat the lamb for the house in this manner: you will be wearing your belt and sandals, with a staff in your hand. Furthermore, you will eat the Passover quickly—it is a Passover for Jehovah.** (Kukis paraphrase)

These who committed to the Passover believed in the God Who demanded that they observe the Passover. This faith was credited to them as righteousness.

There is an interesting parallel passage to Exodus 12:11 in Eph. 6:11–18 **Put on the whole armor of God, that you may be able to stand against the schemes of the devil. For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness, and, as shoes for your feet, having put on the readiness given by the gospel of peace. In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one; and take the helmet of salvation, and the sword of the Spirit, which is the word of God, praying at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints,...** (ESV)

The spiritual battle that we play a part in, is far different from the everyday conflicts found in this world.

And I have passed through in a land of Egypt in the night the that and I have struck down every firstborn in a land of Egypt—from man and as far as beast. And in all elohim of Egypt, I will execute judgments. I [am] Y^ehowah.

Exodus
12:12

I will pass through the land of Egypt in that night and I will strike down every firstborn [living] in the land of Egypt—including humans and animals [lit., *from man to beast*]. I will execute judgments [against] all the elohim of Egypt, [for] I [am] Y^ehowah.

I will pass through the land of Egypt in that same night and I will strike down every firstborn from every family in all of Egypt—whether man or beast—if I do not see the blood. I will execute judgments against all of the gods of Egypt, for I am Jehovah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And I have passed through in a land of Egypt in the night the that and I have struck down every firstborn in a land of Egypt—from man and as far as beast. And in all elohim of Egypt, I will execute judgments. I [am] Y ^e howah.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And I will be revealed in the land of Mizraim in the majesty of My glory this night, and with Me ninety thousand myriads of destroying angels; and I will slay all the firstborn in the land of Mizraim, of man and of beast, and against all the idols of the Mizraee I will execute four judgments: the molten idols shall be melted, the idols of stone be broken, the idols of clay shall be shattered, and the idols of wood be made dust, that the Mizraee may know that I am the Lord.
Revised Douay-Rheims	And I will pass through the land of Egypt that night, and will kill every firstborn in the land of Egypt both man and beast: and against all the gods of Egypt I will execute judgments: I am the Lord.
Aramaic ESV of Peshitta	For I will go through the land of Egypt in that night, and will strike all the firstborn in the land of Egypt, both man and animal. Against all the deities of Egypt I will execute judgments: I am Mar-Yah.
Lamsa's Peshitta (Syriac)	For I will pass through the land of Egypt this night, and all the first-born of the land of Egypt shall die, both man and beast; and against all the idols of Egypt I will execute judgment; I am the LORD.
Updated Brenton (Greek)	And I will go throughout the land of Egypt in that night, and I will smite every firstborn in the land of Egypt, both man and beast, and on all the gods of Egypt will I execute vengeance: I am the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For on that night I will go through the land of Egypt, sending death on every first male child, of man and of beast, and judging all the gods of Egypt: I am the Lord.
Easy English	I will pass through the country of Egypt on that night. I will kill every firstborn, both men and animals. I will punish all the gods of Egypt. I am the Lord.
Easy-to-Read Version—2001	"Tonight I will go through Egypt and kill every firstborn[328] man and animal in Egypt. In this way, I will judge all the gods of Egypt. I {will show that I} am the LORD.
Easy-to-Read Version—2006	"Tonight I will go through Egypt and kill every firstborn man and animal in Egypt. In this way I will judge all the gods of Egypt and show that I am the LORD.
Good News Bible (TEV)	"On that night I will go through the land of Egypt, killing every first-born male, both human and animal, and punishing all the gods of Egypt. I am the LORD.
<i>The Message</i>	"I will go through the land of Egypt on this night and strike down every firstborn in the land of Egypt, whether human or animal, and bring judgment on all the gods of Egypt. I am GOD.
Names of God Bible	"On that same night I will go throughout Egypt and kill every firstborn male, both human and animal. I will severely punish all the gods of Egypt, because I am Yahweh .
NIRV	.

Thought-for-thought translations; dynamic translations; paraphrases:

The Living Bible	For I will pass through the land of Egypt tonight and kill all the oldest sons and firstborn male animals in all the land of Egypt, and execute judgment upon all the gods of Egypt—for I am Jehovah.
New Berkeley Version	.
New Living Translation	On that night I will pass through the land of Egypt and strike down every firstborn son and firstborn male animal in the land of Egypt. I will execute judgment against all the gods of Egypt, for I am the LORD!
Unlocked Dynamic Bible	On that night I will go through all the land of Egypt, and I will kill all the oldest males in Egypt, both humans and animals. By doing this, I will punish all the gods in Egypt. It is I, Yahweh Almighty, who am speaking to you!

Partially literal and partially paraphrased translations:

American English Bible	For I will go throughout the land of Egypt that night and strike all the firstborn in that land (both the men and their animals), and I will bring My vengeance upon all the gods of Egypt... for I am Jehovah!
Beck's American Translation	.
Common English Bible	I'll pass through the land of Egypt that night, and I'll strike down every oldest child in the land of Egypt, both humans and animals. I'll impose judgments on all the gods of Egypt. I am the LORD.
International Standard V	It is the night of the Pasch, the Lord's passing by; the night on which I will pass through the land of Egypt, and smite every first-born thing in the land of Egypt, man and beast alike; so I will give sentence on all the powers of Egypt, ^[3] I, the Lord. A portion of v. 11 is included for context. ^[3] 'The powers'; literally, 'the gods', but it seems possible that human powers are meant, cf. note on Ex. 21.6 below.
New Advent (Knox) Bible	.
Translation for Translators	On that night I will go through all the land of Egypt, and I will kill all the oldest males in Egypt, both humans and animals. <i>By doing this</i> I will punish all the gods in Egypt. <i>I can do this</i> , because I am Yahweh, <i>the all-powerful God</i> .

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND I WILL GO THROUGHOUT THE LAND OF EGYPT IN THAT NIGHT, AND WILL SMITE EVERY FIRST-BORN IN THE LAND OF EGYPT BOTH MAN AND BEAST, AND ON ALL THE GODS OF EGYPT WILL I EXECUTE VENGEANCE. I AM JESUS.
Awful Scroll Bible	I am to have passed over the solid grounds of Egypt this night, even am I to have smitten the first born, on the solid grounds of Egypt, from the humans to the dumb beasts, and against they he of mighty ones of Egypt was I to prepare judgment; I am to be Jehovah.
Conservapedia Translation	"Because I am going to pass through the land of Egypt tonight, and will strike down every firstborn individual in the land of Egypt, both man and beast. I will execute judgment against all the "gods" of Egypt. I am the LORD.
Ferrar-Fenton Bible	It is a Passing-over to the EVER-LIVING, for I will pass through the land of the Mitzeraim in that night, and strike all the firstborn of the Mitzrites from man to beast. Upon all the gods of the Mitzerites also I will execute judgment. I the EVER-LIVING. A portion of v. 11 is included for context.
God's Truth (Tyndale)	And you shall eat it in haste, for it is the Lords passover, for I will go about in the land of Egypt this same night, and will smite all the firstborn in the land of Egypt, both of man and beast, and upon all the gods of Egypt will I the Lord do execution. A portion ov v. 11 is included for context.
HCSB	.

Lexham English Bible	"And I will go through the land of Egypt during this night, and I will strike all of the firstborn in the land of Egypt, from human to animal, and I will do punishments among all of the gods of Egypt. I [am] Yahweh.
Unlocked Literal Bible	Yahweh says this: I will go through the land of Egypt in that night and attack all the firstborn of man and animal in the land of Egypt. I will bring punishment on all the gods of Egypt. I am Yahweh.
Urim-Thummim Version	For I will pass through the land of Egypt this night and will kill all the firstborn in the land of Egypt, both man and animal and against all the Elohim of Egypt I will execute judgment for I am YHWH.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	On that night I shall go through Egypt and strike every firstborn in Egypt, men and animals; and I will even bring judgment on all the gods of Egypt, I, Yahweh!
The Heritage Bible	And I will cross over the land of Egypt this night, and will strike all the firstborn in the land of Egypt, man and animal; and I will do judgment against all the gods of Egypt; I am Jehovah.
New American Bible (2011)	For on this same night I will go through Egypt, striking down every firstborn in the land, human being and beast alike, and executing judgment on all the gods of Egypt—I, the LORD! Nm 33:4.
New Jerusalem Bible	.
New RSV	For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgements: I am the Lord.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	For that night, I will pass through the land of Egypt and kill all the firstborn in the land of Egypt, both men and animals; and I will execute judgment against all the gods of Egypt; I am <i>ADONAI</i> .
The Complete Tanach	I will pass through the land of Egypt on this night, and I will smite every firstborn in the land of Egypt, both man and beast, and upon all the gods of Egypt will I wreak judgments I, the Lord.

I will pass: like a king who passes from place to place, and with one passing and in one moment they are all smitten. — [from Mechilta]

every firstborn in the land of Egypt: Even other firstborn who are in Egypt [will die]. Now how do we know that even the firstborn of the Egyptians who are in other places [will die]? Therefore, Scripture states: "To Him Who smote the Egyptians with their firstborn" (Ps. 136:10). — [from Mechilta]

both man and beast: [I.e., first man and then beast.] He who started to sin first from him the retribution starts. — [from Mechilta]

and upon all the gods of Egypt-: The one made of wood will rot, and the one made of metal will melt and flow to the ground. — [from Mechilta]

will I wreak judgments-I The Lord: I by Myself and not through a messenger. — [from Passover Haggadah]

exeGesés companion Bible	For I pass through the land of Misrayim this night and smite all the firstbirth in the land of Misrayim - both human and animal; and I work judgment against all the elohim of Misrayim: I - Yah Veh.
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Hebraic Roots Bible	And I will pass through in the land of Egypt in this night. And I will strike every first-born in the land of Egypt, from man even to livestock. And I will execute judgments on all the Elohe of Egypt. I am YAHWEH!
Kaplan Translation	I will pass through Egypt on that night, and I will kill every first-born in Egypt, man and beast. I will perform acts of judgment against all the gods of Egypt. I [alone] am God.
Orthodox Jewish Bible	For I will pass through Eretz Mitzrayim balailah hazeh, and will strike fatally kol bechor Eretz Mitzrayim, both adam and behemah; and against all the elohei Mitzrayim I will execute judgment; I am Hashem.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	For I [the LORD] will pass through the land of Egypt on this night, and will strike down all the firstborn in the land of Egypt, both man and animal; against all the gods of Egypt I will execute judgments [exhibiting their worthlessness]. I am the LORD.
The Expanded Bible	“That night I will ·go [cross; pass] through the land of Egypt and ·kill [^L strike] all the firstborn animals and [^L firstborn] people in the land of Egypt. I will also ·punish [judge; have victory over] all the gods of Egypt [^C the spiritual forces (demons) who spiritually empower Egypt]. I am the Lord.
Kretzmann's Commentary	For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment. I am the Lord. As the avenging, almighty Judge the Lord intended to traverse the entire land of Egypt, to strike down all the first-born, to punish the princes with the common people, and thus to expose all the Egyptian idols as helpless delusions.
NET Bible®	I will pass through ²⁷ the land of Egypt in the same ²⁸ night, and I will attack ²⁹ all the firstborn in the land of Egypt, both of humans and of animals, ³⁰ and on all the gods of Egypt I will execute judgment. ³¹ I am the Lord. ^{27tn} The verb יַתְרַבֵּעַ (v'y'avarti) is a Qal perfect with vav (ו) consecutive, announcing the future action of God in bringing judgment on the land. The word means “pass over, across, through.” This verb provides a contextual motive for the name “Passover.” ^{28tn} Heb “this night.” ^{29tn} The verb הָכָה (nakhah) means “to strike, smite, attack”; it does not always mean “to kill,” but that is obviously its outcome in this context. This is also its use in 2:12, describing how Moses killed the Egyptian and buried him in the sand. ^{30tn} Heb “from man and to beast.” ^{31tn} The phrase מִיִּטְפְּשֵׁי אֲשֶׁר (‘e’eseh shġfatim) is “I will do judgments.” The statement clearly includes what had begun in Exod 6:1. But the statement that God would judge the gods of Egypt is appropriately introduced here (see also Num 33:4) because with the judgment on Pharaoh and the deliverance from bondage, Yahweh would truly show himself to be the one true God. Thus, “I am Yahweh” is fitting here (see B. Jacob, Exodus, 312).
The Voice	Eternal One: I am going to pass through the land of Egypt during the night and put to death all their firstborn children and animals. I will also execute My judgments against all the gods of the Egyptians, for I am the Eternal One!.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and I will cross over in the land of "Mits'rayim ^{Two straits} " in this night, and I will hit all the firstborn in the land of "Mits'rayim ^{Two straits} ", from the human and (even) the beast, and in all the "Elohiym ^{Powers} " of "Mits'rayim ^{Two straits} " I will do judgments, I am "YHWH He Is",...
Charles Thompson OT Concordant Literal Version	For I will pass through the land of Egypt in this night and smite every firstborn in the land of Egypt, from human even unto beast, and on all the elohim of Egypt I shall execute judgments; I am Yahweh.

Green's Literal Translation	And I will pass through in the land of Egypt in this night. And I will strike every first-born in the land of Egypt, from man even to livestock. And I will execute judgments on all the gods of Egypt. I am Jehovah!
New King James Version	'For I will pass through the land of Egypt on that night, and will strike 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.
Young's Updated LT	And I have passed over through the land of Egypt during this night, and have struck down every first-born in the land of Egypt, from man even unto beast, and on all the gods of Egypt I do judgments; I <i>am</i> Jehovah.
The gist of this passage:	Y ^e howah promises that he will go through the land of Egypt and strike down the firstborn of Egypt, whether man or beast. He will execute judgment against the gods of Egypt.

Exodus 12:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâbar (עָבַר) [pronounced <i>gaw^b-VAHR</i>]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]</i>	1 st person singular, Qal perfect	Strong's #5674 BDB #716
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
lay ^e lâh (לַיְלָה) [pronounced <i>LAY-law</i>]	<i>night; that night, this night, the night; possibly, at night, by night, during the night, by night</i>	masculine singular noun with the definite article	Strong's #3915 BDB #538
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: I will pass through the land of Egypt in that night...

God is making specific promises for that very night. He would pass through all Egypt on that very night.

God presents this information to Moses and Aaron in Exodus 12:1–13. Moses and Aaron repeat this information to the sons of Israel (Exodus 12:21–24) and Moses warns Pharaoh what is about to happen (Exodus 11:4–8). I believe that, as a part of the Hebrew people speaking to the Egyptians, when they asked for silver and gold (Exodus 11:1–3), they also warned many of them about the judgment to come.¹⁷

It is God who will pass through the land of Egypt that night. He will take the lives of the firstborn. The assumption clearly is that the people of Goshen, the Hebrews, will be under the blood as a matter of free will.

Exodus 12:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
nâkâh (נָכָה) [pronounced <i>naw-KAWH</i>]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	1 st person singular, Hiphil perfect	Strong #5221 BDB #645
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
b ^e kôwr (בְּכוֹר) [pronounced <i>b^eKOHR</i>]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun	Strong's #1060 BDB #114
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...and I will strike down every firstborn [living] in the land of Egypt...

God would strike down every firstborn living in the land of Egypt. There would be exceptions to this—wherever God saw the blood—the blood of the Passover lamb—He would pass over that home.

This warning applied to Egyptians and Hebrews alike. Goshen, where the Hebrew people lived, was a part of Egypt. The Israelite who ignored this requirement would have lost his firstborn as well (it appears that none of them did).

To me, it seems logical that there be an out offered to the Egyptians from this final judgment. We don't know that there was; the Bible is quiet on this subject. Furthermore, the requirements of the Egyptians would have been

¹⁷ Exodus 11 and 12 are not presented in chronological order. It is conjecture on my part that the requirements of the Passover were revealed to the Egyptians. I believe that they received a modified set of requirements, similar to the Hebrew Passover.

similar, but not identical, to those followed by the Hebrew people (we have already discussed how the timing would not have allowed the Egyptians to do all that the Hebrews did). For that reason, the recording of a different set of requirements—and I am assuming that such requirements were given to some Egyptians—could have been confusing to later generations.

Exodus 12:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'âdâm (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> .			
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
b ^e hêmâh (בְּהֵמָה) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96

Translation: ...—including humans and animals [lit., *from man to beast*].

God would be striking down the firstborn of the animals and the firstborn in human families.

Exodus 12:12a-c 'For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast;... (NKJV)

God's judgment would be against every person and animal who did not believe Him. Those who owned these animals made the free will choice not to put themselves under the blood. God's judgment was against the gods of Egypt and against the people who believed in them.

Exodus 12:12d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>with a plural noun, it is rendered all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

Exodus 12:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated elohim, Elohim</i>	masculine plural construct	Strong's #430 BDB #43
Context inevitably tells us whether this is the God, the Creator of the Universe, or foreign gods, which are the result of fertile imagination at best and representative of demons at worst. They are distinguished in a variety of ways (1) there will be the word <i>other</i> associated with the Hebrew word (Ex. 20:3 23:13 Joshua 24:2); (2) there will be a modifying word to indicate that <i>gods</i> is different from the God (Ex. 18:11); (3) the word <i>gods</i> is specifically differentiated from Y ^e howah in the immediate context (Ex. 22:19); (4) God would be associated with a singular verb (Deut. 4:34) and gods with plural verbs (Ex. 32:1, 23); (5) or gods will be modified by <i>foreign</i> or <i>of the Gentiles</i> (Gen. 35:2, 4 Deut. 31:16 2Kings 18:33).			
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
ʿāsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	1 st person singular, Qal imperfect	Strong's #6213 BDB #793
sh ^e phâtîym (שְׁפָטִים) [pronounced <i>sh^e-faw-TEEM</i>]	<i>judgements, judicial decisions, judicial renderings, divine decisions based upon God's judicial requirements; acts of judgment</i>	masculine plural noun	Strong's #8201 BDB #1048

Translation: I will execute judgments [against] all the elohim of Egypt,...

God would bring judgement against Egypt, and therefore, by definition, against the gods of Egypt.

Each judgment that we have studied was against one or more of the heathen gods of Egypt. We must realize that these gods are made in the image of man or they represent demons (or both). Some religious Egyptians sincerely believed in their gods and believed their gods to be every bit as valid as the God of Israel. People today look at other gods and prophets and believe them to be every bit as valid as the God of the Universe. These gods are made in man's own image and when we worship them, we are worshiping ourselves. The other option is that they represent the demons behind them and when we worship them, we are worshiping these demons.

All religions provide a bloodless gospel of works and of personal human merit. The average person on the street, the average movie or television show, when it comes to having anything to do with the concept of salvation, human merit is always at the forefront. God is weighing our good deeds against our bad deeds and this, to most people, determines our eventual destination, heaven or hell. Even some *Christian* religions, although they mention the cross and the sacrifice of Jesus Christ, still reason that if we do not exhibit at least some sort of mediocre morality and try to be good, then what our Lord did on the cross was not quite good enough and that we will burn in hell with the unbelievers. They either believe that if our life does not show that we were saved then we either have lost our salvation or we simply weren't saved in the first place. Our crappy Christian life reveals that fact.

Despite these popular beliefs, we are saved totally apart from any personal merit whatsoever. No matter how awful we are by any standard, if we have believed in Jesus Christ, we are eternally saved. We have expressed

those few seconds of positive volition toward Who and What God really is and have believed in His Son, then by the merit of our Lord and not by any personal merit, we may stand blameless before God.

Since God leaves us alive after salvation, there is the matter of the **spiritual life**. But, at that point, our salvation has been taken care of and we cannot lose that.

Exodus 12:12e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...[for] I [am] Y^ehowah.

God proclaims Himself; He is God. Throughout Scripture, God presents Himself as a very specific Being.

Each plague from God was an execution of judgement against the gods of Egypt. We have noted some of them. In this context, it should be noted that the firstborn in Egypt were dedicated to their gods. God, by taking their firstborn from them, the child dedicated to the Egyptian gods, has made war against those gods with this plague.

There are no gods which compare to Y^ehowah, yet these are not entirely imaginary beings. God would not declare war against something that did not exist. The gods of Egypt can represent demons; as can anyone's false god or gods. Satan's original sin of arrogant pride included **"I will be like the Most-High."** This is just another facet of the spiritual war in which we find ourselves.

Exodus 12:12d-e **'...and against all the gods of Egypt I will execute judgment: I am the Lord.** (NKJV)

It is fascinating that, this night, God would go through Egypt and execute judgment against all of the gods of Egypt. Let me suggest that, at least some of the people of Egypt knew that this final judgment was coming and they knew what that judgment would be. A small number of them may have killed a lamb for the family and painted the blood on their doors. Just to be clear, all of this is speculation. I do not find Moses warning Pharaoh or anyone else of this coming judgment *and* offering him (or the people of his country) a way out. However, I am assuming this, simply because every judgment has been preceded by a warning (although we are also unsure about the warning with the 9th plague of darkness). The Bible does not speak to Egyptians hearing a warning nor does it speak of them following similar requirements delivered to the Hebrew people. Most of them depended up and prayed to the gods of Egypt for protection. They may have even had various god statues upon which they depended. But, God would go through Egypt and, wherever He did not see the blood of the lamb, He killed the firstborn. The blood of the slaughtered lamb was their only protection.

There is the warning given by Moses to Pharaoh, in Exodus 11:4–9. There is also some indication that maybe Moses offered Pharaoh a way out (but that is not completely clear).

Exodus 11:9 **Then the LORD said to Moses, "Pharaoh will not listen to you, that My wonders may be multiplied in the land of Egypt."** (ESV, capitalized) Although these words seem to refer to Pharaoh's general response to all of the plagues, these words are recorded right after Moses has warned Pharaoh of the final judgment to come.

I believe that Moses also offered Pharaoh a way out, which was akin to what the Israelites would be doing, but that is not recorded back in Exodus 11 (we are finding out about what Israel must do in Exodus 12; and as previously discussed, Exodus 12 would have logically preceded all or most of Exodus 11 in time).

Exodus 12:12 I will pass through the land of Egypt in that night and I will strike down every firstborn [living] in the land of Egypt—including humans and animals [lit., *from man to beast*]. I will execute judgments [against] all the elohim of Egypt, [for] I [am] Y^ehowah. (Kukis mostly literal translation)

Israel lives in Egypt, in the land of Goshen, which is a region set apart for them. The sons of Jacob have only one way of deliverance from this judgment to come, and that is to kill the lamb and put its blood on their door frames.

God is warning everyone in Egypt; but there are far more Egyptians who will be judged that night than Israelites. In fact, there is no indication in Scripture that anyone of Israel was judged or that any Egyptian household was passed over.

In my own mind, some Egyptians were warned and given the opportunity to offer up a lamb for their household, similar to what Israel was doing. God's directions were clear and I have assumed that the people of Egypt had heard them as well (perhaps when the Hebrew people came to them requesting jewelry and payment for their decades of service).

Exodus 12:12 I will pass through the land of Egypt in that same night and I will strike down every firstborn from every family in all of Egypt—whether man or beast—if I do not see the blood. I will execute judgments against all of the gods of Egypt, for I am Jehovah. (Kukis paraphrase)

A Brief Review of Exodus 12:3–12:

God is giving instructions to Moses, which he will, in turn, give to the people of Israel, about observing the Passover.

Exodus 12:3, 5–6 Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.

A lamb for each household will be selected, and the people will observe their lamb for several days.

Exodus 12:7–8 "Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it.

When they kill the lamb, blood from it would be painted onto the doorframe. That night, when the Angel of God is expected to come, the Hebrew people would eat that lamb, roasted and with bitter herbs.

Exodus 12:12 For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD.

God will pass through the land of Egypt (which included Goshen, where the Hebrew people live), and He would kill all of the firstborn of the land.

And was the blood for you [all] a sign upon the houses where you [all] [are] there. And I have seen the blood and I have passed over you [all] and I will not [place] upon you [all] a plague to destroy in My striking in a land of Egypt.

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The blood is for you—[it is] a distinguishing mark on the houses where you [all] [are]. When I see the blood, I will pass over you [all] and I will not [place] a plague on you [all], [the plague being designed] to destroy [life] during My striking in the land of Egypt.

The blood on the door frame is for you; this blood on your house will be a sign for Me. When I see the blood, I will pass over your home; I will not bring a plague on you, to harm your family when I strike the land of Egypt.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And was the blood for you [all] a sign upon the houses where you [all] [are] there. And I have seen the blood and I have passed over you [all] and I will not [place] upon you [all] a plague to destroy in My striking in a land of Egypt.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And the blood of the paschal oblation, (like) the matter of circumcision, shall be a bail for you, to become a sign upon the houses where you dwell; and I will look upon the worth of the blood, and will spare you; and the angel of death, to whom is given the power to destroy, shall have no dominion over you in the slaughter of the Mizraee.
Revised Douay-Rheims	And the blood shall be unto you for a sign in the houses where you shall be: and I shall see the blood, and shall pass over you: and the plague shall not be upon you to destroy you, when I shall strike the land of Egypt.
Aramaic ESV of Peshitta	The blood shall be to you for a token on the houses where you are: and when I see the blood, I will pass over you, and there shall no plague be on you to destroy you, when I strike the land of Egypt.
Lamsa's Peshitta (Syriac)	And the blood shall be to you for a sign upon the houses where you are; and when I see the blood, I will make you glad, and the plague shall not be among you to destroy you when I smite the land of Egypt.
Updated Brenton (Greek)	And the blood shall be for a sign to you on the houses in which you are, and I will see the blood, and will protect you, and there shall not be on you the plague of destruction, when I smite in the land of Egypt.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the blood will be a sign on the houses where you are: when I see the blood I will go over you, and no evil will come on you for your destruction, when my hand is on the land of Egypt.
Easy English	The blood will be a sign for you, on all the houses where you live. When I see the blood on the house, then I will pass over you. No bad thing will touch you, when I attack the country of Egypt. 'I will pass over you.' This is where the English word 'Passover' comes from. God made a promise. He would not kill anyone in a house that had blood on the door. He would 'pass over' that house.
Easy-to-Read Version—2001	But the blood on your houses will be a special sign. When I see the blood, I will pass over your house. I will cause bad things to happen to the people of Egypt. But none of those bad diseases will hurt you.

Easy-to-Read Version—2006	When I see the blood, I will pass over [Or “protect.” Also in verse 27.] your house. I will cause bad things to happen to the people of Egypt. But none of these bad diseases will hurt you.
God’s Word™	But the blood on your houses will be a sign for your protection. When I see the blood, I will pass over you. Nothing will touch or destroy you when I strike Egypt.
The Message	The blood will serve as a sign on the houses where you live. When I see the blood I will pass over you—no disaster will touch you when I strike the land of Egypt.
NIRV	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The blood on the houses will show me where you live, and when I see the blood, I will pass over you. Then you won’t be bothered by the terrible disasters I will bring on Egypt.
The Living Bible	The blood you have placed on the doorposts will be proof that you obey me, and when I see the blood I will pass over you and I will not destroy your firstborn children when I smite the land of Egypt.
New Berkeley Version	.
New Life Version	But the blood will mark for you the houses where you live. When I see the blood I will pass over you. And no trouble will come upon you to destroy you when I punish the land of Egypt.
New Living Translation	But the blood on your doorposts will serve as a sign, marking the houses where you are staying. When I see the blood, I will pass over you. This plague of death will not touch you when I strike the land of Egypt.
Unlocked Dynamic Bible	The blood that you smear on the doorways will be a mark to show me the houses in which you Israelites live. When I see the blood, I will pass over those houses, and I will not harm the people who live there when I come to punish the Egyptians.

Partially literal and partially paraphrased translations:

American English Bible	‘Now, this blood will be the sign that you are inside of each house; for when I see the blood, I will protect you, and you won’t be a part of the plague of destruction when I strike the land of Egypt.
Beck’s American Translation	.
International Standard V	.
New Advent (Knox) Bible	The blood on the houses that shelter you will be your badge; at sight of the blood, I will pass you by, and there shall be no scourge of calamity for you when I smite the land of Egypt.
Translation for Translators	The blood <i>that you smear on the doorways will be a mark to indicate</i> the houses in which you <i>Israelis</i> live. When I see the blood, I will <i>ignore and</i> pass by those houses, and I will not harm you <i>people who live there</i> , when I punish the Egyptians.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The blood is a sign to you, that on the houses, even am I to have perceived the blood, and am to have passed over the striking of destruction, that I am to strike on the solid grounds of Egypt.
Conservapedia Translation	The blood will be a recognition sign for you on the houses where you are. When I see the blood, I will pass over you, and the stroke will not fall on you to kill you, when I strike the land of Egypt.
Ferrar-Fenton Bible	But the blood upon your houses shall be a safeguard to you, that you are there; when I see the blood, then I will pass over you; and there shall not be a life injured in my destruction of the land of the Mitzeraim.

HCSB	The blood on the houses where you are staying will be a distinguishing mark for you; when I see the blood, I will pass over you. No plague will be among you to destroy you when I strike the land of Egypt.
Unlocked Literal Bible	The blood will be a sign on your houses for my coming to you. When I see the blood, I will pass over you when I attack the land of Egypt. This plague will not come on you and destroy you.
Urim-Thummim Version	The blood will be to you for a signal on the houses where you live and when I see the blood, I will pass over you and the fatal plague will not be on you to destroy you when I fatally attack the land of Egypt.
Wikipedia Bible Project	And the blood will be a sign for you, on the houses where there you are, and I saw the blood, and I skipped over (pasachti) you. And with you shall be no slaughterer's plague as I strike the land of Egypt.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The blood on your houses will be the sign that you are there. I will see the blood and pass over you; and you will escape the mortal plague when I strike Egypt.
The Heritage Bible	.
New American Bible (2011)	But for you the blood will mark the houses where you are. Seeing the blood, I will pass over you; thereby, when I strike the land of Egypt, no destructive blow will come upon you. Heb 11:28.
New English Bible—1970	And as for you, the blood will be a sign on the houses in which you are: when I see the blood I will pass over [Or stand guard over] you; the mortal blow shall not touch you, when I strike the land of Egypt.
New Jerusalem Bible	The blood will be a sign for you on the houses where you are. When I see the blood I shall pass over you, and you will escape the destructive plague when I strike Egypt.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The blood will serve you as a sign marking the houses where you are; when I see the blood, I will pass over [a] you — when I strike the land of Egypt, the death blow will not strike you.
The Complete Tanach	And the blood will be for you for a sign upon the houses where you will be, and I will see the blood and skip over you, and there will be no plague to destroy [you] when I smite the [people of the] land of Egypt.

And the blood will be for you for a sign: [The blood will be] for you a sign but not a sign for others. From here, it is derived that they put the blood only on the inside. — [from Mechilta 11]

and I will see the blood: [In fact,] everything is revealed to Him. [Why then does the Torah mention that God will see the blood?] Rather, the Holy One, blessed be He, said, “I will focus My attention to see that you are engaged in My commandments, and I will skip over you.” —[from Mechilta]

and skip over: Heb. יִתְּחַפֵּי [is rendered] and I will have pity, and similar to it: “sparing וְחִיָּהּ and rescuing” (Isa. 31:5). I say, however, that every [expression of] חִיָּהּ is an expression of skipping and jumping. [Hence,] יִתְּחַפֵּי [means that] He was skipping from the houses of the Israelites to the houses of the Egyptians, for they were living one in the midst of the other. Similarly, “skipping between (מִיָּחָד) two ideas” (I Kings 18:21). Similarly, the lame (מִיָּחָד) walk as if jumping. Similarly, חִיָּהּ וְחִיָּהּ means: jumping over him and rescuing him from among the slain. — [from Mechilta] Both views are found in Mechilta. The first view is also that of Onkelos.

and there will be no plague to destroy [you]: But there will be [a plague] upon the Egyptians. Let us say that an Egyptian was in an Israelite's house. I would think that he would escape. Therefore, Scripture states: "and there will be no plague upon you," but there will be [a plague] upon the Egyptians in your houses. Let us say that an Israelite was in an Egyptian's house. I would think that he would be smitten like him. Therefore, Scripture states: "and there will be no plague upon you." -[from Mechilta]

exeGeses companion Bible	And the blood becomes a sign to you on the houses where you are: and when I see the blood, I leap over you: and the plague becomes not on you to ruin you when I smite the land of Misrayim.
Kaplan Translation	The blood will be a sign for you on the houses where you are staying. I will see the blood and pass you by (pasach). There will not be any deadly plague among you when I strike Egypt.
Orthodox Jewish Bible	And the dahm shall be for you, an ot (sign) upon the batim (houses) where ye are; and when I see the dahm, oofasachti (then I will pass over, skip, spare) you [plural], and the negef (plague, blow, striking, i.e., death of firstborn) shall not be upon you to destroy you, when I strike fatally with a blow against Eretz Mitzrayim.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The blood shall be a sign for you on [the doorposts of] the houses where you live; when I see the blood I shall pass over you, and no affliction shall happen to you to destroy you when I strike the land of Egypt.
The Expanded Bible	But the blood will be a sign on the houses where you are. When I see the blood, I will pass over you [^C the verb is related to the Hebrew word for Passover]. ·Nothing terrible will hurt [^L No plague will destroy] you when I ·punish [^L strike] the land of Egypt.
Kretzmann's Commentary	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. Thus the Lord Himself explained the meaning of the Passover. Wherever there was a sign of blood, as He had commanded, there He would pass by, or over, and the blow would not strike the inmates of a house thus designated to work destruction in their midst. The slaughter would come upon the land of the Egyptians only.
NET Bible®	The blood will be a sign for you on the houses where you are, so that when I see ³² the blood I will pass over you, ³³ and this plague ³⁴ will not fall on you to destroy you ³⁵ when I attack ³⁶ the land of Egypt. ³⁷

^{32tn} Both of the verbs for seeing and passing over are perfect tenses with vav (ו) consecutives: וַיִּתְּאוּרָה...וַיַּסַּח (vakra'iti...ufasakhti); the first of these parallel verb forms is subordinated to the second as a temporal clause. See Gesenius's description of perfect consecutives in the protasis and apodosis (GKC 494 §159.g).

^{33tn} The meaning of the verb is supplied in part from the near context of seeing the sign and omitting to destroy, as well as the verb at the start of verse 12 "pass through, by, over." Isa 31:5 says, "Just as birds hover over a nest, so the Lord who commands armies will protect Jerusalem. He will protect and deliver it; as he passes over he will rescue it." The word does not occur enough times to enable one to delineate a clear meaning. It is probably not the same word as "to limp" found in 1 Kgs 18:21, 26, unless there is a highly developed category of meaning there.

^{34tn} The word "plague" (נֶגֶף, negef) is literally "a blow" or "a striking." It usually describes a calamity or affliction given to those who have aroused God's anger, as in Exod 30:12; Num 8:19; 16:46, 47; Josh 22:17 (S. R. Driver, Exodus, 92-93).

^{35tn} Heb "for destruction." The form מַשְׁחִית (mashkhit) is the Hiphil participle of שָׁחַט (shakhat). The word itself is a harsh term; it was used to describe Yahweh's destruction of Sodom and Gomorrah (Gen 13:10).

^{36tn} יִתְּכֶהֶב (bakhakkoti) is the Hiphil infinitive construct from יָכַן (nakhah), with a preposition prefixed and a pronominal suffix added to serve as the subjective genitive – the subject of this temporal clause. It is also used in 12:12.

^{37sn} For additional discussions, see W. H. Elder, “The Passover,” RevExp 74 (1977): 511-22; E. Nutz, “The Passover,” BV 12 (1978): 23-28; H. M. Kamsler, “The Blood Covenant in the Bible,” Dor le Dor 6 (1977): 94-98; A. Rodriguez, Substitution in the Hebrew Cultus; B. Ramm, “The Theology of the Book of Exodus: A Reflection on Exodus 12:12,” SwJT 20 (1977): 59-68; and M. Gilula, “The Smiting of the First-Born: An Egyptian Myth?” TA 4 (1977): 94-85.

The Voice

Eternal One: The blood on *the doorframes* of your houses will be a sign of where you are. When I *pass by and* see the blood, I will pass over you. This plague will not afflict you when I strike the land of Egypt *with death*.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and the blood will exist (for) you (for) a sign upon the houses which you are (in), and I will see the blood and I will hop upon you and the striking to destruction will not exist in you in my hitting in the land of "Mits'rayim" ^{Two straits} ,...
Charles Thompson OT Concordant Literal Version	. Then the blood will become a sign for you on the houses where you are. When I see the blood I will pass over you. And there shall not come to be a stroke on you to cause ruin when I smite in the land of Egypt.
English Standard Version	The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.
New King James Version Updated Bible Version 2.11	. And the blood will be to you + for a token on the houses where you + are: and when I see the blood, I will pass over you +, and there will be no plague on you + to destroy you +, when I strike the land of Egypt.
World English Bible	The blood shall be to you for a token on the houses where you are: and when I see the blood, I will pass over you, and there shall no plague be on you to destroy you, when I strike the land of Egypt.
Young's Updated LT	And the blood has become a sign for you on the houses where you [all] are , and I have seen the blood, and have passed over you, and a plague is not on you for destruction in My smiting in the land of Egypt.

The gist of this passage: God says that the blood on the door posts will inform Him not to bring His plague into that home.

Exodus 12:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
dâm (דָּם) [pronounced <i>dawm</i>]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196

Exodus 12:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'ôwth (אוֹת) [pronounced oath]	<i>sign, a distinguishing mark; token, pledge; remembrance; assurance; a miraculous sign; an omen, a warning</i>	feminine singular noun with the definite article	Strong's #226 BDB #16
'al (עַל) [pronounced gah ^l]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
bâtîym (בֵּיתִים) [pronounced baht-TEEM]	<i>houses, residences; buildings; households</i>	masculine plural noun with the definite article	Strong's #1004 BDB #108
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you (often, the verb to be is implied)</i>	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

Translation: The blood is for you—[it is] a distinguishing mark on the houses where you [all] [are].

God is speaking to the people of Israel (God first said these things to Moses who he taught these things to the leaders of Israel).

The blood splashed onto the door frame is for His people Israel; this would protect them. The blood on the door frame is typical of Jesus dying for our sins. This indicates to God that our sins have been paid for by the (spiritual) **blood of Christ**.

The blood is a *sign* or a *distinguishing mark* or a *pledge of assurance*. This is to benefit the people in the house.

Exodus 12:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 12:13b

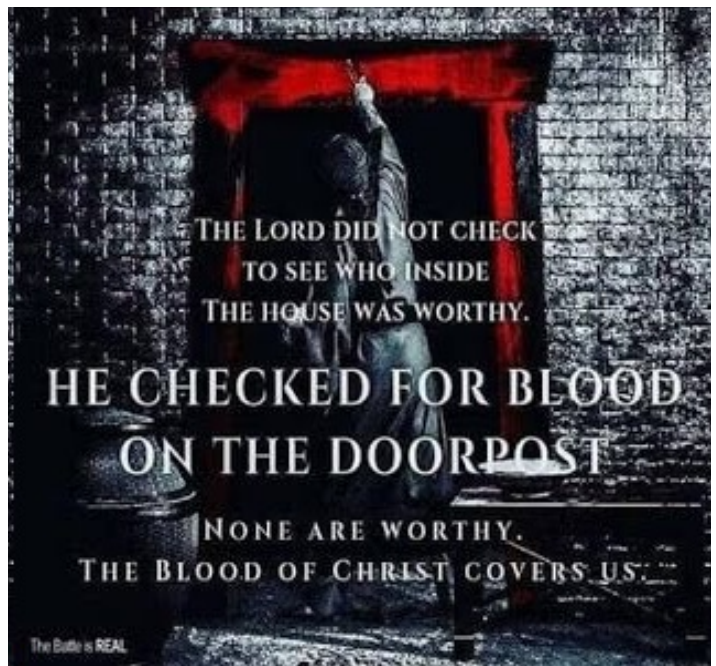
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	1 st person singular, Qal perfect	Strong's #7200 BDB #906
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pâçach (פָּסַח) [pronounced paw-SAHKH]	<i>to pass over, to spring over; to spare; to pass by</i>	1 st person singular, Qal perfect	Strong's #6452 BDB #820
This is the first occurrence of this word in Scripture.			
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 2 nd person masculine plural suffix	Strong's #5921 BDB #752

Translation: When I see the blood, I will pass over you [all]...

God will act (or, more properly, not act) when He sees the blood. When God sees the blood, He will pass over that house; He will pass over that family. He will not enter into the house to kill the firstborn.

The blood of the sacrificial lamb is sufficient to protect the occupants of the home from the wrath of God, just as the blood of our slain lamb, our Lord Jesus Christ, is sufficient to protect us from the wrath of God. **By this we will have been sanctified through the offering of the body of Jesus Christ once for all** (Heb. 10:10). **The blood of Jesus His Son cleanses us from all sin** (1John 1:7b).

The Lord Checked for Blood on the Doorpost (a graphic); from [Tonya's Blogspot](#); accessed March 9, 2021.



Exodus 12:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (ל or לו) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 2 nd person masculine plural suffix	No Strong's # BDB #88
negeph (נֶגֶף) [pronounced <i>NEH-geht</i>]	<i>a blow, a striking; a plague [fatal]; the infliction of a disease</i>	masculine singular noun	Strong's #5063 BDB #620

Translation: ...and I will not [place] a plague on you [all],...

The plague, or judgment, is the killing of the firstborn. God will not kill the firstborn in that house.

The word *plague* is used today to refer to all of the catastrophes which God brought upon the people of Egypt; however, it seems to refer primarily to this last incident. In Exodus 9:14, we have the first use of this particular term when applied to what God did to Egypt: God tells Moses that He is about to send all of His *plagues* into the heart of Pharaoh. It is only used two other times in this context (Exodus 11:1 12:13) and both times for this final sign. However, the verb cognate is found earlier with the inundation of the frogs, so this is not a hard and fast rule.

Exodus 12:13d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
mash ^e chîyth (מַשְׁחִית) [pronounced <i>mahsh-KHEETH</i>]	<i>ruin, destruction; corruption; trap, snare</i>	masculine singular noun	Strong's #4889 BDB #1008
Owens has this as the Hiphil participle of Strong's #7843 and the KJV+ lists this as a masculine singular noun.			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
nâkâh (נָכָה) [pronounced <i>naw-KAWH</i>]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	Hiphil infinitive construct with the 1 st person singular suffix	Strong #5221 BDB #645

Exodus 12:13d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (עֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...[the plague being designed] to destroy [life] during My striking in the land of Egypt.

What God would do would wreak havoc on the people of Egypt. All they needed to do was to kill a lamb and apply the blood to their doorframe in order to protect themselves. Any person who did this would be a man who believed the signs which he had already seen; indicating that he had believed in the Revealed God of Israel.

Prior to this point in time, there were animal sacrifices (see Keil and Delitzsch's [Sacrifices in the Old Testament](#)), but they were not as common or as systematic as they will become from this point on (post Mount Sinai). The purpose of the animal sacrifices was to reveal Jesus Christ prior to His death and resurrection. The [Mosaic Law](#), which systematized many things (including animal sacrifices), was a freedom code for a new nation, a document which condemned us for our sins and revealed to us Jesus Christ who would come and pay for our sins. This does not mean that the Hebrew people were able to follow these sacrifices to their logical end in the future. All that was required for a Hebrew man to be saved is faith in their God, the Revealed God.

Ideally speaking, after centuries of offering up innocent animals to God as substitutionary sacrifices, the people of the 1st century should have been able to look at Jesus Christ and recognize, "He is the true Lamb of God!" (as John the Herald proclaimed to his followers)

The Law, over the years, was twisted by certain Hebrew scholars into a legalistic maze to be followed to the letter for salvation. They disregarded its true purposes.

The Mosaic Law revealed this to the people of Israel: (1) all sins had to be paid for; (2) no sin could be ignored; (3) there was a substitutionary aspect to these sacrifices. After a lifetime of animal sacrifices, any Hebrew should have been able to recognize these things in the ministry of Jesus.

The Angel of Death (a graphic); from [Covenant Messenger Ministries](#); accessed March 9, 2021. On something like this, I am hesitant to include this graphic, based upon the figure represented by it.



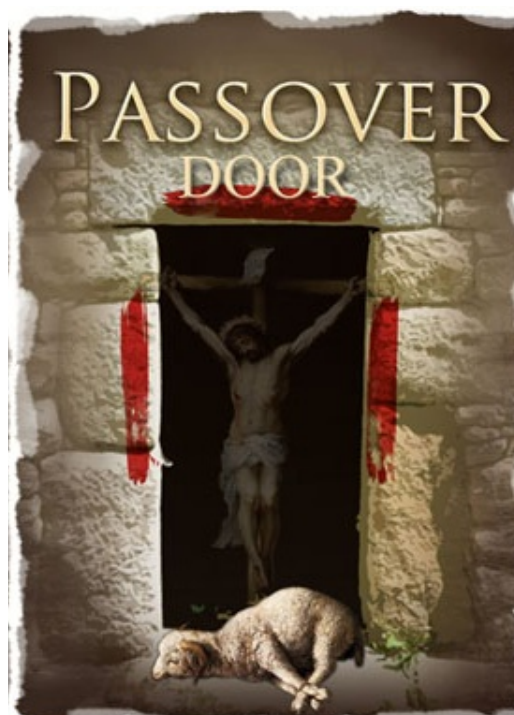
Exodus 12:13 The blood is for you—[it is] a distinguishing mark on the houses where you [all] [are]. When I see the blood, I will pass over you [all] and I will not [place] a plague on you [all], [the plague being designed] to destroy [life] during My striking in the land of Egypt. (Kukis mostly literal translation)

God would execute judgment on the people of Egypt and on the beasts of Egypt. Any household which followed God's instructions would be passed over; any household which ignored God's instructions would suffer the loss of their firstborn (both persons and animals). This applied to Jews and Egyptians alike. Whoever believed God—and all of them had seen evidence of His power—would be exempt from this judgment.

Blood on the Passover Door (a graphic); from Blogspot.com; accessed August 22, 2018.

Now God describes a feast that Israel will celebrate every year.

Exodus 12:13 The blood on the door frame is for you; this blood on your house will be a sign for Me. When I see the blood, I will pass over your home; I will not bring a plague on you, to harm your family when I strike the land of Egypt. (Kukis paraphrase)



Chapter Outline

Charts, Graphics and Short Doctrines

The Yearly Celebration of Unleavened Bread and Passover

And has been the day the this for you [all] for a memorial. And you [all] have celebrated him—a feast to Y^ehowah for your generation—an ordinance forever you [all] will celebrate it.

Exodus
12:14

This day will be a memorial for you [all]. You will celebrate it—a feast to Y^ehowah for your people—[it stands as] an ordinance that you [all] will forever celebrate.

This day—the Passover herein described—will be a memorial for all of you. You will celebrate this as a feast to Jehovah designed for the Hebrew people. It is an ordinance that you will celebrate it forever.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And has been the day the this for you [all] for a memorial. And you [all] have celebrated him—a feast to Y^ehowah for your generation—an ordinance forever you [all] will celebrate it.

Dead Sea Scrolls

Targum (Pseudo-Jonathan)

And this day shall be to you for a memorial, and you shall celebrate it a festival before the Lord in your generations; by a perpetual statute shall you solemnize it.

Revised Douay-Rheims

And this day shall be for a memorial to you: and you shall keep it a feast to the Lord in your generations with an everlasting observance.

Aramaic ESV of Peshitta	This day shall be to you for a memorial, and you shall keep it a feast to Mar-Yah: throughout your generations you shall keep it a feast by an ordinance forever.
Lamsa's Peshitta (Syriac)	And this day shall be to you for a memorial; and you shall keep it a feast to the LORD, a festival throughout your generations; you shall keep it a feast by an ordinance for ever.
Updated Brenton (Greek)	And this day shall be to you a memorial, and you shall keep it a feast to the Lord through all your generations; you shall keep it a feast for a perpetual ordinance.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And this day is to be kept in your memories: you are to keep it as a feast to the Lord through all your generations, as an order for ever.
Easy English	'You must remember this day as a special day every year. On this day, you must make a special party for the Lord. You must obey this rule in your families for all time.
Easy-to-Read Version—2001	"So you will always remember tonight—it will be a special holiday for you. Your descendants will honor the Lord with this holiday forever.
Easy-to-Read Version—2006	"You will always remember tonight—it will be a special festival for you. Your descendants will honor the LORD with this festival forever.
Good News Bible (TEV)	You must celebrate this day as a religious festival to remind you of what I, the LORD, have done. Celebrate it for all time to come."
<i>The Message</i>	"This will be a memorial day for you; you will celebrate it as a festival to GOD down through the generations, a fixed festival celebration to be observed always.
Names of God Bible	"This day will be one for you to remember. This is a permanent law for generations to come: You will celebrate this day as a pilgrimage festival in Yahweh's honor.
NIRV	"Always remember this day. You and your children after you must celebrate this day as a feast to honor the Lord. You must do this for all time to come. It is a law that will last forever.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Remember this day and celebrate it each year as a festival in my honor.
The Living Bible	"You shall celebrate this event each year (this is a permanent law) to remind you of this fatal night.
New Berkeley Version	.
New Life Version	"This day will be for you to remember. You must remember it by having a special supper in honor to the Lord. All of you must keep it as a law forever.
New Living Translation	"This is a day to remember. Each year, from generation to generation, you must celebrate it as a special festival to the LORD. This is a law for all time.
Unlocked Dynamic Bible	Each year, you must celebrate this festival on this day to remember what I, Yahweh, have done for you. In all the generations to come, each year you must celebrate this festival. It must continue forever.

Partially literal and partially paraphrased translations:

American English Bible	'You must always remember this day and keep it as a feast to Jehovah through all your generations... [observance of] this feast will be the law through the ages.
Beck's American Translation	.
Common English Bible	"This day will be a day of remembering for you. You will observe it as a festival to the LORD. You will observe it in every generation as a regulation for all time.
International Standard V	.

New Advent (Knox) Bible	You are to observe this day as a memorial of the past, a day when you keep holiday in the Lord's honour, generation after generation; a rite never to be abrogated.
Translation for Translators	<i>Each year, you must celebrate this festival on this day, to remember what I, Yahweh, have done for you. In all the generations to come, each year you must celebrate this festival. It must continue forever.</i>

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND THIS DAY SHALL BE TO YOU A MEMORIAL, AND YOU SHALL KEEP IT A FIESTA TO JESUS THROUGH ALL YOUR GENERATIONS; YOU SHALL KEEP IT A FIESTA, FOR A CONTINUAL COMMANDMENT. <i>(until new universe & new Earth of Revelation 21-22).</i>
Awful Scroll Bible	This day is to be a memorial, and yous are to have held a feast, a feast to Jehovah for you all's generations. Yous were to hold a feast, it is to be a prescription continually.
Conservapedia Translation	You will keep this day as a memorial, and you will make this a lasting celebration to the LORD throughout your generations. You will celebrate this by statute forever. Literally, "in eon," or "into the ages," as the Greeks would also say.
Ferrar-Fenton Bible	Therefore this day shall be to you for a Remembrance, and a Festival. It shall be a Festival to the EVER-LIVING in your generations, an ordinance for ever. You shall sanctify it.
God's Truth (Tyndale)	And this day shall be unto you a remembrance, and you shall keep it holy unto the Lord: even throughout your generations after you shall you keep it holy day, that it be a custom for ever.
HCSB	.
Jubilee Bible 2000	And this day shall be unto you for a memorial; and ye shall keep it as a feast unto the LORD throughout your ages; ye shall keep it a feast by an ordinance forever.
Lexham English Bible	"And this day will become a memorial for you, and you will celebrate it as a religious feast for Yahweh throughout your generations; you will celebrate it as a lasting statute.
NIV, ©2011	"This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD—a lasting ordinance.
Unlocked Literal Bible	This day will become a memorial day for you, which you must observe as a festival for Yahweh. It will always be a law for you, throughout your people's generations, that you must observe this day.
Urim-Thummim Version	And this day will be to you for a memorial and you will observe it as a festival sacrifice to YHWH throughout your generations. You will observe it for a festival as a statute for the ages.
Wikipedia Bible Project	And this day for you will become a memory, and you will celebrate it as Yahweh's holiday: to your generations an eternal law, you will celebrate it.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	.
New American Bible (2002)	"This day shall be a memorial feast for you, which all your generations shall celebrate with pilgrimage to the LORD, as a perpetual institution.
New American Bible (2011)	.
New English Bible—1970	THE FEAST OF UNLEAVENED BREAD. You shall keep this day as a day of remembrance, and make it a pilgrim-feast, a festival of the LORD; you shall keep it generation after generation as a rule for all time.
New Jerusalem Bible	This day must be commemorated by you, and you must keep it as a feast in Yahweh's honour. You must keep it as a feast-day for all generations; this is a decree for all time.

Revised English Bible—1989 “You are to keep this day as a day of remembrance, and make it a pilgrim-feast, a festival of the LORD; generation after generation you are to observe it as a statute for all time.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible “This will be a day for you to remember and celebrate as a festival to *ADONAI*; from generation to generation you are to celebrate it by a perpetual regulation.
The Complete Tanach And this day shall be for you as a memorial, and you shall celebrate it as a festival for the Lord; throughout your generations, you shall celebrate it as an everlasting statute.

as a memorial: for generations.

and you shall celebrate it: The day that is a memorial for you—you shall celebrate it. But we have not yet heard which is the day of memorial. Therefore, Scripture states: “Remember this day, when you went out of Egypt” (Exod. 13: 3). we learn that the day of the Exodus is the day of memorial. Now on what day did they go out [of Egypt]? Therefore, Scripture states: “On the day after the Passover, they went out” (Num. 33:3). I must therefore say that the fifteenth of Nissan is the day of the festival, because the night of the fifteenth they ate the Passover sacrifice, and in the morning they went out.

throughout your generations: I understand [this to mean] the smallest number of generations, [namely only] two. Therefore, Scripture states: “you shall celebrate it as an everlasting statute.” -[from Mechilta]

exeGesés companion Bible **MEMORIAL DAY**
And this day becomes your memorial:
celebrate a celebration to Yah Veh
throughout your generations;
celebrate by an eternal statute.
Kaplan Translation This day must be one that you will remember. You must keep it as a festival to God for all generations. It is a law for all time that you must celebrate it.
Orthodox Jewish Bible And hayom hazeh shall be unto you for zikaron (remembrance, remembering); and ye shall keep it a Chag (Feast) to Hashem throughout your generations; ye shall keep it a Chag (Feast) by a chukkat olam.
The Scriptures 1998 ‘And this day shall become to you a remembrance. And you shall observe it as a festival to הוֹי throughout your generations – observe it as a festival, an everlasting law.

Expanded/Embellished Bibles:

The Expanded Bible “You are always to remember this day and celebrate it with a feast to the LORD.
·Your descendants are to honor the Lord with this feast from now on [‘You are to observe it throughout your generations as a perpetual statute/ordinance/requirement].

Kretzmann's Commentary And this day shall be unto you for a memorial, the evening of the fourteenth day of Abib; and ye shall keep it a feast to the Lord throughout your generations, a festival of commemoration from one generation to the next; ye shall keep it a feast by an ordinance forever. It was to be celebrated as the festival of Israel's redemption and of its being set aside as the people of God's covenant.

NET Bible® This day will become³⁸ a memorial³⁹ for you, and you will celebrate it as a festival⁴⁰ to the Lord – you will celebrate it perpetually as a lasting ordinance.⁴¹

^{38tn} Heb “and this day will be.”

^{39tn} The expression “will be for a memorial” means “will become a memorial.”

^{sn} The instruction for the unleavened bread (vv. 14-20) begins with the introduction of the memorial (זִכָּרוֹן [zikkaron] from זָכַר [zakhar]). The reference is to the fifteenth day of the

month, the beginning of the Feast of Unleavened Bread. B. Jacob (Exodus, 315) notes that it refers to the death blow on Egypt, but as a remembrance had to be held on the next day, not during the night. He also notes that this was the origin of “the Day of the Lord” (“the Day of Yahweh”), which the prophets predicted as the day of the divine battle. On it the enemy would be wiped out. For further information, see B. S. Childs, *Memory and Tradition in Israel* (SBT). The point of the word “remember” in Hebrew is not simply a recollection of an event, but a reliving of it, a reactivating of its significance. In covenant rituals “remembrance” or “memorial” is designed to prompt God and worshiper alike to act in accordance with the covenant. Jesus brought the motif forward to the new covenant with “this do in remembrance of me.”

^{40th} The verb וַיִּזְכֹּר (vakkhaggotem), a perfect tense with the vav (ו) consecutive to continue the instruction, is followed by the cognate accusative נָא (khag), for emphasis. As the wording implies and the later legislation required, this would involve a pilgrimage to the sanctuary of Yahweh.

^{41th} Two expressions show that this celebration was to be kept perpetually: the line has “for your generations, [as] a statute forever.” “Generations” means successive generations (S. R. Driver, Exodus, 94). עָלָם (’olam) means “ever, forever, perpetual” – no end in sight.

The Voice

Eternal One: This will be a day for you to always remember. I want you and all generations after you to commemorate this day with a festival to Me. Celebrate this feast as a perpetual ordinance, a permanent part of your life together.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and this day will exist to you (for) a remembrance, and you will hold a feast (with) him , a feast to "YHWH ^{He Is} " (for) your generations, you will hold a feast, it is a ritual of a distant time,...
Charles Thompson OT Concordant Literal Version	. Hence this day will become for you a memorial day, and you will celebrate it as a celebration to Yahweh. Throughout your generations shall you celebrate it as an eonian statute.
Emphasized Bible	So shall this day serve you for a memorial, and ye shall celebrate it, as a festival to Yahweh,—to your generations—as an age-abiding statute, shall ye celebrate it.
Modern Literal Version	And this day will be to you* for a memorial and you* will keep it a feast to Jehovah; throughout your* genealogy you* will keep it a feast by an ordinance forever.
New American Standard B.	Feast of Unleavened Bread 'Now this day will be a memorial to you, and you shall celebrate it as a feast to the LORD; throughout your generations you are to celebrate it as a permanent [Or <i>an eternal</i>] ordinance.
New King James Version	.
World English Bible	This day shall be to you for a memorial, and you shall keep it a feast to Yahweh: throughout your generations you shall keep it a feast by an ordinance forever.
Young’s Updated LT	And this day has become to you a memorial, and you [all] have kept it a feast to Jehovah to your generations; —a statute age-during; you [all] keep it a feast.

The gist of this passage: The feast herein described is to be observed yearly throughout all generations of Israel.

Exodus 12:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong’s # BDB #251

Exodus 12:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
zik ^e rôwn (זִכְרוֹן) [pronounced zikh-ROHN]	<i>a memorial, a reminder, a remembrance</i>	masculine singular noun	Strong's #2146 BDB #272

Translation: This day will be a memorial for you [all].

The word for *memorial* is zik^erôwn (זִכְרוֹן) [pronounced zikh-ROHN], which means, *a memorial, a reminder, a remembrance*. Strong's #2146 BDB #272. This feast is to help them to remember what they are about to experience.

God is speaking of the Passover, which He has just outlined. At the time, it may have seemed as if God was describing a one-time feast—a solemn feast—but this observance would continue throughout all future generations of Israel.

At this point, God tells the people that this feast will be continued as a memorial.

The day that God is speaking of is the day which is coming up, the day which He has been telling them about in this entire chapter. The dates have already been specified. They choose a lamb in the 10th of the month that they are in right now. They keep the lamb until the 14th, upon which day they slaughter the lamb. Then they roast the lamb and ate all of it. This is day that God is speaking of.

Exodus 12:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 12:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châgag (חָגַג) [pronounced <i>khaw-GAHG</i>]	<i>to move in a circle, to dance, to reel to be giddy, to feast; to celebrate</i> [often, a feast or a feast day]	2 nd person masculine plural, Qal perfect	Strong's #2287 BDB #290
This is the same word often translated <i>to keep a solemn feast</i> (Deut. 16:15). When we find this word used apart from the Law, it is a word of celebration, movement, dancing. I think what find over and over again in the KJV in the Law is an asceticizing of this word (compare Ex. 23:14 Lev. 23:39, 41 Num. 29:12); so instead of this referring to <i>keeping (or observing) a solemn feast</i> ; this should, instead, refer to the <i>celebration of a feast-day</i> .			
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he</i> ; untranslated mark of a direct object; occasionally <i>to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: *You will celebrate it...*

Here, the perfect tense is used as a future tense, indicating a certain future event (or, in this case, series of events).

Exodus 12:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chag (חַג) [pronounced <i>khahg</i>]	<i>festival gathering, feast, pilgrim feast</i> ; a metonym for the <i>festive sacrifice, to victim, the animal to be slaughtered</i>	masculine singular noun	Strong's #2282 BDB #290
The word חַג commonly means a festival or feast (Ex. 10:9 12:14); as well as the festival-sacrifice, the victim (Ex. 23:18 Mal. 2:3).			
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
dôwr (דּוֹר) [pronounced <i>dohr</i>]	<i>generation; race; people; age, period, time period [of a generation], a time slice</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #1755 BDB #189

Translation: *...—a feast to Y^ehowah for your people—...*

This feast was designed to celebrate God and it was for the Hebrew people.

My translation has *Your people (...—a feast to Y^ehowah for Your people—...)*; and this one has *Your generations*. The idea is, this celebration will be for all future generations of the Hebrew people.

This feast—the Passover—will be kept throughout their generations. Even today, there is a subdued observance of the Passover.

Exodus 12:14d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chuqqâh (חֻקָּה) [pronounced <i>khoo-KAWH</i>]	<i>that which is established or defined; statute, ordinance, law [often of God]; enactment; practice, custom; limit; right, privilege</i>	feminine singular noun	Strong's #2708 BDB #349
ʿowlâm (עוֹלָם) [pronounced <i>gó-LAWM</i>]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761
châgag (חָגַג) [pronounced <i>khaw-GAHG</i>]	<i>to move in a circle, to dance, to reel to be giddy, to feast; to celebrate [often, a feast or a feast day]</i>	2 nd person masculine plural, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #2287 BDB #290

This is the same word often translated *to keep a solemn feast* (Deut. 16:15). When we find this word used apart from the Law, it is a word of celebration, movement, dancing. I think what find over and over again in the KJV in the Law is an asceticizing of this word (compare Ex. 23:14 Lev. 23:39, 41 Num. 29:12); so instead of this referring to *keeping (or observing) a solemn feast*; this should, instead, refer to the *celebration of a feast-day*.

Translation: ...[it stands as] an ordinance that you [all] will forever celebrate.

Then God gives an additional term which indicates that they will celebrate this feast forever. *Everlasting* is the word ʿowlâm (עוֹלָם) [pronounced *gó-LAWM*], which means, *of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity*. Strong's #5769 BDB #761.

This ordinance would be observed for a very long duration by the Hebrew people. The Passover is still celebrated today, but not quite the same way.

Exodus 12:14 *This day will be a memorial for you [all]. You will celebrate it—a feast to Y^ehowah for your people—[it stands as] an ordinance that you [all] will forever celebrate.* (Kukis mostly literal translation)

I want you to see a couple of other translations:

Owen: *This day shall be for you a memorial day and you shall keep (a feast) it. A feast to Yahweh throughout your generations, an ordinance forever—you shall observe it.*¹⁸

¹⁸ As always, I have supplied the punctuation, capitalization and have slightly changed the word order for Owens, to make it more readable

The KJV: *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 as a feast by an ordinance forever.* *The Amplified Bible* is very similar.

Now the NASB: *Now this day will be a memorial to you, and you shall celebrate it as a feast to the Lord; throughout your generations you are to celebrate it as a permanent ordinance.*

Notice the key differences between the various translations are the words *keep* or *observe* as versus *celebrate*. The word is *châgag* (חָגַג) [pronounced *khaw-GAHG*] and it means to celebrate a feast, to attend a festival-gathering. *Strong* points out that by implication it means *giddy*; 1Sam. 30:16 has it used in a very similar way. Even though this is a solemn time and the reasons for the celebration are extremely important and serious, this day is, nevertheless, a celebration. When you have been born-again into God's kingdom, with the rights and privileges thereto, it is a grand celebration. It is found first in the Qal perfect, indicating that this is established forever, and then in the Qal imperfect indicating the continued celebration year after year.

As an unbeliever, my clearest understanding of the Old Testament were all of these fasts which they had all of the time which were of some spiritual significance. Later, as I began to learn more, I found out that the Old Testament is far better known for its feasting and celebrations, rather than it is for fasting. In the **Torah**, for instance, there are over 40 mentions of the words *feast*, *feasting*; there are no such mentions of *fasting* anywhere in the Torah.

Exodus 12:14 *'So this day shall be to you a memorial; and you shall keep it as a feast to the Lord throughout your generations. You shall keep it as a feast by an everlasting ordinance.* (NKJV)

The Passover also caused the Hebrews in later generations to look backward into time to Egypt and their slavery in Egypt and their miraculous deliverance by Yahweh, the true God. All of this is illustrative of salvation. By looking backward into time, they also look forward to the cross, to Jesus Christ, the lamb of God being slain for our salvation. His blood (that is, His spiritual death) is offered up for our sins, redeeming us from the slave market of sin.

The proper way to celebrate the Passover today is the Eucharist.

So, we have 3 different ways of describing this feast as being perpetual. It would be a memorial (a reminder); it would be held throughout their generations; and the keeping of the feast would be an everlasting ordinance.

God describes how the Passover feast would be kept. It makes sense that, under the circumstances in Egypt, there are some differences from the way that the Passover would be observed in later years and what they would do here at this time. However, apart from the 7-day Feast of Unleavened Bread (vv. 14–20) and the painting of the blood, I do not find any differences.

Exodus 12:14 *This day—the Passover herein described—will be a memorial for all of you. You will celebrate this as a feast to Jehovah designed for the Hebrew people. It is an ordinance that you will celebrate it forever.* (Kukis paraphrase)

Prior to this point in time in the book of Exodus, there were animal sacrifices, but they do not appear to have been as common or as systematic as they will become from this point on. The first 7 or 8 chapters of Leviticus will present a very organized system of animal sacrifices; far more than had been offered previously.

What we have been studying is God's instructions for the first Passover.

The Passover Lamb is a Type of Christ

The Passover, or the Passover lamb, is a type of Christ

1. When John the Baptizer saw Jesus coming towards him, John exclaimed, "**Behold, the Lamb of God Who**

The Passover, or the Passover lamb, is a type of Christ

takes away the sin of the world!" (John 1:29b).

2. Paul called Christ our Passover in 1Cor. 5:7b (**Christ, our Passover Lamb, has been sacrificed**).
3. The Passover lamb is with the family for a few days in part to scrutinize the lamb for any blemishes and also so that they might grow some attachment for the lamb. Jesus Christ was under public scrutiny (some of it hostile) for a period of three or four years during His earthly ministry and He was found to be blameless in all things. The charges brought against the Lord in order to get Him to the cross were phony. Jesus had broken no laws. Luke 11:53–54 John 8:46 18:38 1Peter 1:18–19 2:22 3:18.
4. The lamb, having been tested (inspected for defects), must be slain (Exodus 12:6 Matt. 16:21 John 12:24 Heb. 9:22). The blood of the lamb must be used in order for God to pass over the house. There is no other way for any family of Hebrews (or Egyptians) to be passed over; including invoking a deity of Egypt. The writer of Hebrews warns us that, **...without the shedding of blood there is no forgiveness of sins**. (Heb. 9:22b) God sees the blood of the lamb, representing the blood of Jesus Christ, and He does not take the life of their first-born. The great tragedy to the unbeliever—even more than losing one's firstborn—is to spend eternity in hell, burning in judgment, separated from God.
5. As per Scofield, this ritual "refutes universalism" (Exodus 12:7, 12b John 3:36 Acts 4:12). For the Jew (and any Egyptian household that followed suit), applying the blood was proof of their faith in Y^ehowah and God's Word (as spoken by Moses). It was a sign of their faith but not the means of their salvation (Exodus 12:13 Heb. 9:11–14, 22, 28).
6. Salvation is by faith alone in Christ alone, as He took upon Himself the punishment for our sins (we thus bypass the judgement due us). This deliverance from judgment is illustrated by the application of the blood around the door, which caused Y^ehowah to pass over their household. God refrained from executing judgement upon those in the house. Exodus 12:13 Heb. 9:13–14 (**For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God.**) Heb. 10:10 1John 1:7
7. The blood of the first Passover is put on the top of the door sill (which would drip to the threshold) and on both sides of the door. This picture foreshadows the cross, foreshadowing the bleeding of Jesus from His feet, His hands and His head. The application of the blood foreshadows in the True Passover (Jesus dying for our sins). Exodus 12:22 1Cor. 5:7



Blood on the Header and Side Posts of the Door Foreshadows the Cross (a graphic); from [Blogspot](#); accessed March 31, 2021.

8. The feast afterwards was a foreshadowing of our memorial supper, the Eucharist (which foreshadows eternal fellowship with God).
9. The eating of the flesh of the slain lamb is analogous to believing in Jesus Christ, as eating is the non-meritorious function which all humans are able to do. Today, we eat the bread as Christ's body, to illustrate our faith in Jesus Christ, Who is the bread of life (Matt. 26:26–28 John 6:31–35, 46–58, 19:18 1Cor. 11:23–26).
 - a. As an aside, the bread does not actually become Christ body.
 - b. This heresy came about because some person did not understand the concept of a metaphor (hundreds of figures of speech are found throughout the Scriptures).

The Passover, or the Passover lamb, is a type of Christ

10. Scofield: *To observe the feast [of the Passover] was a duty and a privilege but not of condition of safety.* Nor is eating the meat (or bread) salvation; those things are analogous to salvation. 1Cor. 10:16 11:25 Rev. 13:8
11. One of the most chilling phrases found in Exodus is Exodus 12:6b, when speaking of the Passover lamb, reads: **Then the whole assembly of the congregation of Israel is to kill it.** Can't you just hear in those words the Jews in A.D. 33 calling for Jesus to be crucified?

Scofield quotes are from <https://biblehub.com/commentaries/sco/exodus/12.htm> accessed December 9, 2020.

All Bible quotes are from the ESV (capitalized).

Chapter Outline

Charts, Graphics and Short Doctrines

The Passover was fraught with meaning. However, it meant one thing to the Hebrew people at this time; but it means something different to us in the Church Age. In fact, there is more meaning to be found in the Passover today than during the Age of Israel.

The ESV; capitalized is used below unless otherwise indicated.

The Symbology of the First Passover

Symbol	Meaning to Hebrews	Meaning to Church Age Believer
The plague is the death of the firstborn.	The Hebrew people understood this to be simply a judgment against the Egyptians and those who did not believe the warning of God, which required the use the blood of the lamb.	We understand that the death of the firstborn to be related to Jesus Christ dying for our sins, as He is called the firstborn of God (Rom. 8:29 Col. 1:18 Heb. 1:5).
The lamb.	The lamb is an animal sacrifice, as God requires. Its blood needed to be painted on the doorframe. The Hebrew people acted out of obedience to God.	The lamb represents Jesus Christ dying for our sins. Christ, our Passover lamb, has been sacrificed. (1Cor. 5:7b) Jesus takes the penalty for our sins upon Himself.
The observation of the lamb.	It would be normal for a family to develop some sort of attachment to a lamb which they watch over for 3 or 4 days.	The people of Israel were able to observe Jesus for 3 or 4 years, to confirm His sinlessness and that His power was from God.
The blood of the lamb.	All things were cleansed by blood in the Old Testament. This very much describes the first quarter of the book of Leviticus.	The blood of the lamb represents the spiritual death of our Lord. It was not Jesus' physical death on the cross; or His physical suffering which saves us. It is the judgment for our sins which He endured. 1Peter 1:19 Rev. 7:14
The blood of the lamb on the door.	God would see the blood and pass over that house. There would be no judgment for the occupants inside.	The blood reveals the cross 1500 years prior to the crucifixion. When we believe in Jesus Christ, we are trusting His work on the cross for our deliverance. 1Cor. 5:7b

The Symbology of the First Passover		
Symbol	Meaning to Hebrews	Meaning to Church Age Believer
The lamb is to be eaten, having been roasted with fire; not raw and not boiled in water.	These are simply God's requirements for the lamb sacrifice. The people respond in obedience to what God requires.	Roasted with fire refers to judgment by God. We cannot place our faith in a Jesus Who is just a teacher; nor can we place our faith in a watered down gospel. For I decided to know nothing among you except Jesus Christ and Him crucified. (1Cor. 2:2)
All of the lamb must be consumed by morning.	These are God's simple requirements for this sacrifice.	There is a time frame (while we are alive) during which we must believe in Jesus Christ. Behold, now is the favorable time; behold, now is the day of salvation. (2Cor. 6:2b)
The lamb is to be eaten in haste.	The Hebrew people were to leave Egypt soon afterwards. They had no time to waste.	We are to believe in Jesus as soon as possible. It is a big mistake for a person to understand the issue and to kick it down the road. 2Cor. 6:2b
Those eating the lamb must be wearing sandals and a belt.	The Hebrew people would be ready to move out when they were ordered to.	We must be equipped as saints. A more detailed equipment for the saints is described in Eph. 6:11–17. We are equipped by the Holy Spirit and knowledge of Bible doctrine.
Unleavened bread	Because the Israelites had to move out so quickly, there was no time for the bread to rise.	Leavening represents corruption; we are not to believe a corrupt gospel. The Lord's Supper is practiced with unleavened bread. 1Cor. 5:6 Gal. 5:9
Bitter herbs	These are God's requirements for this sacrifice.	This represents the bitterness of Jesus Christ taking upon Himself our sins. Zeph. 1:14
God would see the blood and He would passover that house.	The blood on the door posts allowed God to see which house was to be passed over.	This blood of Jesus allows God to pass over us when it comes to eternal judgment. Heb. 9:12 He entered once for all into the holy places, not by means of the blood of goats and calves but by means of His Own blood, thus securing an eternal redemption.
This celebration was to be observed throughout the future years of Israel.	Israel was to always be able to look back on this time to see God's acts on their behalf.	We observe the New Testament version of this, which is communion (which should be accompanied with teaching). We also look backwards. 1Cor. 11:25–26

In many cases, the Hebrew people simply did as they were told out of obedience to the Revealed God. Obviously, they must believe in the Revealed God in order to be obedient to Him. Faith in God, as He revealed Himself, is the means of salvation for the individual Hebrew.

The Feast of the Passover was to be observed from that day forward. Today, Jews still observe the Passover, which includes a meal at home with family and friends called the Seder. In many cases, someone will recall the story of the Exodus to those around the table. They won't be offering up a lamb sacrifice, however.

The big picture is, God delivered the Hebrew people out of slavery, making a sovereign nation of them. As believers in Jesus Christ, we are delivered out of slavery to the world and to the sin nature. 1Peter 2:9 **But you [believers in Christ Jesus] are a chosen race, a royal priesthood, a holy nation, a people for His Own possession, that you may proclaim the excellencies of Him Who called you out of darkness into His marvelous light.** (ESV; capitalized)

At this point, we move to v. 15, which speaks of the Feast of Unleavened Bread, something which would be celebrated in the future, but not necessarily during the time prior to the Exodus (remember, prior to the Passover, there was a lot going on, which included the previous 9 judgments against Egypt; so there was no one week break before the sons of Israel exited Egypt).

Seven days unleavened breads you [all] will eat only—in the day the first, you will cause to cease leaven from your houses. For all eating that which is leavened and has been cut off the soul the that from Israel, from the day the first as far as the day the seventh.

Exodus
12:15

You [all] will eat unleavened bread only [at this time]. From the first day, you will eliminate leaven from your homes, for all eating something leavened, that soul will be cut off from Israel, from the first day to the seventh day.

You will only eat unleavened bread during this feast. You will eliminate leaven from your homes starting day one, for if someone eats a bread that has been leavened, that person will be cut off from Israel. These regulations are to be followed from the first day of the feast to the seventh.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Seven days unleavened breads you [all] will eat only—in the day the first, you will cause to cease leaven from your houses. For all eating that which is leavened and has been cut off the soul the that from Israel, from the day the first as far as the day the seventh.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	Seven days you shall eat unleavened bread: in the dividing of the day which precedes the feast you shall put away leaven from your houses; for whosoever eateth what is leavened, from the first day of the feast until the seventh day, that man shall be destroyed from Israel.
Revised Douay-Rheims	Seven days shall you eat unleavened bread: in the first day there shall be no leaven in your houses: whosoever shall eat any thing leavened, from the first day until the seventh day, that soul shall perish out of Israel.
Aramaic ESV of Peshitta	""Seven days you shall eat unleavened bread; even the first day you shall put away yeast out of your houses, for whoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Yisrael.
Lamsa's Peshitta (Syriac)	Seven days you shall eat unleavened bread; and from the first day you shall put away leaven out of your houses; for whosoever eats leavened bread from your houses from the first day until the seventh day, that person shall perish from Israel.
Updated Brenton (Greek)	Seven days you shall eat unleavened bread, and from the first day you shall utterly remove leaven from your houses: whoever shall eat leaven, that soul shall be utterly destroyed from Israel, from the first day until the seventh day.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For seven days let your food be unleavened bread; from the first day no leaven is to be seen in your houses: whoever takes bread with leaven in it, from the first till the seventh day, will be cut off from Israel.
Easy English	For 7 days, you must eat bread with no yeast in it. On the first day, you must remove all yeast from your houses. Whoever eats bread with yeast in it, during the 7 days, he does a bad thing. You must remove him from Israel's people.
Easy-to-Read Version—2001	On this holiday, you will eat bread made without yeast for seven days. On the first day of this holiday, you will remove all the yeast from your houses. No one should eat any yeast for the full seven days of this holiday. If anyone eats yeast, then you must separate that person from the rest of Israel.
Easy-to-Read Version—2006	For this festival you will eat bread made without yeast for seven days. On the first day, you will remove all the yeast from your houses. No one should eat any yeast for the full seven days of this festival.
God's Word™	For seven days you must eat unleavened bread. On the very first day you must remove any yeast that you have in your houses. Whoever eats anything with yeast in it from the first day through the seventh day must be excluded from Israel.
Good News Bible (TEV)	The Festival of Unleavened Bread The LORD said, "For seven days you must not eat any bread made with yeast—eat only unleavened bread. On the first day you are to get rid of all the yeast in your houses, for if anyone during those seven days eats bread made with yeast, he shall no longer be considered one of my people.
The Message	You will eat unraised bread (matzoth) for seven days: On the first day get rid of all yeast from your houses—anyone who eats anything with yeast from the first day to the seventh day will be cut off from Israel.
NIRV	For seven days eat bread made without yeast. On the first day remove the yeast from your homes. For the next seven days, anyone who eats anything with yeast in it must be separated from Israel.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	For seven days you must eat bread made without yeast. And on the first of these seven days, you must remove all yeast from your homes. If you eat anything made with yeast during this festival, you will no longer be part of Israel.
The Living Bible	The celebration shall last seven days. For that entire period you are to eat only bread made without yeast. Anyone who disobeys this rule at any time during the seven days of the celebration shall be excommunicated from Israel.
New Berkeley Version	.
New Life Version	Whoever eats anything with yeast from the first day until the seventh day will be taken away from Israel. On the first day you must have a holy meeting of the people, and another holy meeting on the seventh day.
New Living Translation	For seven days the bread you eat must be made without yeast. On the first day of the festival, remove every trace of yeast from your homes. Anyone who eats bread made with yeast during the seven days of the festival will be cut off from the community of Israel.
Unlocked Dynamic Bible	For seven days you must eat bread that has no yeast in it. On the first day of that week, you must get rid of all the yeast that is in your houses. During those seven days, if anyone eats bread that is baked with yeast in it, you must drive that person out from your people.

Partially literal and partially paraphrased translations:

American English Bible	'You must eat fermentation-free bread for seven days. And starting on the first day, you must remove all the fermentation from your homes. For if anyone eats fermentation between the first and seventh days, that person must be destroyed in IsraEl.
Beck's American Translation	.
Common English Bible	You will eat unleavened bread for seven days. On the first day you must remove yeast from your houses because anyone who eats leavened bread anytime during those seven days will be cut off from Israel.
International Standard V	You are to eat unleavened bread for seven days. On the first day be sure to remove all the leaven from your houses, because any person who eats anything leavened from the first day until the seventh will be cut off from Israel.
New Advent (Knox) Bible	.
Knox Bible ('you' version)	For a whole week you will eat unleavened bread; from the first day of it, yeast is to disappear from your houses, and the man who eats any leavened thing between the first day and the seventh, is lost to Israel. ^[4] ^[4] 'Lost to Israel'; 'There is no more place for him'; literally, 'he shall be cut off', a phrase which occurs frequently in the Old Testament. Sometimes, as here, it is not clear whether it implies banishment, or public execution, or punishment by act of God.
Translation for Translators	For seven days you must eat bread that has no yeast in it. On the first day of that week you must get rid of all the yeast that is in your houses. During those seven days, if anyone eats bread that is baked with yeast in it, you must consider that person is no longer an Israeli.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	SEVEN DAYS YOU SHALL EAT UNLEAVENED BREAD, AND FROM THE FIRST DAY YOU SHALL UTTERLY REMOVE LEAVEN FROM YOUR HOUSES: WHOEVER SHALL EAT LEAVEN, THAT SOUL SHALL BE UTTERLY DESTROYED FROM ISRAEL, FROM THE FIRST DAY UNTIL THE SEVENTH DAY. †(Before the 7 Days of Unleavened Bread, we remove all leaving from our houses. This includes anything that has yeast or leavening. Leavening/rising represents sin; 1Cor. 5:8. The process of removal of leavening AND the 7 days of Unleavened Bread, pictures the ongoing process of removal of sin from our lives, even after we have already been Saved by the Passover Lamb of JESUS, until we finally come to the fullness and sinless state that we must reach before we can be turned to Spirit. 1Peter 1:16, Matt. 5:48, and 1Jn. 3:1 to 1Jn. 3:9. That is why we need two resurrections)
Awful Scroll Bible	Seven days you were to eat unleavened bread. Surely, on the first day, you were to remove leaven from you all's houses. He eating leaven, from the first day to the seventh day, that breather is to have been cut off from Isra-el.
Conservapedia Translation	For seven days you will eat <i>matzoh</i> . In fact, on the first day you will eradicate any yeast from your houses. Whoever eats any leavened bread, from the first day to the seventh, that person will be cut off from Israel.
Ferrar-Fenton Bible	' You shall eat unfermented bread for seven days; that is: in the first day you shall remove ferment from your houses ; for all who eat fermented bread, then, that person shall be ex- communicated from Israel, from the first day to the seventh day.
God's Truth (Tyndale)	Seven days shall you eat unleavened bread, so that even the first day you shall put away leaven out of your houses. For whosoever eats leavened bread from the first day until the seventh day, that soul shall be plucked out from Israel.
HCSB	.
Lexham English Bible	You will eat unleavened bread for seven days. Surely on the first day you shall remove yeast from your houses, because anyone [who] eats [food with] yeast from the first day until the seventh day--that person will be cut off from Israel..

Tree of Life Version	For seven days you are to eat <i>matzot</i> , but on the first day you must remove <i>hametz</i> from your houses, [cf. 1 Cor. 5:7-8] for whoever eats <i>hametz</i> from the first day until the seventh day, that soul will be cut off from Israel.
Unlocked Literal Bible Urim-Thummim Version	.
Wikipedia Bible Project	Seven days will you eat unleavened bread, on the first day you will remove leaven out of your houses, for whoever eats leavened bread from the first day until the 7th day, that person will be cut off from the body of Israel. Seven days will you eat matzot (unleaven bread/crackers), on the first day, cast out all yeast from your house even, because for every leaven eater, that soul is amputated from Israel--- from the first day to the seventh day.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	For seven days you are to eat unleavened bread. From the first day you are to remove all leaven from your houses, for if anyone eats leavened bread from the first to the seventh day he will no longer live in Israel.
The Heritage Bible New American Bible (2011)	. For seven days you must eat unleavened bread. From the very first day you will have your houses clear of all leaven. For whoever eats leavened bread from the first day to the seventh will be cut off* from Israel. * [12:15] Cut off: a common Priestly term, not easily reduced to a simple English equivalent, since its usage appears to involve a number of associated punishments, some or all of which may come into play in any instance of the term's use. These included the excommunication of the offender from the Israelite community, the premature death of the offender, the eventual eradication of the offender's posterity, and finally the loss by the offender of all ancestral holdings.
New English Bible—1970	For seven days you shall eat unleavened cakes. On the very first day you shall rid your houses of leaven; from the first day to the seventh anyone who eats leavened bread shall be outlawed from Israel.
New Jerusalem Bible	"For seven days you must eat unleavened bread. On the first day you must clean the leaven out of your houses, for anyone who eats leavened bread from the first to the seventh day must be outlawed from Israel.
Revised English Bible—1989	For seven days you are to eat unleavened bread. On the very first day you must rid your houses of leaven; from the first day to the seventh anyone who eats leavened bread is to be expelled from Israel.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“For seven days you are to eat matzah — on the first day remove the leaven from your houses. For whoever eats hametz [leavened bread] from the first to the seventh day is to be cut off from Isra’el.
The Complete Tanach	For seven days you shall eat unleavened cakes, but on the preceding day you shall clear away all leaven from your houses, for whoever eats leaven from the first day until the seventh day that soul shall be cut off from Israel.

For seven days: Heb. *סִמְיָתָעֶבֶשׁ*, seteyne of days, i.e., a group of seven days.
[See Rashi on Exod. 10:22.]

For seven days you shall eat unleavened cakes- But elsewhere it says: "For six days you shall eat unleavened cakes" (Deut. 16:8). This teaches [us] regarding the seventh day of Passover, that it is not obligatory to eat matzah, as long as one does not eat chametz. How do we know that [the first] six [days] are also optional [concerning eating matzah]? This is a principle in [interpreting] the Torah: Anything that was included in a generalization [in the Torah] and was excluded from that generalization [in the Torah] to teach [something] it was not excluded to teach [only] about itself, but it was excluded to teach about the entire generalization. [In this case it means that] just as [on] the seventh day [eating matzah] is optional, so is it optional in [the first] six [days]. I might think that [on] the first night it is also optional. Therefore, Scripture states: "in the evening, you shall eat unleavened cakes" (Exod. 12:18). The text established it as an obligation. — [from Mechilta]

but on the preceding day you shall clear away all leaven: Heb. וְעַל שְׂאֵרָה בַּיּוֹם הַהוּא. On the day before the holiday; it is called the first [day], because it is before the seven; [i.e., it is not the first of the seven days]. Indeed, we find [anything that is] the preceding one [is] called וְעַל שְׂאֵרָה, e.g., וְעַל שְׂאֵרָה וְעַל שְׂאֵרָה, "Were you born before Adam?" (Job 15:7). Or perhaps it means only the first of the seven [days of Passover]. Therefore, Scripture states: "You shall not slaughter with leaven [the blood of My sacrifice]" (Exod. 34:25). You shall not slaughter the Passover sacrifice as long as the leaven still exists. — [from Mechilta, Pes. 5a] [Since the Passover sacrifice may be slaughtered immediately after noon on the fourteenth day of Nissan, clearly the leaven must be removed before that time. Hence the expression וְעַל שְׂאֵרָה בַּיּוֹם הַהוּא must refer to the day preceding the festival.]

that soul: When he [(the person) eats the leaven while he] is with his soul and his knowledge; this excludes one who commits the sin under coercion. — [from Mechilta, Kid. 43a]

from Israel: I [could] understand that it [the soul] will be cut off from Israel and will [be able to] go to another people. Therefore, [to avoid this error] Scripture states elsewhere: "from before Me" (Lev. 22:3), meaning: from every place which is My domain. — [from Mechilta]

exeGesés companion Bible

...seven days you eat matsah;
surely the first day
you shabbathize yeast from your houses:
for whoever eats fermentation
from the first day until the seventh day,
that soul becomes cut off from Yisra El.

Kaplan Translation

Eat matzahs for seven days. By the first day, you must have your homes cleared of all leaven. Whoever eats leaven from the first day until the seventh day will have his soul cut off from Israel.
you must have your homes cleared...

This is a commandment to remove leaven (chametz) before the Passover, and it is the reason that we search for leaven the night before (Pesachim 5a; Sefer HaMitzvot, Positive Commandment 156).

have his soul cut off...

See note on Genesis 17:14.

Orthodox Jewish Bible

Shivat yamim shall ye eat matzot; but the first day ye shall put away se'or (yeast, leaven) out of your batim (houses); for whosoever eateth chametz from the first day until the seventh day, that nefesh shall be cut off from Yisroel.

Expanded/Embellished Bibles:

The Amplified Bible

[In the celebration of the Passover in future years,] seven days you shall eat unleavened bread, but on the first day you shall remove the ^[d]leaven from your houses [because it represents the spread of sin]; for whoever eats leavened bread

on the first day through the seventh day, that person shall be cut off and excluded from [the atonement made for] Israel.

^[d] This is the first time leaven is mentioned in the Bible. The Hebrew word (seor) refers specifically to the leavening agent (as opposed to dough containing it), which today is thought of as yeast, a type of fungus. In Jewish thinking, leaven was symbolic of impurity and corruption. As leaven spreads through dough, sin spreads through a population. Jesus used it as a symbol for the corrupt and hypocritical teachings of the Pharisees and Sadducees (see especially Luke 12:1; cf Matt 16:11; Mark 8:15), but He also used leaven's ability to permeate a mass of dough many times its own size as an illustration of the spread of the kingdom of heaven (Matt 13:33; Luke 13:21).

The Expanded Bible

For this feast you must eat bread made without yeast [unleavened bread] for seven days. On the first day, you are to remove all the yeast [leaven] from your houses. No one should eat any yeast [anything leavened] from the first day until the seventh day, or that person will be cut off from Israel.

Kretzmann's Commentary

Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. This is the solemn ordinance relating to the Feast of Unleavened Bread, which was thus from the beginning connected with the Festival of Passover. The exact period of the seven days is later fixed by many further ordinances.

NET Bible®

For seven days⁴² you must eat⁴³ bread made without yeast.⁴⁴ Surely⁴⁵ on the first day you must put away yeast from your houses because anyone who eats bread made with yeast⁴⁶ from the first day to the seventh day will be cut off⁴⁷ from Israel.

^{42tn} This expression is an adverbial accusative of time. The feast was to last from the 15th to the 21st of the month.

^{43tn} Or "you will eat." The statement stresses their obligation – they must eat unleavened bread and avoid all leaven.

^{44tn} The etymology of מַצּוֹת (matsot, "unleavened bread," i.e., "bread made without yeast") is uncertain. Suggested connections to known verbs include "to squeeze, press," "to depart, go out," "to ransom," or to an Egyptian word "food, cake, evening meal." For a more detailed study of "unleavened bread" and related matters such as "yeast" or "leaven," see A. P. Ross, NIDOTTE 4:448-53.

^{45tn} The particle serves to emphasize, not restrict here (B. S. Childs, Exodus [OTL], 183, n. 15).

^{46tn} Heb "every eater of leavened bread." The participial phrase stands at the beginning of the clause as a casus pendens, that is, it stands grammatically separate from the sentence. It names a condition, the contingent occurrences of which involve a further consequence (GKC 361 §116.w).

^{47tn} The verb הִתְקַטַּף (hithkattaf) is the Niphal perfect with the vav (ו) consecutive; it is a common formula in the Law for divine punishment. Here, in sequence to the idea that someone might eat bread made with yeast, the result would be that "that soul [the verb is feminine] will be cut off." The verb is the equivalent of the imperfect tense due to the consecutive; a translation with a nuance of the imperfect of possibility ("may be cut off") fits better perhaps than a specific future. There is the real danger of being cut off, for while the punishment might include excommunication from the community, the greater danger was in the possibility of divine intervention to root out the evildoer (S. R. Driver, Exodus, 94). Gesenius lists this as the use of a perfect with a vav consecutive after a participle (a casus pendens) to introduce the apodosis (GKC 337 §112.mm).

^{sn} In Lev 20:3, 5-6, God speaks of himself as cutting off a person from among the Israelites. The rabbis mentioned premature death and childlessness as possible judgments in such cases, and N. M. Sarna comments that "one who deliberately excludes himself from the religious community of Israel cannot be a beneficiary of the covenantal blessings" (Exodus [JPSTC], 58).

The Voice

Eternal One: You are to eat bread made without yeast for seven days. On the first day get rid of any yeast *you find* in your house. Anyone who eats bread made with yeast during the seven *festival* days must be cut off from *the rest of* Israel.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...you will eat unleavened bread for seven days, in the first day you will surely make leaven cease from your houses, given that (any) one eating leavened bread from the first day until the seventh day, (that) being will be cut from "Yisra'el ^{He turns El} aside ^{er} , ...
Charles Thompson OT Concordant Literal Version	. Seven days shall you eat unleavened cakes. Yea, on the first day you shall eradicate yeast from your houses; for if anyone is eating what is leavened, from the first day unto the seventh day, then that soul will be cut off from Israel.
Context Group Version	Seven days you (pl) shall eat unleavened bread; even the first day you (pl) shall put away leaven out of your (pl) houses: for whoever eats leavened bread from the first day until the seventh day, that life shall be cut off from Israel.
English Standard Version	Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel.
Green's Literal Translation	You shall eat unleavened <i>bread</i> seven days. Indeed, on the first day you shall cause leaven to cease from your houses. For anyone eating any leaven, that soul shall be cut off from Israel, from the first day until the seventh day.
New European Version	Unleavened Bread 'Seven days you shall eat unleavened bread; even the first day you shall put away yeast out of your houses, for whoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.
New King James Version Young's Updated LT	. Seven days you [all] eat unleavened things; only—in the first day you [all] cause leaven to cease out of your houses; for any one eating anything fermented from the first day till the seventh day, even that person has been cut off from Israel.

The gist of this passage: Leaven is to be removed from the house for seven days and no one is to eat anything with leaven during this time.

Exodus 12:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shib ^{ee} âh (שִׁבְעָה) [pronounced shi ^b v ^{ee} - GAH]	seven	numeral feminine construct	Strong's #7651 BDB #987
yâmîym (יָמִים) [pronounced yaw- MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural noun with the definite article	Strong's #3117 BDB #398
matstsâh (מַצֹּת) [pronounced mahts- TSAWH]	unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread	feminine plural noun	Strong's #4682 BDB #595
'âkal (אָכַל) [pronounced aw-KAHL]	to eat; to dine; to devour, to consume, to destroy	2 nd person masculine plural, Qal imperfect	Strong's #398 BDB #37

Exodus 12:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ak ^e (אֵךְ) [pronounced <i>ahk^e</i>]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36

Translation: You [all] will eat unleavened bread only [at this time].

During the Passover Feast—which would be celebrated yearly, the people of Israel could only eat unleavened bread. This feast would take place after the Passover. However, it would not be celebrated with the first Passover. After the first Passover, the people would leave Egypt.

Leavened bread is bread which has been fermented (it has yeast in it) and for anyone who has baked bread, you know that it takes time for that bread to rise. We get our yeast from yeast packets that we buy in the store; but many take a small portion of the uncooked dough and use that as yeast or leaven for the next batch of bread (this is called sourdough starter, and some lay claim to having **65 year-old starter dough**; and others, **122 year-old starter dough**; SF's famous sourdough bread claims to use **160 year old starter dough**). I read a **story** where 4500 year old yeast from Egypt had been used to bake bread with.

Subsequent generations would bake unleavened bread in remembrance of this first Passover followed by their sudden exit from Egypt. After the Passover and the death of so many firstborn in Egypt, Pharaoh would send the people of Israel out of Egypt, and they would have to move quickly. Therefore, the bread that they made and ate would have to be unleavened. They had time to make it, bake it and take it. They did not have a few extra hours to let the bread rise.

Exodus 12:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
rî'shôwn (רִשׁוֹן) [pronounced <i>ree-SHOWN</i>]	<i>first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning; as an adverb: formerly, at first, first</i>	masculine singular adjective; also used as an adverb	Strong's #7223 BDB #911

Exodus 12:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâbath (שַׁבָּת) [pronounced shaw-BAHTH]	<i>to cause to rest, to cause a work to cease; to sit down [still]; to cause to cease, to put an end to something; to exterminate, to destroy; to cause to fail; to remove, to take away</i>	2 nd person masculine plural, Hiphil imperfect	Strong's #7673 BDB #992
s ^o ôr (שֹׁר) [pronounced seh-ORE]	<i>leaven; swelling by fermentation); yeast cake</i>	masculine singular noun	Strong's #7603 BDB #959
This is the first occurrence of this word in Scripture.			
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bâtîym (בֵּיתִים) [pronounced baht-TEEM]	<i>houses, residences; buildings; households</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1004 BDB #108

Translation: From the first day, you will eliminate leaven from your homes,...

This is the first mention of leaven in the Scriptures (*unleavened* is found once in Genesis and in this chapter, v. 8). Leaven also came to mean contamination; so they would eat bread that was not contaminated.

Unleavened bread has two basic meanings: (1) to early Israel, the reason that they ate unleavened bread at the Passover is, they had to be ready to go. They had to be ready to leave Egypt immediately. When Pharaoh said, "Go," they needed to go that instant. Therefore, they did not have time to let their breads rise. (2) Leaven is presented in the New Testament as that which infects or invades—like the sin nature—and it has repercussions throughout all that it has invaded. The phrase, **A little leaven leavens the whole lump**, is found twice in the New Testament. However, mostly in the New Testament, leaven is understood to refer to a corruption of true doctrine. However, any sort of corruption is implied by the word *leaven*.

Precept Austin: *The specific symbolism of the passover required the absence of leaven, which symbolizes a corrupting influence. Leaven is associated with fermentation which is a process of decay (thus representative of God's curse on the earth) and is also connected with the production of the toxic substance, alcohol.*¹⁹

Leaven was to be removed from the homes. So, not only was leaven not to be used, but it was to be removed from the homes as well. This better corresponds to the second meaning of leaven.

At some point in the future, all leaven (by which I mean sin and evil) will be removed from the earth. We simply cannot have the corruption continue to exist. The world and all of life is corrupted by it.

¹⁹ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 30, 2021.

Exodus 12:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʾâkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>is eating; was devouring, is consuming, destroying; enjoying; tasting</i>	Qal active participle	Strong's #398 BDB #37
châmêts (חָמֵץ) [pronounced <i>khaw-MATES</i>]	<i>leaven, leavened bread, that which is leavened; ferment; figuratively, extortion</i>	masculine singular noun	Strong's #2557 BDB #329

This is the first occurrence of this word in Scripture.

Translation: ...for all eating something leavened,...

This is the first part of a complete thought. Here we have someone in Israel who eats bread that has been leavened.

The original Passover spoke of the body of our Lord Jesus Christ which was given on our behalf and the blood, which speaks of the judgment that He took upon Himself—the judgement which we deserve. This feast, which looked forward to the first advent of our Lord would be replaced in the Christian era by the Eucharist which looks backward to the cross. *And while they were eating, Jesus took bread, and, after a blessing, He broke it and gave it to the disciples and said, "Take, eat; this is My body." And He took a cup and gave thanks, and gave it to them, saying, "Drink from it, all of you; for this is My blood for the covenant, which is shed on behalf of many for forgiveness of sins"* (Matt. 26:26–28; see also 1Cor. 11:23–26). God carefully tied these two rituals together, one being the reflection of the other, and both speaking of the cross. Otherwise, all that we have here in this passage is some heathen ritual involving the striking of blood around the door and eating flat bread. God, however, knew the end from the beginning and He knew that *the Lamb was slain from the foundation of the world* (Rev. 13:8b). Another way of looking at this is, in His divine decrees in eternity past (from the foundation of the world), God planned the death of Jesus Christ on our behalf.

In the next two phrases, I have preserved the order of the Hebrew; however many translations have these phrases in a different order:

Exodus 12:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kârath (כָּרַת) [pronounced <i>kaw-RAHTH</i>]	<i>to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail</i>	3 rd person feminine singular, Niphal perfect	Strong's #3772 BDB #503

Exodus 12:15d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the definite article	Strong's #5315 BDB #659
hûw' (אוּהוּ) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied; with the definite article	Strong's #1931 BDB #214
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Yis'ra'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...that soul will be cut off from Israel,...

There was a severe social penalty for someone who ate bread with yeast during this time of the Passover.

Exodus 12:15e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
rîshôwn (רִשׁוֹן) [pronounced <i>ree-SHOWN</i>]	<i>first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning; as an adverb: formerly, at first, first</i>	masculine singular adjective; also used as an adverb; with the definite article	Strong's #7223 BDB #911
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Exodus 12:15e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh ^e bīy'īy (שֶׁבִּי'י) [pronounced sh ^e -bee-EE]	seventh	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988

Translation: ...from the first day to the seventh day.

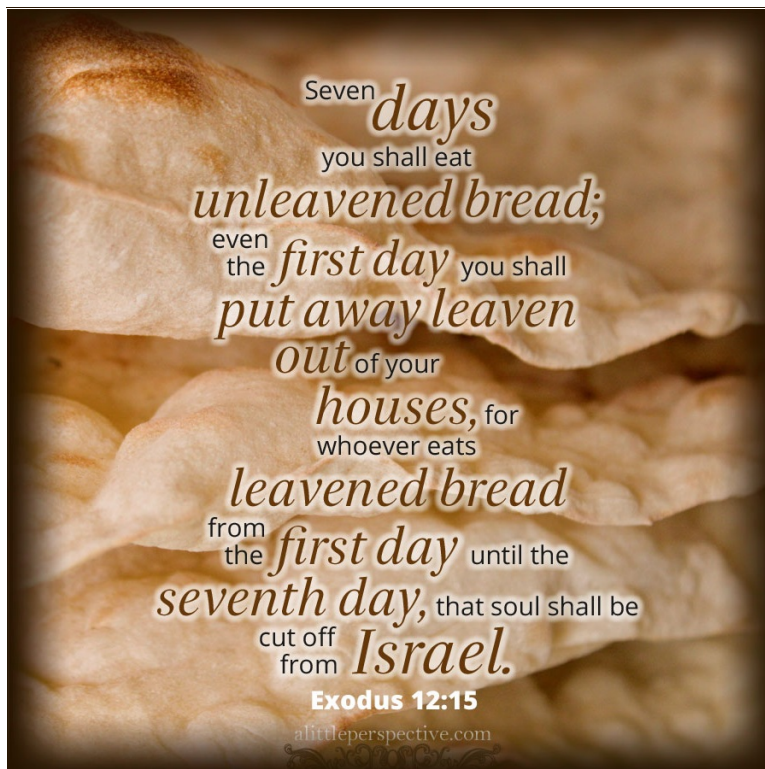
The person who ate leavened bread during the Passover was to be cut off completely from Israel. It is not clear to me how long this lasted...would this last for a lifetime or were they removed in some way for only for the 7 days of this feast? Does the 7 days apply to the time when leavened bread could not be eaten or the time during which a person could be cut off from his people (or to both)?

These feast days required participation from the people. The Israelites were all to partake of the celebration and all that it entailed. Even if a person made the best leavened bread in the world, if he baked it for the Feast of the Unleavened Bread, he was cut off from Israel.

We do not know, at this point, exactly what it means to be cut off from Israel. I would assume that they would not be allowed to take part in the celebration of this feast. I would think that being *cut off* would have more of an impact than just that, but it is not completely clear what that penalty would be.

Exodus 12:15 You [all] will eat unleavened bread only [at this time]. From the first day, you will eliminate leaven from your homes, for all eating something leavened, that soul will be cut off from Israel, from the first day to the seventh day. (Kukis ostly literal translation)m

Exodus 12:15 (a graphic); from **A Little Perspective**; accessed March 9, 2021.



This week of unleavened bread occurred after the Passover celebration. The unleavened bread and the offering up of the lamb for each household were two sets of events which took place right before the people of Israel left Egypt.

Leaven speaks of a corruption in the Scripture. Jesus Christ, during His incarnation, was uncorrupted by an old sin nature and by personal sin. It would be best to go over the **doctrine of leaven** at this time to see how it is actually used in the Bible.

The most vicious attacks on God's Word are attacks from corruption (or, *leaven*) from within. The most evil of the religions often imitate Christianity and many so-called Christian religions (such as Mormons and Jehovah's Witnesses) are great perversions of the faith.

The Doctrine of Leaven

1. Surprisingly enough, there are three or four words in the Old Testament which are rendered by "leaven" in the English. However there is but one equivalent OT word for "unleavened." To most people, the word *leaven* probably has very little meaning. The Hebrew word is...
 - a. Châmêts (חָמֵץ) [pronounced *khaw-MATES*] (Strong's #2557), means *to ferment, to be sharp or sour*. Strong points out that it figuratively means "extortion," but it is not ever translated that way.
 - b. Matstsâh (מַצָּה) [pronounced *mahts-TSAWH*], (Strong's #4682), means *sweet or sweetness, not made bitter with yeast*. We recognize this word and it is used even today to describe unleavened bread.
2. We find "unleavened" occurring only one time prior to Exodus, and that is in Gen. 19:3. When two angels visit Lot, he serves them unleavened bread. It is likely that this is all he could put together for them for a quick meal.
3. It would help if we had a clue as to why leaven is forbidden during certain religious feasts and unleavened bread is required. The majority of the passages in the Old Testament deal with the prohibitions but not the rationale behind them. We can certainly get a better understanding from the New Testament as to the meaning of leaven and unleavened, figuratively speaking, but how were the Hebrews to grasp their meaning? As we have seen, the Old Testament and New Testament take on something can be quite different.
 - a. Prior to the flood, there was no active bacteria found in close proximity to man. Whether it was deeply buried or how it came into being after the flood, we do not know—perhaps it was the result of so many dead bodies (animals and human) as a result of the flood. Whatever the reason, there was no wine or leavened bread prior to the flood. Sometime after the flood, Noah planted a vineyard, harvested a few grapes and drank the wine which fermented from it (some things just happen by accident; Noah certainly did not know what he was making the first time).
 - b. During one binge, Noah was so drunk that he ran around naked in his tent. Where his wife was, we don't know, but most women do not find a drunken husband to be too entertaining, so she probably stepped out. If she were there, his drunken behavior may have which repulsed her. Ham, his son, walked in afterwards; very possibly he was listening or saw the commotion and found his father naked. Rather than give him the respect he should have as a son and cover him up and walk out, Ham made light of the situation and told his brothers about it. As a result, Noah cursed Ham's son Canaan. So fermentation was, from the beginning, associated with drunkenness and cursing. Gen. 9:20-26.
 - c. Later, Lot, Abraham's nephew, was given enough wine to be seduced by his own daughters at the end of Gen. 19. Lot, although a believer in the Revealed God, led pretty much a worthless life as a believer and spent the last few years of his life hiding in a cave with his two daughters. When they seduced him, they produced two sons, Moab and Ben-ammin, both of whom fathered tribes which gave Israel trouble for centuries. So here we find fermentation, or leavening, associated with incest and drunkenness. These are the only two recorded incidents of fermentation. These incidents, in addition to what we have come to associate with drinking, gave a strong negative connotation to fermentation.
 - d. In both cases, the corruption of the grape juice led to poor judgement, lack of self-control and errant behavior.
 - e. Wine, as a drink, is presented in the later portions of Scripture as both a cursing and a blessing.
4. Precept Austin provides an excellent explanation: *The specific symbolism of the passover required the absence of leaven, which symbolizes a corrupting influence. Leaven is associated with fermentation which is a process of decay (thus representative of God's curse on the earth) and is also connected with the production of the toxic substance, alcohol.*¹
5. For our own understanding, we should turn to the New Testament, where many Old Testament symbols are properly interpreted.
 - a. Jesus warned several times of the *leaven* of the Pharisees (Matt. 16:6,12 Mark 8:15 Luke 12:1). The Pharisees were the religious establishment of that time. They were the *so-called* conservative theologians. They claimed to believe in the Holy Scriptures; or at least gave lip service to them. However, they did not understand God's Word and they were at best, actors (hypocrites) when it

The Doctrine of Leaven

- came to following God's directives (Matt. 23). They were whitewashed tombstones—that is, a clean appearance on the outside but filled on the inside with dead men's bones. In other words, they were unregenerate with a sin nature always functioning.
- b. Jesus associated leaven with the corruption of the Scriptures by the false teaching of the Pharisees and the Sadducees. They added their own twist or interpretation to the Scriptures; that addition being corruption.
 - c. Leaven is also mentioned in 1Cor. 5. Here, a Christian is living in incest with his mother (or step-mother). The Corinthians, living in a city of debauchery, boasted about this. We may not understand this, but it was a source of pride to them to be associated with such a person; to be able to say so-and-so was a Christian. Paul corrects them on their false concept of separation (you separate from believers who are involved in overt, immoral behavior; not unbelievers). Paul points out that this kind of overt immoral behavior would corrupt, or *leaven*, the entire church if left unchecked and this person must be excommunicated. Paul also lists the kinds of believers with whom we are not to associate: immoral, covetous, swindlers, idolaters, revilers and drunkards. As an aside, this is why a pastor, backed by his board of deacons, would not tolerate immoral behavior during church meetings. Although that seems like a given, I have been in a Lutheran church where lesbian couples expressed great affection towards each other during the service. There is a proper balance which must be struck here—people with anti-Bible sexual proclivities are certainly not to be barred from attending church. They can be saved and they can grow spiritually. However, their overt behavior on church grounds should not reveal to anyone what they do behind closed doors. So, even a male gay couple could attend church together, but there should be no signs of affection between them in the church or in the parking lot, as that is a perversion.
 - d. The problem with the Galatians is that after salvation, they were infiltrated with the legalists who enjoined them to keep the law for spirituality. All the Judaizers had to do was to get the Galatians to concede to them in one point; to follow the Sabbath or to get circumcised in order to maintain their salvation or to further their spirituality, and this would corrupt the Galatian church. Paul points out in Gal. 5:9, **A little leaven leavens the whole lump**. To make this simple for someone who does not cook; it only takes a small amount of yeast to cause a large loaf of bread to rise (a teaspoon of leaven would be more than enough to make an entire loaf of bread rise). In this situation, it only takes a small amount of legalism to corrupt the entire congregation.
6. In Leviticus 7:13, we have the introduction of leaven into one of the offerings. This instance of leaven (or yeast) in the bread did not violate the prohibitions found in Exodus 23:18 or Leviticus 2:11 because this was not an offering which was burned at the brazen altar; in other words, it did not represent Christ's death upon the cross. Jesus Christ had no old sin nature, so anything offered in conjunction with the brazen altar had to be without leaven. However, when the offering speaks of us and our fellowship with God, we do carry an old sin nature within us and therefore should be offering up bread with leaven.
 7. Our conclusion is simple: leaven is associated with corruption of true doctrine with false; of proper behavior with immorality; of a congregation dedicated to God by those who are not. Leaven is associated with the old sin nature, which is why it is never found in burnt offerings (signifying the death of our Lord) but it is found in other offerings.

¹ From <https://www.preceptaustin.org/exodus-34-commentary> accessed March 31, 2021.

Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 12:15 You will only eat unleavened bread during this feast. You will eliminate leaven from your homes starting day one, for if someone eats a bread that has been leavened, that person will be cut off from Israel. These regulations are to be followed from the first day of the feast to the seventh. (Kukis paraphrase)

And the day the first a convocation holy and the day the seventh a convocation holy will be to you [all]. All work will not be done in them but that [which] be eaten by every soul. That to him alone will be done for you [all].

Exodus
12:16

[There] will be a holy convocation on the first day as well as a holy convocation on the seventh day for [all of] you. You will not do any work during these days [lit., *in them*] except [to prepare] that [which] will be eaten by every person. That alone will be done for [all of] you.

There will be a holy convocation on the first and seventh days. During these convocations, no work will be done, apart from the preparation of food which each person must eat. Only that will be the work done by you.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And the day the first a convocation holy and the day the seventh a convocation holy will be to you [all]. All work will not be done in them but that [which] be eaten by every soul. That to him alone will be done for you [all].
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And on the first day there shall be a holy congregation, and on the seventh day there shall be to you a holy congregation. No work shall be done among you, only that which must be done for every one's eating may be done by you.
Revised Douay-Rheims	The first day shall be holy and solemn, and the seventh day shall be kept with the like solemnity: you shall do no work in them, except those things that belong to eating.
Aramaic ESV of Peshitta	In the first day there shall be to you a holy convocation, and in the seventh day a holy convocation; no manner of work shall be done in them, except that which every man must eat, that only may be done by you.
Lamsa's Peshitta (Syriac)	On the first day there shall be a holy convocation and on the seventh day there shall be a holy convocation to you; no manner of work shall be done in them; except that which every man must eat, that only may be prepared by you.
Updated Brenton (Greek)	And the first day shall be called holy, and the seventh day shall be a holy convocation to you. You shall do no servile work on them, only as many things as is necessary shall be done by every soul, this only shall be done by you.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And on the first day there is to be a holy meeting and on the seventh day a holy meeting; no sort of work may be done on those days but only to make ready what is necessary for everyone's food.
Easy English	On the first day, you must bring together all the people to a special meeting. And you must do the same thing on the 7th day. On these special days, you must not do any work except to prepare food. This is the only work that you can do.
Easy-to-Read Version—2001	There will be holy assemblies on the first day and the last day of the holiday. You must not do any work on these days. The only work you can do on these days is prepare the food for your meals.
Easy-to-Read Version—2006 <i>God's Word</i> ™	. You must have a holy assembly on the first day and another one on the seventh. You must not work on these days except to prepare your own meals. That's all you may do.

Good News Bible (TEV)	On the first day and again on the seventh day you are to meet for worship. No work is to be done on those days, but you may prepare food.
<i>The Message</i>	The first and the seventh days are set aside as holy; do no work on those days. Only what you have to do for meals; each person can do that.
NIRV	On the first and seventh days, come together for a sacred assembly. Do not work at all on these days. The only thing you are allowed to do is prepare food for everyone to eat.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Meet together for worship on the first and seventh days of the festival. The only work you are allowed to do on either of these two days is that of preparing the bread.
The Living Bible	On the first day of the celebration, and again on the seventh day, there will be special religious services for the entire congregation, and no work of any kind may be done on those days except the preparation of food.
New Berkeley Version	.
New Life Version	On the first day you must have a holy meeting of the people, and another holy meeting on the seventh day. Do no work at all on these days, except to get ready what every person must eat. You may do only that.
New Living Translation	On the first day of the festival and again on the seventh day, all the people must observe an official day for holy assembly. No work of any kind may be done on these days except in the preparation of food.
Unlocked Dynamic Bible	On the first day of that week, you must have a holy meeting. You must do the same thing on the seventh day. People must not work on those two days. The only work they may do is to prepare food for you to eat.

Partially literal and partially paraphrased translations:

American English Bible	'The first day will be called holy, and the seventh day will be your holy day, when you aren't to do any hired work. The only work that you may do will be for the things that you require.
Beck's American Translation	.
International Standard V	.
New Advent (Knox) Bible	That first day shall be solemnly set apart, and the seventh observed with no less honour; on neither of them shall you do any work, except to prepare your food.
Translation for Translators	On the first day <i>of that week</i> , you must «have a holy meeting/gather together to <i>worship me</i> ». You must do the same thing on the seventh day. People must not work on those two days. The only work they may do is to prepare food for you to eat.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND THE FIRST DAY SHALL BE CALLED HOLY, AND THE SEVENTH DAY SHALL BE A HOLY CONVOCATION TO YOU: YOU SHALL DO NO SERVILE WORK ON THEM, ONLY AS MANY THINGS AS WILL NECESSARILY BE DONE BY EVERY SOUL, THIS ONLY SHALL BE DONE BY YOU. †("Convocation" means a commanded assembly. We are commanded to attend services if at all possible, as long as that service is being held by a truly called minister of Jesus who will be teaching the truth. We are NOT commanded to attend a church of lies & deceit. We meet on Passover to take Communion. It is not a commanded day of rest. We start eating Unleavened bread at sunset on Passover evening. Then on the first day after Passover, it is the 1st day of the 7 Days of Unleavened Bread.
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The 1st day and the 7th day of these 7 days are commanded assemblies and commanded days of rest)

Awful Scroll Bible	On the first day is to be a set-apart calling together, and on the seventh day there is to be a set-apart calling together - was there work to be done? - Only that what a breather was to eat was to be prepared.
Conservapedia Translation	In the first day there will be a meeting of holiness, and in the seventh day another meeting of holiness. No form of work shall be done in those meeting days, except the work of eating itself, since every man must eat.
Ferrar-Fenton Bible	So the first day shall be proclaimed holy, and the seventh day shall be proclaimed holy for you. You shall not do any work upon them; except for what every person must eat; you shall only do that.
God's Truth (Tyndale)	The first day shall be a holy feast unto you, and the seventh also. There shall be no manner of work done in them, save about that only which every man must eat: that only may you do.
HCSB	.
Unlocked Literal Bible	On the first day there will be an assembly that is set apart to me, and on the seventh day there will be another such gathering. No work will be done on these days, except the cooking for everyone to eat. That must be the only work that may be done by you.
Urim-Thummim Version	And on the first day there will be a sacred assembly by summons, and on the 7th day there will be a sacred assembly by summons. No manner of work will be done those days except for eating food, that is all you can do.
Wikipedia Bible Project	A holy reading on the first day, and a holy reading on the seventh day, will be held for you. No work will be done on these, save that which will feed every soul, that alone will you get done.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	On the first day there will be a sacred reunion and another on the seventh. No work is to be done on these days except what is necessary in the preparation of food.
The Heritage Bible	And in the first day <i>there shall</i> be a holy called assembly, and in the seventh day there shall be a holy called assembly to you; not any work shall be done in them; only that which every soul shall eat, that may be done separately by you.
New American Bible (2011)	.
New Jerusalem Bible	On the first day you must hold a sacred assembly, and on the seventh day a sacred assembly. On those days no work may be done; you will prepare only what each requires to eat.
New RSV	On the first day you shall hold a solemn assembly, and on the seventh day a solemn assembly; no work shall be done on those days; only what everyone must eat, that alone may be prepared by you.
Revised English Bible—1989	On the first day there is to be a sacred assembly and on the seventh day a sacred assembly: on these days no work is to be done, except what must be done to provide food for everyone; only that will be allowed.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	On the first and seventh days, you are to have an assembly set aside for God. On these days no work is to be done, except what each must do to prepare his food; you may do only that.
The Complete Tanach	And on the first day there shall be a holy convocation, and on the seventh day you shall have a holy convocation; no work may be performed on them, but what is eaten by any soul that alone may be performed for you.

a holy convocation: Heb. שָׁדֵךְ אֲרָקָה אֲרָקָה is a noun. Call it [the day] holy with regard to eating, drinking, and clothing. — [from Mechilta]

no work may be performed on them: even through others. — [from Mechilta]

that alone: [i.e., the necessary work for food preparation.] (I would think that even for gentiles [it is allowed]. Therefore, Scripture states: “that alone may be performed for you,” for you but not for gentiles.) That [the work needed for food] but not its preparations that can be done on the eve of the festival [e.g., repairing a spit for roasting, or a stove for cooking]. — [from Beitzah 28b]

by any soul: Even for animals. I would think that even for gentiles. Therefore, Scripture states: “for you.” -[from Beitzah 21b, Mechilta] Another version: Therefore, Scripture states: “but,” which makes a distinction. — [from Mechilta].

exeGeser's companion Bible	And the first day is a holy convocation and the seventh day becomes a holy convocation to you; work not therein, except what every soul eat - only work that:...
Hebraic Roots Bible	And on the first day shall be a holy assembly (rehearsal), and in the seventh day a holy assembly (rehearsal), shall be to you. Not any work may be done on them. Only what must be eaten by each soul that alone may be done by you.
Kaplan Translation	The first day shall be a sacred holiday, and the seventh day shall [also] be a sacred holiday. No work may be done on these [days]. The only [work] that you may do is that which is needed so that everyone will be able to eat. The only work... Work on festivals is forbidden, just as on the Sabbath, but it is permitted to make a fire, to cook and to carry, since these acts are needed to prepare food.
Orthodox Jewish Bible	And in the yom harishon there shall be a mikra kodesh, and in the yom hashevi'i there shall be a mikra kodesh to you; no manner of melachah shall be done in them, except that which every nefesh must eat [i.e., <i>activity necessary for the preparation of food</i>], that only may be done of you.
The Scriptures 1998	'And on the first day is a set-apart gathering, and on the seventh day you have a set-apart gathering. No work at all is done on them, only that which is eaten by every being, that alone is prepared by you.

Expanded/Embellished Bibles:

The Amplified Bible	On the first day [of the feast] you shall have a holy <i>and</i> solemn assembly, and on the seventh day there shall be another holy and solemn assembly; no work of any kind shall be done on those days, except for the preparation of food which every person must eat—only that may be done by you.
The Expanded Bible	You are to have ·holy meetings [sacred/solemn convocation] on the first and last days of the feast. You must not do any work on these days; the only work you may do is to prepare your meals.
Kretzmann's Commentary	And in the first day there shall be an holy convocation, a solemn festival assembly, and in the seventh day there shall be an holy convocation to you, another service of worship; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. That was the only labor which was permitted, that connected with the preparation of foods, according to the necessities of the day, the ordinance thus being less strict than that concerning the Sabbath. Cf Lev. 23:7.
NET Bible®	On the first day there will be a holy convocation, ⁴⁸ and on the seventh day there will be a holy convocation for you. You must do no work of any kind ⁴⁹ on them, only what every person will eat – that alone may be prepared for you.

^{48sn} This refers to an assembly of the people at the sanctuary for religious purposes. The word “convocation” implies that the people were called together, and Num 10:2 indicates they were called together by trumpets.

^{49tn} Heb “all/every work will not be done.” The word refers primarily to the work of one’s occupation. B. Jacob (Exodus, 322) explains that since this comes prior to the fuller description of laws for Sabbaths and festivals, the passage simply restricts all work except for the preparation of food. Once the laws are added, this qualification is no longer needed. Gesenius translates this as “no manner of work shall be done” (GKC 478-79 §152.b).

The Voice

Eternal One: On the first day of the festival and again on the seventh, gather the community together for a time of sacred worship. No one may work on those two days except to prepare what every person needs to eat.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and in the first day a meeting of a special time , and in the seventh day a meeting of a special time will exist (for) you, no business will be done in them, (only) (what) <everyone> will be eating, <that alone> will be done (for) you,...
Charles Thompson OT	And with regard to the first day, it shall be proclaimed holy; and the seventh day shall be holy to you. In them you shall not do any kind of sacrificial service, save that which must be done for every soul. This alone shall be done for you and you shall keep this commandment. A portion of v. 17 is included for context.
Concordant Literal Version	On the first day you shall come to have a holy meeting, also on the seventh day a holy meeting. No work at all shall be done on them; only what is eaten by every soul, that alone may be prepared by you.
Context Group Version	And in the first day there shall be to you (pl) a special convocation, and in the seventh day a special convocation; no manner of work shall be done in them, except that which every man must eat, only that may be done by you (pl).
Green’s Literal Translation	And on the first day <i>shall be</i> a holy gathering, and in the seventh day a holy gathering shall be to you. Not any work may be done on them. Only what must be eaten by your soul, that alone may be done by you.
Modern English Version	On the first day there shall be a holy convocation, and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them; but that which every man must eat—that only may be prepared for you.
New American Standard B.	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 [Lit <i>pertaining to</i>] every person, that alone may be prepared [Lit <i>done</i>] by you.
New King James Version Young’s Updated LT	. And in the first day is a holy convocation, and in the seventh day you [all] have a holy convocation; any work is not done in them, only that which is eaten by any person—it alone is done by you.

The gist of this passage: There will be a massive religious gathering where the first day and the 7th days will be Sabbaths.

Exodus 12:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong’s # BDB #251
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong’s # BDB #88

Exodus 12:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
rîshôwn (רִשׁוֹן) [pronounced ree-SHOWN]	<i>first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning; as an adverb: formerly, at first, first</i>	masculine singular adjective; also used as an adverb	Strong's #7223 BDB #911
mîk ^e râ (מִקְרָא) [pronounced mihk-RAW]	<i>convocation, assembly; an assembly for the purpose of encountering God through the exegeting of His Word</i>	masculine singular noun	Strong's #4744 BDB #896
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun, used here as an adjective	Strong's #6944 BDB #871

This noun also seems to function as an adjective at times (Lev. 16:4, 32 1Sam. 21:4 1Chron. 16:10).

Owens lists the adjective here, which is qâdôwsh (קָדוֹשׁ) [pronounced kaw-DOWSE]. Strong's #6918 BDB #872. An argument could be made for either one, as the vowel points—which causes these words to differ—were added long after the text was written.

Translation: [There] will be a holy convocation on the first day...

This is the first day of the Feast of Unleavened bread. A holy convocation would be a gathering and a celebration.

There would be two days in particular devoted to a holy celebration. There would be the first day.

The Hebrew word for convocation is mîk^erâ (מִקְרָא) [pronounced mihk-RAW] and it means, *an assembly, a calling together for worship or for sacred rites*. So that this is not misinterpreted, God recognizes that the children of Israel must eat and it would be allowable to prepare meals during this time.

What we studied at the beginning of the chapter was what would happen specifically for the first Passover. However, in this portion of the chapter, what is being described is what would be celebrated for hundreds of years.

Exodus 12:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Exodus 12:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
shēbîyîy (שִׁבְיִי) [pronounced shē-bee-EE]	<i>seventh</i>	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988
mîlêrâ (מִלְרָא) [pronounced mihk-RAW]	<i>convocation, assembly; an assembly for the purpose of encountering God through the exegeting of His Word</i>	masculine singular noun	Strong's #4744 BDB #896
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun, used here as an adjective	Strong's #6944 BDB #871
This noun also seems to function as an adjective at times (Lev. 16:4, 32 1Sam. 21:4 1Chron. 16:10).			
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510

Translation: ...as well as a holy convocation on the seventh day for [all of] you.

There would be another holy celebration on the 7th day.

There would be another gathering and celebration at the end of this week.

Exodus 12:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
mêlâ'kâh (מְלֶאכָה) [pronounced m ^e law-KAWH]	<i>work, occupation, labor, workmanship, items produced by work; that which is related to work</i>	feminine singular noun	Strong's #4399 BDB #521

Exodus 12:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to be done [made, produced]; to be offered, to be observed, to be used; was made [constructed, fashioned], to be formed, to be prepared</i>	3 rd person masculine singular, Niphal imperfect	Strong's #6213 BDB #793
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88

Translation: You will not do any work during these days [lit., in them]...

The Hebrew people were not to work during these days. It is not clear to me that this is for the entire week or just particularly for the 1st and 7th days. If they are gathered to the **Tabernacle**, then they would be far from work anyway.

Food preparation and all that necessary in order to prepare a meal (such as, building a fire) was allowed. These celebrations and their regulations were reasonable, not legalistic.

Also, it is worth noting that Israel would *not* put slaves to work while they sat around, *not working*.

When Jesus healed on Sabbath days, right there, on the spot, the pharisees decided that this was works, and therefore, Jesus was violating the Sabbath. There are, of course, no prohibitions of miracles or healings being done on the Sabbath. This is an example of the leaven of the pharisees.

Exodus 12:16d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾak ^e (אָכַל) [pronounced ahk ^e]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
ʾâkal (אָכַל) [pronounced aw-KAHL]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #398 BDB #37
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510

Exodus 12:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כָּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun	Strong's #5315 BDB #659

Translation: ...except [to prepare] that [which] will be eaten by every person.

If they are going to eat the Passover lamb, then obviously, someone has to slaughter, clean, sacrifice and prepare the lamb. So, logically, this was allowed. Preparation of the lamb was not a violation of the Sabbath.

Exodus 12:16e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוּה) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bad (בַּד) [pronounced bahd]	<i>separation, by itself, alone</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #905 BDB #94
Together, the lâmed preposition and bad (בַּד) mean <i>in a state of separation, by itself, alone, only; apart</i> .			
This may possibly be translated <i>besides, as well as</i> in 1Kings 4:23.			
‘âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to be done [made, produced]; to be offered, to be observed, to be used; was made [constructed, fashioned], to be formed, to be prepared</i>	3 rd person masculine singular, Niphal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510

Translation: That alone will be done for [all of] you.

The work related to preparing the Passover meal was allowed. This seems to indicate that each household would be responsible for the preparation of their own lamb.

The bizarre statutes and rules which later characterized the Sabbath were not a part of the Law but added by legalistic religious types who were trying to be saved by works.²⁰ It is not clear what they have in terms of divine revelation or just how much the Hebrews have in oral tradition. Whatever was added along side the pure Scriptures by religious Hebrew religious types is leaven. We know that, even though these traditions hung on, they were never made a part of the Scriptures.

A week is a long time without some structure. Therefore, God will give some structure and guidance to this time period.

Exodus 12:16 [There] will be a holy convocation on the first day as well as a holy convocation on the seventh day for [all of] you. You will not do any work during these days [lit., *in them*] except [to prepare] that [which] will be eaten by every person. That alone will be done for [all of] you. (Kukis mostly literal translation)

The Passover would be the first day of a week-long celebration, call the Feast of Unleavened Bread. It is described here. The first and final days of the Feast of Unleavened Bread were to be treated like a Sabbath²¹; there was to be no work done on those days.

However, this no-work was not a legalistic approach or an unrealistic approach. Making the meals would require work and time; and this was allowed.

It may seem confusing that we have instructions for the Passover and the Feast of Unleavened Bread here and elsewhere, and the way they are set up are not exactly the same each time. This is easily explained. We have the initial celebration, which takes place in Egypt on the eve of leaving Egypt; and we have the observance of these holy days while in the desert-wilderness; and they are then observed while in the land of promise. Therefore, for some of these days, there may end up being as many as 2 similar celebrations which are not exactly the same. What I mean is, the Passover was observed in a very specific way when the Hebrew people resided in the land of Egypt. However, the Passover was not observed in the exact same way in subsequent celebrations. For instance, there was no Feast of Unleavened Bread associates with the Passover observation held in Egypt.

Exodus 12:16 There will be a holy convocation on the first and seventh days. During these convocations, no work will be done, apart from the preparation of food which each person must eat. Only that will be the work done by you. (Kukis paraphrase)

And you [all] have kept the unleavened breads, for a same, the day the this, I brought out your armies from a land of Egypt. And you have kept the day the this to your generations, a statute forever.

Exodus
12:17

You [all] will keep the [Feast of] Unleavened Bread, for on this very same day, I brought your armies out from the land of Egypt. Furthermore, you will keep this day for all future generations.

You will keep the Feast of Unleavened Bread, because it was on this very same day that I brought all of you out from the land of Egypt. Furthermore, you will continue to celebrate this day in all future generations.

Here is how others have translated this verse:

Ancient texts:

²⁰ One which comes to mind from a Jewish History course of many years ago was, if mud had been splashed upon your garment, you could not clean the garment on the Sabbath. However, you could allow the mud to dry and then squeeze the portion which was dirty one time and that would partially clean off the mud and you would still be within the limits of the Law (that is, within their legalistic interpretation of the Law) because *you were not working on the Sabbath*

²¹ The commandment of the Sabbath has not been given yet.

Masoretic Text (Hebrew)	And you [all] have kept the unleavened breads, for a same, the day the this, I brought out your armies from a land of Egypt. And you have kept the day the this to your generations, a statute forever.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And you shall observe the feast of the unleavened bread, because in this same day the Lord will bring out your hosts free from the land of Mizraim; and you shall observe this day in your generations, a statute for ever.
Revised Douay-Rheims	And you shall observe the feast of the unleavened bread: for in this same day I will bring forth your army out of the land of Egypt, and you shall keep this day in your generations by a perpetual observance.
Aramaic ESV of Peshitta	You shall observe the feast of unleavened bread; for in this same day have I brought your armies out of the land of Egypt: therefore you shall observe this day throughout your generations by an ordinance forever.
Lamsa's Peshitta (Syriac)	And you shall observe the feast of unleavened bread; for on this very day have I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations by an ordinance for ever.
Updated Brenton (Greek)	And you shall keep this commandment, for on this day will I bring out your force out of the land of Egypt; and you shall make this day a perpetual ordinance for you throughout your generations.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So keep the feast of unleavened bread; for on this very day I have taken your armies out of the land of Egypt: this day, then, is to be kept through all your generations by an order for ever.
Easy English	Enjoy the meal of the bread with no yeast in it. It was on this same day that I brought your armies out of Egypt. That is why you must enjoy this day as a special day, for all time. This is a rule that you must always obey.
Easy-to-Read Version–2006	You must remember the Festival of Unleavened Bread, because on this day I took all of your people out of Egypt in groups. ^[c] All of your descendants must remember this day. This is a law that will last forever. ^[c] Or "divisions." This is a military term. It shows that Israel was organized like an army. Also in verse 51.
God's Word™	You must celebrate the Festival of Unleavened Bread because it was on this very day that I brought you out of Egypt in organized family groups. This is a permanent law for future generations: You must celebrate this day.
Good News Bible (TEV)	Keep this festival, because it was on this day that I brought your tribes out of Egypt. For all time to come you must celebrate this day as a festival.
The Message	"Keep the Festival of Unraised Bread! This marks the exact day I brought you out in force from the land of Egypt. Honor the day down through your generations, a fixed festival to be observed always.
NIRV	"Celebrate the Feast of Unleavened Bread. I brought you out of Egypt on this very day like an army on the march. It is a law that will last for all time to come.
New Simplified Bible	»You shall also observe the Feast of Unleavened Bread. That was the day I brought your hosts out of the land of Egypt. Observe this day throughout your generations as a long lasting ordinance.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Celebrate this Festival of Thin Bread as a way of remembering the day that I brought your families and tribes out of Egypt. And do this each year.
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The Living Bible	"This annual 'Celebration with Unleavened Bread' will cause you always to remember today as the day when I brought you out of the land of Egypt; so it is a law that you must celebrate this day annually, generation after generation.
New Berkeley Version	.
New Life Version	You must have the special supper of bread without yeast. For on this same day I brought your family groups out of the land of Egypt. So all of you must remember this day as a law forever.
New Living Translation	"Celebrate this Festival of Unleavened Bread, for it will remind you that I brought your forces out of the land of Egypt on this very day. This festival will be a permanent law for you; celebrate this day from generation to generation.
Unlocked Dynamic Bible	Every year you must keep celebrating this Festival of Unleavened Bread because it will remind you that it was on this day that I brought your tribes out of the land of Egypt. So every year, in all the generations to come, you must celebrate this day as a festival. It must continue forever.

Partially literal and partially paraphrased translations:

American English Bible	'You must observe this commandment, because this is the day that I will use My great power to bring you out of the land of Egypt... you must make this day a law through the ages for every generation!.
Beck's American Translation	.
Common English Bible	That is the only work you may do. You should observe the Festival of Unleavened Bread, because on this precise day I brought you out of the land of Egypt in military formation.
International Standard V	"You are to observe the Festival of Unleavened Bread, since on this very day I brought your tribal divisions from the land of Egypt. You are to observe this day from generation to generation as a perpetual ordinance.
New Advent (Knox) Bible	Mark well this day of unleavened bread; for this is the day on which I will lead your whole muster away out of Egypt, and you are to observe it, generation after generation, a rite never to be abrogated.
Translation for Translators	<i>Every year</i> you must keep celebrating this festival of eating bread that has no yeast in it, because it will remind you that it was on this day that I brought all your tribal groups out of the land of Egypt. So <i>every year</i> , in all the generations to come, you must celebrate this day as a festival. It must continue forever.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND YOU SHALL KEEP THIS COMMANDMENT, FOR ON THIS DAY WILL I BRING OUT YOUR FORCE OUT OF THE LAND OF EGYPT; AND YOU SHALL MAKE THIS DAY A CONTINUAL COMMANDMENT FOR YOU THROUGHOUT YOUR GENERATIONS. †(<i>HE brought Israel out of Egypt on the day after Passover, on the 1st Day of Unleavened Bread. This again proves that the days go from sunrise to sunrise</i>)
Awful Scroll Bible	Yous are to have observed the unleavened bread, for critically that day I have led out you all's armies, from the solid grounds of Egypt. Even are yous to have observed this day in you all's generations, it is to be a prescription continually.
HCSB	.
NIV, ©2011	"Celebrate the Festival of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come.
Unlocked Literal Bible	You must observe this Festival of Unleavened Bread because it is on this day that I will have brought your people, armed group by armed group, out of the land of Egypt. So you must observe this day throughout your people's generations. This will always be a law for you.

Urim-Thummim Version	And you will observe the Festival of Unleavened Bread, for on this very day did I bring your hosts out of the land of Egypt. This is why you will observe this day in your generations by a statute for the ages of time.
Wikipedia Bible Project	And you kept the crackers, because in essence this very day I brought out your ranks from the land of Egypt. And you kept this day to all your generations, an eternal law.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Celebrate the feast of unleavened bread, because on that day I brought your armies out of Egypt. Celebrate it in future generations as an everlasting ordinance.
The Heritage Bible	And you shall hedge about the unleavened bread, because in this selfsame day I have brought your hosts out of the land of Egypt, and you shall hedge about this day in your generations by a statute forever.
New American Bible (2002)	"Keep, then, this custom of the unleavened bread. Since it was on this very day that I brought your ranks out of the land of Egypt, you must celebrate this day throughout your generations as a perpetual institution.
New American Bible (2011)	Keep, then, the custom of the unleavened bread, [Ex 13:3] since it was on this very day that I brought your armies out of the land of Egypt. You must observe this day throughout your generations as a statute forever.
New Jerusalem Bible	You must keep the feast of Unleavened Bread because it was on that same day that I brought your armies out of Egypt. You will keep that day, generation after generation; this is a decree for all time.
New RSV	You shall observe the festival of unleavened bread, for on this very day I brought your companies out of the land of Egypt: you shall observe this day throughout your generations as a perpetual ordinance.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You are to observe the festival of matzah, for on this very day I brought your divisions out of the land of Egypt. Therefore, you are to observe this day from generation to generation by a perpetual regulation.
The Complete Tanach	And you shall watch over the unleavened cakes, for on this very day I have taken your legions out of the land of Egypt, and you shall observe this day throughout your generations, [as] an everlasting statute.

And you shall watch over the unleavened cakes: that they should not become leavened. From here they [the Rabbis] derived that if [the dough] started to swell, she [the woman rolling it out] must moisten it with cold water. Rabbi Josiah says: Do not read: , תוֹצֵמָה-תָּא, the unleavened cakes, תָּא תוֹצֵמָה, the commandments. Just as we may not permit the matzoth to become leavened, so may we not permit the commandments to become leavened [i.e., to wait too long before we perform them], but if it [a commandment] comes into your hand, perform it immediately. — [from Mechilta]

and you shall observe this day: from [performing] work.

throughout your generations, [as] an everlasting statute: Since "generations" and "an everlasting statute" were not stated regarding the [prohibition of doing] work, but only regarding the celebration [sacrifice], the text repeats it here, so that you will not say that the warning of: "no work may be performed" was not said for [later] generations, but only for that generation [of the Exodus].

exeGesés companion Bible	...and guard the matsah; for in this selfsame day I bring your hosts from the land of Misrayim: and you guard this day in your generations
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Kaplan Translation	by an eternal statute. Be careful regarding the matzahs, for on this very day I will have brought your masses out of Egypt. You must carefully keep this day for all generations; it is a law for all times.
Orthodox Jewish Bible	And ye shall be shomer to safeguard the matzot; for on this very day I brought your tzva'os out of Eretz Mitzrayim; therefore shall ye be shomer over this day in your generations by a chukkat olam.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	You shall also observe the Feast of Unleavened Bread, because on this very day I brought your hosts [grouped according to tribal armies] out of the land of Egypt; therefore you shall observe this day throughout your generations as an ordinance forever.
The Expanded Bible	You must ·celebrate [^L keep; guard] the Feast of Unleavened Bread, because on this very day I brought your ·divisions of people [hosts; ^C a military designation] out of Egypt. So all of your descendants must celebrate this day. This is a ·law that will last from now on [^L perpetual statute/ordinance/requirement throughout your generations].
Kretzmann's Commentary	And ye shall observe the Feast of Unleavened Bread; for in this selfsame day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance forever. While the Passover commemorated the dreadful night of judgment and deliverance, the Feast of Unleavened Bread, so closely connected with it, reminded the children of Israel of the Exodus itself, of the chief circumstances connected with the departure of their armies out of Egypt.
NET Bible®	So you will keep the Feast of Unleavened Bread, because on this very ⁵⁰ day I brought your regiments ⁵¹ out from the land of Egypt, and so you must keep this day perpetually as a lasting ordinance. ⁵² ^{50tn} Heb “on the bone of this day.” The expression means “the substance of the day,” the day itself, the very day (S. R. Driver, Exodus, 95). ^{51tn} The word is “armies” or “divisions” (see Exod 6:26 and the note there; cf. also 7:4). The narrative will continue to portray Israel as a mighty army, marching forth in its divisions. ^{52tn} See Exod 12:14.
The Voice	Eternal One: Celebrate the Feast of Unleavened Bread because it commemorates the day that I led your forces out of Egypt. Honor and celebrate this day throughout all your generations as a perpetual ordinance, <i>a permanent part of your life together</i> .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and you will safeguard the unleavened bread, given that in the bone of this day I will make your armies go out from the land of "Mits'rayim ^{Two straits} ", and you will safeguard this day (for) your generations, it is a ritual of a distant time ,...
Charles Thompson OT Concordant Literal Version	. You will observe the instruction, for on this very day I will bring forth your hosts from the land of Egypt. And you will observe this day throughout your generations as an eonian statute.
Context Group Version	And you (pl) shall observe the [feast of] unleavened bread; for in this very same day I have brought your (pl) armies out of the land of Egypt: therefore you (pl) shall observe this day throughout your (pl) generations as an ordinance forever.
<i>Emphasized Bible</i>	So then ye shall observe the unleavened cakes, because on this self-same day, brought I forth your hosts out of the land of Egypt,—so then ye shall observe this day to your generations, as a statute age-abiding,...

English Standard Version	And you shall 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 statute forever.
Modern Literal Version	And you* will observe the feast of unleavened bread, for in this same day I have brought your* armies out of the land of Egypt. Therefore you* will observe this day throughout your* genealogy by an ordinance forever.
New American Standard B.	You shall also observe the <i>Feast of Unleavened Bread</i> , 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 [Or <i>eternal</i>] ordinance.
New King James Version	.
World English Bible	You shall observe the feast of unleavened bread; for in this same day I have brought your armies out of the land of Egypt: therefore you shall observe this day throughout your generations by an ordinance forever.
Young's Updated LT	And you [all] have observed the unleavened things, for in this self-same day I have brought out your hosts from the land of Egypt, and you [all] have observed this day to your generations—a statute age-during.

The gist of this passage: The people were to observe the feast of unleavened bread to commemorate God bringing the Hebrew people out of Egypt.

Exodus 12:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 nd person masculine plural, Qal perfect	Strong's #8104 BDB #1036
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
matstsâh (מַצֵּה) [pronounced <i>mahts-TSAWH</i>]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread</i>	feminine plural noun with the definite article	Strong's #4682 BDB #595

Translation: You [all] will keep the [Feast of] Unleavened Bread,...

In this section, God sets up the rules for observing the Feast of Unleavened Bread.

God reiterates that the celebration of this week-long festival would be a long-term thing. It would be the Feast of Unleavened Bread. It was celebrated to the time of our LORD and it would not be surprising if this celebration continued in one form or another today. However, to be clear, the celebrations practiced by Israel in the Old Testament are nothing like what is practiced today. The most obvious and fundamental difference is, there are no animal sacrifices. So, even though the Hebrew people, as a whole, continue to reject Jesus as their Savior-King, they no longer offer up animal sacrifices, which sacrifices point towards Jesus. In fact, most Seders do not even include roasted lamb on their menu—the very lamb which points towards the Messiah! However, this is to be expected. The **Way of Y^ehowah**, the observation of God's laws in Israel prior to the 1st advent, is very different from Jewish practices today.

Exodus 12:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘etsem (עצם) [pronounced <i>geh-TSEM</i>]	<i>bone, substance, self; self-same, (very) same; corporeality, duration, existence, and therefore identity</i>	feminine singular substantive	Strong's #6106 BDB #782
yôwm (יומ) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
I believe that this would be properly translation, <i>on this very same day</i> .			
yâtsâ' (יצא) [pronounced <i>yaw-TZAWH</i>]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	1 st person singular, Hiphil perfect	Strong's #3318 BDB #422
’êth (את) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ts ^e bâ’ôwth (צבאות) [pronounced <i>tz^{eb}-vaw-OHTH</i>]	<i>armies, hosts; wars</i>	masculine plural noun, simply the plural of Strong's #6635, but often used in titles; with the 2 nd person masculine plural suffix	Strong's #6635 BDB #838
min (מן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
’erets (ארץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מצרים) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...for on this very same day, I brought your armies out from the land of Egypt.

God explains that this is *why* this week would be celebrated. On this very day, God brought the sons of Israel out of Egypt.

The unleavened cakes speak of pure, unadulterated, uncorrupted doctrine and a pure relationship with God.

The word often translated *hosts* is the Hebrew word *ts^{eb}bâ'ôwth* (צְבָאוֹת) [pronounced *tz^{eb}-vaw-OHTH*] and means a mass of persons, usually organized for war (that is, *an army*). Everyone is appointed to their proper duty stations and is expected to perform their proper function. At this point in time, Israel had no army; they were slaves. God was going to change all that. God expected them to trust Him and this would involve marshaling an army and taking the land which He gave to them. We may question this, but God knows much better than we do what He is doing. Men who are willing to sacrifice their lives and to fight for their country are much more selfless and less arrogant and pompous than those who would refuse to stand up for their country or those who must be emotionally stimulated before they are willing to fight. Furthermore, the land was filled with a cancer which needed to be cut out (the idolatrous peoples of the land). God will achieve His ends through the armies of Israel.

Here, God uses the term *your armies*, even though an armed insurrection would have seemed quite incredible to the sons of Israel.

This is the rationale for this celebration—it was on this day that God would bring the people of Israel out of Egypt. God calls them *armies* here. They apparently would leave in a very organized fashion (which is a good step towards national discipline).

Exodus 12:17c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 nd person masculine plural, Qal perfect	Strong's #8104 BDB #1036
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
dôwrîym (דּוֹרִים) [pronounced <i>dohr-EEM</i>]	<i>generations; races; peoples; posterity; ages, periods, time periods [of a generation]</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1755 BDB #189

Exodus 12:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chuqqâh (חֻקָּה) [pronounced <i>khoo-KAWH</i>]	<i>that which is established or defined; statute, ordinance, law [often of God]; enactment; practice, custom; limit; right, privilege</i>	feminine singular noun	Strong's #2708 BDB #349
ʿôwlâm (עוֹלָם) [pronounced <i>ôo-LAWM</i>]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761

These two words are found together in v. 14 as well.

Translation: Furthermore, you will keep this day for all future generations.

This celebration would continue for many generations.

God will, in the law, set up the feast days, but He is also doing it in time. This is one aspect of the principle of unfolding or **progressive revelation**. It took awhile before we got to the point to where all necessary revelation had been given to us. In fact, we are the first dispensation where that was true. We are one of the few nations where the Scripture is not only available but it is available in great abundance. Even though decent Bible teaching is difficult to find, God has promised us if we desire to know the doctrine, God would reveal it to us. At this point in time in this Exodus generation, they are taking in these doctrines one point at a time. They get a little bit here; and they will get a little more information later in the Torah.

This week-long celebration would commemorate the people of Israel being led out of Egypt by God. It is to be observed for as long as there is an Israel.

God would give several feasts to the sons of Jacob to observe—most of which are found in the book of Leviticus. This particular feast was rooted in specific historic events, as were many of the feasts celebrated by the Israelites.

Throughout the presentation of these future celebrations, there is an emphasis upon what these celebrations are based upon. The historical nature of these celebrations is key to how the Israelites understood them.

We have quite a number of celebrations in the United States, which is a good thing. It is key for parents and schools to teach our historic background for such celebrations. For instance, reading some of the presidential proclamations for Thanksgiving would be wise to take place in schools and at home.

In the future, the Hebrew people were to observe the Feast of Unleavened Bread, celebrating their exit from Egypt.

Exodus 12:17 You [all] will keep the [Feast of] Unleavened Bread, for on this very same day, I brought your armies out from the land of Egypt. Furthermore, you will keep this day for all future generations. (Kukis mostly literal translation)

The children of Israel will leave Egypt suddenly. Immediately after the Passover, the Hebrews will be ordered to leave. They will not have enough time to even let their sustenance bread rise (hence the connection to unleavened bread).

For many generations after, first the Passover would be observed, followed by the Feast of Unleavened Bread, both of which look back to this period of time—the day when Israel marched out of Egypt. It is because of the Passover that the Hebrew people were freed from slavery.

Bear in mind that none of this has happened yet. This is God speaking to Moses about what Israel is to do in the future, after leaving Egypt.

Exodus 12:17 You will keep the Feast of Unleavened Bread, because it was on this very same day that I brought all of you out from the land of Egypt. Furthermore, you will continue to celebrate this day in all future generations. (Kukis paraphrase)

At the first in four teen a day to the month in the evening, you [all] will eat unleavened breads until a day of the one and twenty to the month in the evening. Seven days leaven will not be found in your houses for any eating what is leavened and was cut off the soul the that frm a congregation of Israel, in the immigrant and in a native of the land. Any leavened thing you [all] will not eat; in all your dwellings, you will [not] unleavened bread.”

Exodus
12:18–20

In the first [month] [from] the fourteenth day of the month in the evening, you [all] will eat unleavened bread until the 21st day of the month in the evening. [For] seven days, leaven is not to be found in your houses, for anyone eating what is leavened, that soul will be cut off from the congregation of Israel, [whether] an immigrant or a native of the land. You [all] will not eat anything [which is] unleavened; you will [only] eat unleavened bread in any of your dwellings.”

In the first month, from the 14th to the 21st day of the month, in the evening, you will eat unleavened bread. For seven days, leaven is not to be found in your homes, for anyone who eats something that has been leavened, his soul will be cut off from the congregation of Israel, whether he is an immigrant or a native of the land. You [all] will not eat any unleavened bread in any of your dwellings.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

At the first in four teen a day to the month in the evening, you [all] will eat unleavened breads until a day of the one and twenty to the month in the evening. Seven days leaven will not be found in your houses for any eating what is leavened and was cut off the soul the that frm a congregation of Israel, in the immigrant and in a native of the land. Any leavened thing you [all] will not eat; in all your dwellings, you will [not] unleavened bread.”

Dead Sea Scrolls

Targum (Pseudo-Jonathan)

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In Nisan, on the fourteenth day of the month, you shall kill the passover, and at evening on the fifteenth you shall eat unleavened bread until the twenty-first of the month. On the evening of the twenty-second you may eat leavened bread. For seven days leaven shall not be found in your houses; for whosoever eateth of leaven, that man shall perish from the congregation of Israel, whether he be a stranger or home-bred in the land. Any mixture of leaven you shall not eat; in every place of your habitation you shall eat unleavened bread.

Revised Douay-Rheims	The first month, the fourteenth day of the month in the evening, you shall eat unleavened bread, until the one and twentieth day of the same month in the evening. Seven days there shall not be found any leaven in your houses: he that shall eat leavened bread, his soul shall perish out of the assembly of Israel, whether he be a stranger or born in the land. You shall not eat any thing leavened: in all your habitations you shall eat unleavened bread.
Aramaic ESV of Peshitta	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. Seven days shall there be no yeast found in your houses, for whoever eats that which is leavened, that soul shall be cut off from the congregation of Yisrael, whether he be a foreigner, or one who is born in the land. You shall eat nothing leavened. In all your habitations you shall eat unleavened bread."
Lamsa's Peshitta (Syriac)	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. Seven days there shall be no leaven found in your houses; for whoever eats that which is leavened, that person shall perish from the congregation of Israel, whether he is a stranger or a native of the land. You shall eat nothing leavened; in all your habitations you shall eat unleavened bread.
Updated Brenton (Greek)	Beginning the fourteenth day of the first month, you shall eat unleavened bread from evening, till the twenty-first day of the month, till evening. Seven days leaven shall not be found in your houses; whosoever shall eat anything leavened, that soul shall be cut off from the congregation of Israel, both among the occupiers of the land and the original inhabitants. You shall eat nothing leavened, but in every habitation of yours you shall eat unleavened bread.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Easy English	. In the first month, you must eat bread without yeast in it. Do this from the evening of the 14th day until the evening of the 21st day. You must not have any yeast in your houses, for 7 days. Whoever eats anything with yeast in it, he does a bad thing. You must remove that person from the rest of the Israelites. You must do this if that person is a foreign person. You must also do it if he was born in that country. Eat nothing that has yeast in it. Whatever country you live in, you must eat bread without yeast in it.'
Easy-to-Read Version–2001	So, on the evening of the 14th day of the first month (Nisan) you will begin eating bread without yeast. You will eat this bread until the evening of the 21st day of the same month. For seven days there must not be any yeast in your houses. Any person, either a citizen of Israel or a foreigner, who eats yeast at this time must be separated from the rest of Israel. On this holiday, you must not eat any yeast. You must eat bread without yeast wherever you live."
Easy-to-Read Version–2006 <i>The Message</i>	. In the first month, beginning on the fourteenth day at evening until the twenty-first day at evening, you are to eat unraised bread. For those seven days not a trace of yeast is to be found in your houses. Anyone, whether a visitor or a native of the land, who eats anything raised shall be cut off from the community of Israel. Don't eat anything raised. Only matzoth."
NIRV	In the first month eat bread made without yeast. Eat it from the evening of the 14th day until the evening of the 21st day. For seven days do not let any yeast be found in your homes. Anyone who eats anything with yeast in it must be separated from the community of Israel. That applies to outsiders and Israelites alike. Do not eat anything made with yeast. No matter where you live, eat bread made without yeast."

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Begin on the evening of the fourteenth day of the first month by eating bread made without yeast. Then continue this celebration until the evening of the twenty-first day. During these seven days no yeast is allowed in anyone's home, whether they are native Israelites or not. If you are caught eating anything made with yeast, you will no longer be part of Israel. Stay away from yeast, no matter where you live. No one is allowed to eat anything made with yeast!
The Living Bible	Only bread without yeast may be eaten from the evening of the fourteenth day of the month until the evening of the twenty-first day of the month. For these seven days there must be no trace of yeast in your homes; during that time anyone who eats anything that has yeast in it shall be excommunicated from the congregation of Israel. These same rules apply to foreigners who are living among you just as much as to those born in the land. Again I repeat, during those days you must not eat anything made with yeast; serve only yeastless bread."
New Berkeley Version New Living Translation	. The bread you eat must be made without yeast from the evening of the fourteenth day of the first month until the evening of the twenty-first day of that month. During those seven days, there must be no trace of yeast in your homes. Anyone who eats anything made with yeast during this week will be cut off from the community of Israel. These regulations apply both to the foreigners living among you and to the native-born Israelites. During those days you must not eat anything made with yeast. Wherever you live, eat only bread made without yeast."
Unlocked Dynamic Bible	In the first month of the year, on the fourteenth day of that month, the only bread you may eat is bread that has no yeast in it. You must keep doing that each day until the twenty-first day of that month. For those seven days you must not have any yeast in your house. During that time, if anyone, either an Israelite or a foreigner, eats bread made with yeast, that person will no longer be an Israelite. In your houses, do not eat anything that has yeast in it during those seven days."

Partially literal and partially paraphrased translations:

American English Bible	You must eat fermentation-free bread from the evening of the fourteenth-day of the first month until the evening of the twenty-first day. Fermentation must not be found in your homes during those seven days, and whoever eats anything with fermentation must have his life cut off from the gathering of Israel and he will be self-condemned in the land. This applies to the native residents of your land and your neighbors (converts). Nobody should eat anything that has fermentation... only fermentation-free bread may be eaten in any of your homes.'
Beck's American Translation	.
International Standard V	.
New Advent (Knox) Bible	From evening on the fourteenth day of the first month to evening on the twenty-first day of it, the bread you eat must be unleavened; no yeast to be found in any house for a whole week. If anyone, stranger or native, eats leavened bread during that time, there is one soul lost to Israel. There must be no food cooked with yeast; there must be no house in which leavened bread is eaten.
Translation for Translators	In the first month of the year, on the 14th day of that month, the only bread you may eat is bread that has no yeast in it. You must keep doing that each day until the 21st day of that month. For those seven days you must not have any yeast in your house. <i>During that time</i> , if anyone, either an Israeli or a foreigner, eats bread made with yeast, you must consider that person no longer to be an Israeli. In your houses, do not eat anything that has yeast in it during those seven days."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	BEGINNING THE FOURTEENTH DAY OF THE FIRST MONTH, YOU SHALL EAT UNLEAVENED BREAD FROM EVENING †(<i>sunset Deut. 16:6</i>), TILL THE TWENTY-FIRST DAY OF THE MONTH, TILL EVENING (<i>sunset</i>). ‡(<i>See Lev. 23:1 to Lev. 23:8 for more on Passover & 7 Days of Unleavened Bread</i>) SEVEN DAYS LEAVEN SHALL NOT BE FOUND IN YOUR HOUSES; WHOSOEVER SHALL EAT ANYTHING LEAVENED, THAT SOUL SHALL BE CUT OFF FROM THE CONGREGATION OF ISRAEL, BOTH AMONG THE OCCUPIERS OF THE LAND AND THE ORIGINAL INHABITANTS. †(<i>The Festival Days are NOT just for Jews. The Jews were only one of the twelve tribes of Israel. All twelve tribes observed the Festivals of JESUS. The Festivals are also for gentiles of all nations. See also John 12:20, Zechariah 14</i>) YOU SHALL EAT NOTHING LEAVENED, BUT IN ALL YOUR DWELLINGS, YOU SHALL EAT UNLEAVENED BREAD.” †(<i>Not only are we to NOT eat leavening, but we are also TO eat unleavened bread</i>)
Awful Scroll Bible	On the first moon month, the four and tenth day of the moon month, at evening, you were to eat unleavened bread, to the one and twentieth day of the moon month, at evening - was leaven to be found for seven days, in you all's houses? - He eating that being leavened, that breather is to have been cut off from the assembly of Isra-el, even the nonnatives and natives of the solid grounds - were yous to eat that being leavened in your dwelling? - Yous were to eat that unleavened.
Ferrar-Fenton Bible	Therefore, guard these days of unfermented bread, for on these days I led out your armies from the land of the Mitzeraim with power, consequently keep this period as an everlasting institution in your generations; beginning at the fourteenth day of the month at the dusk to eat unfermented bread, until the twenty-first of the month at dusk. During seven days, ferment shall not be brought into your houses; for everyone eating of fermented bread, that person shall be excommunicated from the families of Israel, whether a foreigner or a native of the country. You shall not eat of any in your dwellings. You shall eat biscuits.” V. 17 is included for context.
God's Truth (Tyndale)	The first month and the fourteenth day of the month at even, you shall eat sweet bread unto the twenty first day of the month at even again. Seven days see that there be no leavened bread found in your houses. For whosoever eats leavened bread, that soul shall be rooted out from the multitude of Israel: whether he be a stranger or born in the land. Therefore see that you eat no leavened bread, but in all your habitations eat sweet bread.
HCSB Lexham English Bible	. On the first [day], on the fourteenth day of the month, in the evening, you will eat unleavened bread until the evening of the twenty-first day of the month. For seven days yeast must not be found in your houses, because {anyone eating food with yeast} will be cut off from the community of Israel--[whether] an alien or a native of the land. You will eat no [food with] yeast; in all of your dwellings you will eat unleavened bread."
Unlocked Literal Bible	You must eat unleavened bread from twilight of the fourteenth day in the first month of the year, until twilight of the twenty-first day of the month. During these seven days, no yeast must be found in your houses. Whoever eats bread made with yeast must be cut off from the community of Israel, whether that person is a foreigner or someone born in your land. You must eat nothing made with yeast. Wherever you live, you must eat bread made without yeast."
Urim-Thummim Version	In the 1st month, on the 14th day of the month at sunset, you will eat unleavened bread until the 21st day of the month at sunset. For 7 days no leaven will be found in your houses and whoever eats what is leavened, even that person will be cut off from the body of Israel, whether he is a foreigner or native Israelite in the land. You will eat nothing leavened, in all your dwellings you will eat unleavened bread.
Wikipedia Bible Project	On the first, on the fourteenth day of the month, in the evening, you will eat crackers, until the twenty-first day of the month, in the evening. Seven days yeast

will not be found in your house, because all that eat from leavening, and that soul will be amputated from the witness of Israel, from the wanderer to the citizen of the land. All leavening you will not eat, in all your settlements. You will eat crackers.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

New American Bible (2002) . From the evening of the fourteenth day of the first month until the evening of the twenty-first day of this month you shall eat unleavened bread. For seven days no leaven may be found in your houses. Anyone, be he a resident alien or a native, who eats leavened food shall be cut off from the community of Israel. Nothing leavened may you eat; wherever you dwell you may eat only unleavened bread."

New American Bible (2011)

New English Bible—1970 . You shall eat unleavened cakes in the first month from the evening which begins the fourteenth day until the evening which begins the twenty-first day. For seven days no leaven may be found in your houses, for anyone who eats anything fermented shall be outlawed from the community of Israel, be he foreigner or native. You must eat nothing fermented. Wherever you live you must eat your cakes unleavened.

New Jerusalem Bible

New RSV

. In the first month, from the evening of the fourteenth day until the evening of the twenty-first day, you shall eat unleavened bread. For seven days no leaven shall be found in your houses; for whoever eats what is leavened shall be cut off from the congregation of Israel, whether an alien or a native of the land. You shall eat nothing leavened; in all your settlements you shall eat unleavened bread.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Therefore, you are to observe this day from generation to generation by a perpetual regulation. From the evening of the fourteenth day of the first month until the evening of the twenty-first day, you are to eat *matzah*. During those seven days, no leaven is to be found in your houses. Whoever eats food with *hametz* in it is to be cut off from the community of Isra'el — it doesn't matter whether he is a foreigner or a citizen of the land. Eat nothing with *hametz* in it. Wherever you live, eat *matzah*."

The Complete Tanach

In the first [month], on the fourteenth day of the month in the evening, you shall eat unleavened cakes, until the twenty first day of the month in the evening.

until the twenty-first day: Why was this stated? Was it not already stated: "Seven days" ? Since it says "days," how do we know "nights" [are included in the mitzvah or commandment]? Therefore, Scripture states: "until the twenty-first day, etc." -[from Mechilta]

For seven days, leavening shall not be found in your houses, for whoever eats leavening that soul shall be cut off from the community of Israel, both among the strangers and the native born of the land.

shall not be found in your houses: How do we know [that the same ruling applies] to [leavening found within] the borders [outside the house]? Therefore, Scripture states: "throughout all of your borders" (Exod. 13:7). Why, then, did Scripture state: "in your houses" ? [To teach us that] just as your house is in your domain, so [the prohibition against possessing leaven in] your borders [means only what is] in your domain. This excludes leaven belonging to a gentile which is in a Jew's possession, and for which he [the Jew] did not accept responsibility. — [from Mechilta]

for whoever eats leavening: [This passage comes] to punish with “kareth” [premature death by the hands of Heaven] for [eating] leavening. But did He not already [give the] punishment for eating leaven? But [this verse is necessary] so that you should not say that [only] for [eating] leaven, which is edible, did He punish, but for [eating] leavening, which is not edible, He would not punish. [On the other hand,] if He punished [also] for [eating] leavening and did not [state that] He punished for [eating] leaven, I would say that [only] for [eating] leavening, which causes others to become leavened did He punish, [but] for [eating] leaven, which does not leaven others, He would not punish. Therefore, both of them had to be stated. — [from Mechilta, Beitzah 7b]

both among the strangers and the native born of the land: Since the miracle [of the Exodus] was performed for Israel, it was necessary to [explicitly] include the strangers [who were proselytized but are not descended from Israelite stock]. — [from Mechilta]

You shall not eat any leavening; throughout all your dwellings you shall eat unleavened cakes."

You shall not eat... leavening: [This is] a warning against eating leavening.

any leavening: This comes to include its mixture [namely that one may not eat a mixture of chametz and other foods]. — [from Mechilta]

throughout all your dwellings you shall eat unleavened cakes: This comes to teach that it [the matzah] must be fit to be eaten in all your dwelling places. This excludes the second tithe and the matzah loaves that accompany a thanksgiving offering, [which are not fit to be eaten in all dwelling places, but only in Jerusalem]. [This insert may be Rashi's or the work of an earlier printer or copyist.]-[from Mechilta]

exeGeser companion Bible

In the first,
on the fourteenth day of the month at evening,
eat matsah
until the twenty-first day of the month:
seven days
no yeast is found in your houses:
for whoever eats any fermented,
cut off that soul from the witness of Yisra El
- among sojourners or among natives in the land.
Eat naught fermented:
in all your settlements, eat matsah.

Kaplan Translation

From the 14th day of the first month in the evening, until the night of the 21st day of the month, you must eat [only] matzah. During [these] seven days, no leaven may be found in your homes. If someone eats anything leavened his soul shall be cut off from the community of Israel. [This is true] whether he is a proselyte or a person born into the nation. You must not eat anything leavened. In all the areas where you live, eat matzahs.

in the evening

From here we see that festivals begin in the evening and end at sunset (Ralbag).

person born into the nation

Literally, 'a native born in the land.'

Orthodox Jewish Bible

In the first month, on the fourteenth day of the month at erev, ye shall eat matzot, until the one and twentieth day of the month at erev.
Shivat yamim shall there be no se'or (yeast, leaven) found in your batim (houses); whosoever eateth that which is leavened, even that nefesh shall be cut off from Adat Yisroel, whether he be a ger, or native born in ha'aretz.
Ye shall eat nothing leavened; in all your dwellingplaces shall ye eat matzot.

Expanded/Embellished Bibles:*The Amplified Bible*

In the first *month*, on the fourteenth day of the month at evening, you shall eat unleavened bread, [and continue] until the twenty-first day of the month at evening. Seven days no leaven shall be found in your houses; whoever eats what is leavened shall be cut off and excluded from [the atonement made for] the congregation of Israel, whether a stranger or native-born. You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread.”

The Expanded Bible

In the first month of the year you are to eat ·bread made without yeast [unleavened bread], from the evening of the fourteenth day until the evening of the twenty-first day [^Cto commemorate their rapid departure; 12:39]. For seven days there must not be any ·yeast [leaven] in your houses. Anybody who eats ·yeast [something leavened] during this time, either an ·Israelite [^Lnative citizen in the land] or ·non-Israelite [^Lalien; sojourner], must be cut off from the ·community [congregation; assembly] of Israel. During this feast you must not eat anything ·made with yeast [leavened]. You must eat only ·bread made without yeast [unleavened bread] wherever you live.”

Kretzmann's Commentary

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

Seven days shall there be no leaven found in your houses; that was the order which was to apply for the future, when they would have reached the Land of Promise; for whosoever eateth that which is leavened, in any solid food, even that soul shall be cut off from the congregation of Israel, whether he be a stranger or born in the land. The naturalized, that is, the circumcised foreigner was obliged to submit to the ordinance in just the same manner as the native Israelite.

Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. The ordinance was certainly not lacking in clearness and emphasis, for it was the intention of the Lord to symbolize the entire consecration of His people, as based upon their redemption.

NET Bible®

In the first month,⁵³ from the fourteenth day of the month, in the evening, you will eat bread made without yeast until the twenty-first day of the month in the evening. For seven days⁵⁴ yeast must not be found in your houses, for whoever eats what is made with yeast – that person⁵⁵ will be cut off from the community of Israel, whether a foreigner⁵⁶ or one born in the land. You will not eat anything made with yeast; in all the places where you live you must eat bread made without yeast.”

⁵³tn “month” has been supplied.

⁵⁴tn “Seven days” is an adverbial accusative of time (see R. J. Williams, *Hebrew Syntax*, 12, §56).

⁵⁵tn The term is נֶפֶשׁ (nefesh), often translated “soul.” It refers to the whole person, the soul within the body. The noun is feminine, agreeing with the feminine verb “be cut off.”

⁵⁶tn Or “alien”; or “stranger.”

The Voice

Eternal One: From the evening of the fourteenth day of that first month to the evening of the twenty-first day of that month, eat bread made without yeast. No yeast is to be found in any of your houses during the seven *festival* days. Whoever eats anything that has yeast in it must be cut off from the community of Israel. It doesn't matter whether he is a foreigner or a native; the same standards apply. *During the seven festival days*, do not eat anything made with yeast; wherever you live *and gather together*, be sure you eat only unleavened bread.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...in the first month, in the <fourteen>th day to the new moon in the evening, you will eat unleavened bread until the day of the (one) and / to the new moon in the evening, for seven days leaven will not be found in your houses, given that (any) one eating [leaven], (that) being will be cut from the company of "Yisra'el ^{He turns El}

Charles Thompson OT
Context Group Version

^{asider}, (with) the stranger and (with) the native of the land, you will not eat (any) [leaven] in (any) of your settlements, you will eat unleavened bread,...

Modern English Version

.
In the first [month], on the fourteenth day of the month at evening, you (pl) shall eat unleavened bread, until the one and twentieth day of the month at evening. Seven days there shall be no leaven found in your (pl) houses: for whoever eats that which is leavened, that life shall be cut off from the congregation of Israel, whether he is a sojourner, or one that is born in the land. You (pl) shall eat nothing leavened; in all your (pl) habitations you (pl) shall eat unleavened bread.

New European Version

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. Seven days shall there be no leaven found in your houses, for whoever eats that which is leavened, that person shall be cut off from the congregation of Israel, whether he be a stranger or born in the land. You shall eat nothing leavened. In all your dwellings you shall eat unleavened bread.

New King James Version
Young's Updated LT

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. There shall be no yeast found in your houses for seven days, for whoever eats that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a foreigner, or one who is born in the land. You shall eat nothing leavened. In all your habitations you shall eat unleavened bread'.

.
"In the first *month*, in the fourteenth day of the month, in the evening, you [all] do eat unleavened things until the one and twenties day of the month, at evening; seven days leaven is not found in your houses, for any one eating anything fermented—that person has been cut off from the company of Israel, among the sojourners or among the natives of the land; anything fermented you [all] do not eat, in all your dwellings you [all] do eat unleavened things."

The gist of this passage:

The Feast of Unleavened Bread is to take place between the 14th day and 21st days of the first month; and the people of Israel are not to eat anything which has leaven in it.

Exodus 12:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
rī'shōwn (רִשׁוֹן) [pronounced ree-SHOWN]	<i>first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning; as an adverb: formerly, at first, first</i>	masculine singular adjective; also used as an adverb; with the definite article	Strong's #7223 BDB #911
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ar ^e bâ'âh (אַרְבָּעָה) [pronounced ahr ^e -baw-GAW]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916

Exodus 12:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘âsâr (אָסַר) [pronounced <i>gaw-SAWR</i>]	<i>ten; –teen</i> [resulting in numbers 11–19]	masculine/feminine singular noun	Strong's #6240 BDB #797
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day</i> (with a definite article); possibly <i>immediately</i>	masculine singular noun	Strong's #3117 BDB #398
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
chôdesh (חֹדֶשׁ) [pronounced <i>KHOH-desh</i>]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘ereb (עֶרֶב) [pronounced <i>GEH-re^bv</i>]	<i>evening, sunset</i>	masculine plural noun with the definite article	Strong's #6153 BDB #787

Translation: In the first [month] [from] the fourteenth day of the month in the evening,...

God sets up some of the parameters of this celebration. This celebration would begin on the 14th day of this first month in the evening...

Exodus 12:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
’âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	2 nd person masculine plural, Qal imperfect	Strong's #398 BDB #37
matstsâh (מַצֵּה) [pronounced <i>mahts-TSAWH</i>]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread</i>	feminine plural noun	Strong's #4682 BDB #595
‘ad (אֲדַ) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day</i> (with a definite article); possibly <i>immediately</i>	masculine singular construct	Strong's #3117 BDB #398
’echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25

Owens has that this is preceded by the sign of the direct object, but that is not true.

Exodus 12:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘es ^e rîym (עֶשְׂרִים) [pronounced <i>ges^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
chôdesh (חֹדֶשׁ) [pronounced <i>KHOH-desh</i>]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘ereb (עֶרֶב) [pronounced <i>GEH-re^bv</i>]	<i>evening, sunset</i>	masculine plural noun with the definite article	Strong's #6153 BDB #787

Translation: ...you [all] will eat unleavened bread until the 21st day of the month in the evening.

The sons of Israel would eat unleavened bread from the evening of the 14th day to the 21st day. Again, there is the parallel set of concepts. The unleavened bread looks back to the fact that they had to be ready to leave Egypt, so that they could not use leaven and watch their bread rise. There would be no time for that.

Also, it would come to be that leaven would be seen to represent evil and the permeation of evil into everything from just a small beginning.

This is a repetition of what God has said. He is making it very clear that during this third week of this first month—the Passover week—there was to be no spiritual corruption. God is summarizing portions of this week. However, we learn from this verse that it will be the Hebrew custom to determine days from evening to evening. We technically observe a new day beginning at midnight. Unofficially, a new day for most of us begins somewhere between 4 am and 9 am.

Exodus 12:18 In the first [month] [from] the fourteenth day of the month in the evening, you [all] will eat unleavened bread until the 21st day of the month in the evening. (Kukis mostly literal translation)

This celebration would take place in the third week of the first month. What appears to be the case is, this celebration began the evening of the 14th day of the month (which actually begins the 15th day of the month); and it ran through the 21st day, ending that evening (which would begin the 22nd day of the month). Since this feast actually begins on the 15th and ends at the end of the 21st day, it is a 7-day feast.

Exodus 12:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shib ^{eo} âh (שִׁבְעָה) [pronounced shi ^b v ^e - GAH]	seven	numeral feminine construct	Strong's #7651 BDB #987
yâmîym (יָמִים) [pronounced yaw- MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural noun	Strong's #3117 BDB #398
s ^{eo} ôr (שֹׁר) [pronounced seh-ORE]	leaven; swelling by fermentation); yeast cake	masculine singular noun	Strong's #7603 BDB #959
lô' (לֹא or לוֹ) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mâtsâ' (מָצָא) [pronounced maw- TSAW]	to acquire, to be found, to be detected, to be discovered, to be present, to exist	3 rd person masculine singular, Niphal imperfect	Strong's #4672 BDB #592
b ^e (בְּ) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
bâtîym (בָּתִּים) [pronounced baht- TEEM]	houses, residences; buildings; households	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1004 BDB #108

Translation: [For] seven days, leaven is not to be found in your houses,...

Apparently, leaven is to be removed from the houses for the 3rd week of Abib (vv. 18–19). It is not clear where this leaven is to be stored. It is possible that all leaven is simply to be out of sight, not to be seen or used.

I would assume that Israel, even at its most legalistic, did not engage *leaven patrols*.

Exodus 12:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
kôl (כָּל) [pronounced kohl]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'âkal (אָכַל) [pronounced aw-KAHL]	is eating; was devouring, is consuming, destroying; enjoying; tasting	Qal active participle	Strong's #398 BDB #37

Exodus 12:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châmêts (חָמֵץ) [pronounced <i>khaw-MATES</i>]	<i>leaven, leavened bread, that which is leavened; ferment; figuratively, extortion</i>	masculine singular noun	Strong's #2557 BDB #329
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kârath (כָּרַח) [pronounced <i>kaw-RAHTH</i>]	<i>to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail</i>	3 rd person feminine singular, Niphal perfect	Strong's #3772 BDB #503
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the definite article	Strong's #5315 BDB #659
hûw' (הוּא) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied; with the definite article	Strong's #1931 BDB #214
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘êdâh (עֵדָה) [pronounced <i>gā-DAWH</i>]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular construct	Strong's #5712 BDB #417
Yis ^e râ’êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...for anyone eating what is leavened, that soul will be cut off from the congregation of Israel,...

The person who cannot stop himself and chooses to eat a bread with leaven will be cut off from the congregation of Israel. God is very serious that His policies and celebrations be correctly followed. Remember, a little leaven leavens the whole lump.

I would suggest that such a person might be cut off from Israel for the rest of his life. However, for this infraction, the actual penalty is someone obscure (we will find out, later in the book of Exodus, when someone violated the Sabbath, they would be cut off, meaning they would be executed).

Exodus 12:19c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
gêr (גֵּר) [pronounced gare]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun with the definite article	Strong's #1616 BDB #158
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ez ^e râch (אֶרֶץ) [pronounced ez ^e -RAWKH]	<i>arising from the soil, home born, native</i>	masculine singular construct	Strong's #249 BDB #280
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation:...[whether] an immigrant or a native of the land.

No one is exempt from this requirement, whether an immigrant or native born.

Notice here that God is calling the Israelites *natives of the land*. They have not even left Egypt yet, but God is outside of time and recognizes that they will possess the land and they will for the rest of history be tied to this land (although they may not possess it as God has intended until the end of human history). The Hebrews are spoken of as being in the land with immigrants. The way that the Hebrews would be a witness to other countries would cause those in other countries to come to Israel for spiritual food. Sometimes God would cause people to wander through Israel that He could evangelize them through Israel. Part of the evangelization process which was done on those who are the seed of Abraham, Isaac and Jacob; and on those who had recently immigrated to the country, or were simply passing through.

Exodus 12:19 [For] seven days, leaven is not to be found in your houses, for anyone eating what is leavened, that soul will be cut off from the congregation of Israel, [whether] an immigrant or a native of the land. (Kukis mostly literal translation)

There would be no leaven allowed in the house during this period of celebration. Leaven was seen as a contaminating influence. No one was to even be tempted to use leaven in their bread making.

Exodus 12:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
mach ^e metseth (תַּחֲמִצֶּת) [pronounced makh-mehts-EHTH]	<i>anything leavened, leaven</i>	feminine singular noun	Strong's #2557 BDB #330
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	2 nd person masculine plural, Qal imperfect; pausal form	Strong's #398 BDB #37

Translation: You [all] will not eat anything [which is] unleavened;...

This is God speaking to Moses, who would eventually communicate this information to the people of Israel. During these times of the unleavened bread, nothing with leaven was to be eaten.

Exodus 12:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
môwshâb (מִשְׁבָּת) [pronounced moh-SHAH ^{EV}]	<i>a seat, a place for sitting; a sitting down, an assembly; a settlement, territory, a habitation; time of inhabitation; inhabitants</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #4186 BDB #444
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	2 nd person masculine plural, Qal imperfect	Strong's #398 BDB #37
matstsâh (מַצָּה) [pronounced mah-tsawh]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread</i>	feminine plural noun	Strong's #4682 BDB #595

Translation: ...you will [only] eat unleavened bread in any of your dwellings."

We have examined the concept of leaven as being corruption and the infiltration of false doctrine. What is abundantly clear is that God will not tolerate corruption of His Word. Here, the same thing is being said in the negative and in the positive sense to emphasize the importance of this portion of God's ritual.

Exodus 12:20 You [all] will not eat anything [which is] unleavened; you will [only] eat unleavened bread in any of your dwellings.” (Kukis mostly literal translation)

This would be for the week long festival which would, from the next year and forward, occur every year.

This celebration without leaven would hearken back specifically to them suddenly leaving Egypt. There was no slow migration; there was no long-developed treaty written and signed. The sons of Israel left Egypt in a hurry. So they had no time to use leaven. Speed was of the utmost importance. They prepared their bread without any fermentation; without any yeast product. So, on the one hand, this looks backwards to this time when Israel will leave Egypt; but this passage has an additional meaning of avoiding corruption (another way in which leaven is seen).

The speed with which Israel was to leave Egypt is key. This testifies to God’s direct action within Egypt to secure the freedom of Israel.

Exodus 12:18–20 In the first [month] [from] the fourteenth day of the month in the evening, you [all] will eat unleavened bread until the 21st day of the month in the evening. [For] seven days, leaven is not to be found in your houses, for anyone eating what is leavened, that soul will be cut off from the congregation of Israel, [whether] an immigrant or a native of the land. You [all] will not eat anything [which is] unleavened; you will [only] eat unleavened bread in any of your dwellings.” (Kukis mostly literal translation)

So ends the instructions given by God to Moses and Aaron. Bear in mind that this—the Feast of Unleavened Bread—would take place in the future.

The Lord’s Supper (a photograph); from **Unashamed of Jesus**; accessed March 10, 2021.

The New Testament celebration of the Passover, known as the Eucharist, looks back upon the cross of our Lord. The bread stands for His body and the grape juice (not wine) stands for His blood (which blood represents His spiritual death).



God has been speaking to Moses and Aaron; and now Moses is going to explain all of these things to the elders of Israel.

Exodus 12:18–20 In the first month, from the 14th to the 21st day of the month, in the evening, you will eat unleavened bread. For seven days, leaven is not to be found in your homes, for anyone who eats something that has been leavened, his soul will be cut off from the congregation of Israel, whether he is an immigrant or a native of the land. You [all] will not eat any unleavened bread in any of your dwellings.” (Kukis paraphrase)

Moses Instructs the Elders on the First Passover

At this point, Moses will tell the elders what God has told him. This will be all about the upcoming Passover.

And so calls Moses to all elders of Israel and so says Moses unto them, "Draw and take for yourselves a flock for your families and slaughter the Passover.

Exodus
12:21

Moses then called to all the elders of Israel, and he [lit., *Moses*] said to them, "Draw out and take for yourselves [from] the flock [the proper size and weight] for your families and slaughter the Passover.

Moses summoned all the elders of Israel and said to them, "Take lambs from your flock, according to your family size and slaughter the Passover lamb.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so calls Moses to all elders of Israel and so says Moses unto them, "Draw and take for yourselves a flock for your families and slaughter the Passover.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And Mosheh called all the elders of Israel, and said to them, Withdraw your hands from the idols of the Mizraee, and take to you from the offspring of the flock, according to your houses, and kill the paschal lamb.
Revised Douay-Rheims	And Moses called all the ancients of the children of Israel, and said to them: Go take a lamb by your families, and sacrifice the Phase.
Aramaic ESV of Peshitta	Then Mosha called for all the elders of Yisrael, and said to them, "Draw out, and take lambs according to your families, and kill the Passover.
Lamsa's Peshitta (Syriac)	Then Moses called all the eiders of the children of Israel and said to them, Hasten, take lambs for yourselves according to your families and kill the passover lamb.
Updated Brenton (Greek)	And Moses called all the elders of the children of Israel, and said to them, Go away and take to yourselves a lamb according to your families, and slay the Passover <i>lamb</i> .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Moses sent for the chiefs of Israel, and said to them, See that lambs are marked out for yourselves and your families, and let the Passover lamb be put to death.
Easy English	Then Moses commanded the leaders of the Israelites to come to him. He said to them: 'Go and choose young sheep immediately, for your families. Then kill the animals for the Passover party.
Easy-to-Read Version–2001	So Moses called all the elders (leaders) together. Moses told them, "Get the lambs for your families. Kill the lambs for the Passover.
Easy-to-Read Version–2006	.
Good News Bible (TEV)	The First Passover Moses called for all the leaders of Israel and said to them, "Each of you is to choose a lamb or a young goat and kill it, so that your families can celebrate Passover.
<i>The Message</i>	Moses assembled all the elders of Israel. He said, "Select a lamb for your families and slaughter the Passover lamb.
NIRV	Then Moses sent for all the elders of Israel. He said to them, "Go at once. Choose the animals for your families. Each family must kill a Passover lamb.

Thought-for-thought translations; dynamic translations; paraphrases:

The Living Bible	Then Moses called for all the elders of Israel and said to them, "Go and get lambs from your flocks, a lamb for one or more families depending upon the number of
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	persons in the families, and kill the lamb so that God will pass over you and not destroy you.
New Berkeley Version	.
New Living Translation	.
Unlocked Dynamic Bible	Then Moses summoned all the leaders of the Israelite people. He said to them, "Each family should select a lamb and kill it, in order that you may eat it to celebrate the festival that will be called 'Passover.'

Partially literal and partially paraphrased translations:

American English Bible	Then Moses called all the elders of the children of IsraEl and told them: 'Go find yourselves a lamb (according to your family needs) and slaughter the Passover..
Beck's American Translation	.
International Standard V	.
New Advent (Knox) Bible	Thereupon Moses called the elders of Israel together, and gave them the command: Set about choosing victims for each family to immolate at the paschal feast.
Translation for Translators	Then Moses/I summoned all the leaders of the Israeli people. He/I said to them, "Each family should select a lamb and kill it, <i>in order that you may eat it to celebrate the festival that will be called Passover.</i>

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Moses was to call the elders of Israel, and was to say: Be drawing out and take out of the small cattle, by their families, even were they to be slaughtered for the passover.
Ferrar-Fenton Bible	Moses therefore proclaimed to all the magistrates of Israel, saying; ' Blow the trumpet, and select for yourselves a lamb for your families, and kill the Passover;...
God's Truth (Tyndale)	And Moses called for the elders of Israel and said unto them: choose out and take to every household a sheep, and kill passover.
HCSB	Then Moses summoned all the elders of Israel and said to them, "Go, select an animal from the flock according to your families, and slaughter the Passover animal.
Tree of Life Version	Then Moses called for all the elders of Israel and said to them, "Go, select lambs for your families and slaughter the Passover lamb. cf. Mark 14:12; Luke 22:7; 1 Cor. 5:7
Unlocked Literal Bible	Then Moses summoned all the elders of Israel and said to them, "Go and select lambs or kids that will be enough to feed your families and kill the Passover lamb.
Urim-Thummim Version	Then Moses called for all the Elders of Israel and commanded them, fetch out and seize yourself a lamb according to your families and kill THE PASSOVER.
Wikipedia Bible Project	And Moses called all the elders of Israel and said to them: Pull out and take for yourself a sheep for your families, and slaughter it, the Pasach (Passover/Paschal lamb).

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Moses called for all the elders of Israel, and said to them, Draw out, and take for yourselves a flock animal according to your families, and slaughter the Passover.
New American Bible (2011)	<i>Promulgation of the Passover.</i> Moses summoned all the elders of Israel and said to them, "Go and procure lambs for your families, and slaughter the Passover victims.
New English Bible—1970	<i>The first Passover.</i> Moses summoned all the elders of Israel and said to them, 'Go at once and get sheep for your families and slaughter the Passover.

New Jerusalem Bible	Moses summoned all the elders of Israel and said to them, 'Go and choose a lamb or kid for your families, and kill the Passover victim.
Revised English Bible—1989	Moses summoned all the elders of Israel and said, "Go at once, procure lambs for your families, and slaughter the Passover.

Jewish/Hebrew Names Bibles:

The Complete Tanach	<p>Moses summoned all the elders of Israel and said to them, "Draw forth or buy for yourselves sheep for your families and slaughter the Passover sacrifice.</p> <p>Draw forth: Whoever has sheep shall draw from his own.</p> <p>or buy: Whoever has none shall buy from the market. — [from Mechilta]</p> <p>for your families: A lamb for a parental house. — [from Mechilta 3]</p>
exeGeses companion Bible	Then Mosheh calls for all the elders of Yisra El and says to them, Draw out and take of the flock for your families and slaughter the pasach:...
Kaplan Translation	<p><i>Passover Preparations</i></p> <p>Moses summoned the elders of Israel, and said to them, 'Gather [the people] and get yourselves sheep for your families, so that you will be able to slaughter the Passover sacrifice.</p> <p>elders of Israel</p> <p>See note on Exodus 3:16.</p> <p>Gather the people</p> <p>(Radak, Sherashim; cf. Judges 4:6). Or, 'go forth' (Hirsch); 'Remove [idolatry]' (Targum Yonathan; Mekhilta); or, 'Lead or buy sheep' (Rashi).</p>
Orthodox Jewish Bible	Then Moshe called for all the Ziknei Yisroel, and said unto them, Draw out as separate and take for yourselves a lamb according to your mishpokhot, and slaughter (shachat) the Pesach [<i>offering, i.e., Pesach lamb (see Yeshayah 53:7)</i>].
<i>The Scriptures</i> 1998	And Mosheh called for all the elders of Yisra'el and said to them, "Go out and take lambs for yourselves according to your clans, and slaughter the Passover lamb.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Moses called for all the elders of Israel and said to them, "Go and take a lamb for yourselves according to [the size of] your families and slaughter the Passover lamb.
The Expanded Bible	Then Moses called all the elders of Israel together and told them, "·Get the animals [·Go, select/separate lambs] for your families and ·kill [slaughter] the lamb for the Passover.
Kretzmann's Commentary	<p>Verses 21-28</p> <p>The People Accept the Ordinances</p> <p>Then Moses called for all the elders of Israel and said unto them, as the representatives of the children of Israel who transmitted the will of God to them, Draw out, select, take out from the flock, and take you a lamb according to your families, and kill the Passover; for the name of the festival was applied to the lamb or kid as the chief sacrifice.</p>
NET Bible®	<p>Then Moses summoned all the elders of Israel, and told them, "Go and select⁵⁷ for yourselves a lamb or young goat⁵⁸ for your families, and kill the Passover animals.⁵⁹</p> <p>⁵⁷tn Heb "draw out and take." The verb has in view the need "to draw out" a lamb or goat selected from among the rest of the flock.</p> <p>⁵⁸tn The Hebrew noun is singular and can refer to either a lamb or a goat. Since English has no common word for both, the phrase "a lamb or young goat" is used in the translation.</p>

Syndein/Thieme	^{59tn} The word “animals” is added to avoid giving the impression in English that the Passover festival itself is the object of “kill.” {Note: Throughout the Old Testament we find 'near prophecy' and 'far prophecy'. The near prophecy is the impending deliverance of the Jews from the slavemarket of the Egyptians. The far prophecy is the Lamb without spot Who would come to the earth and be sacrificed on the wood/cross as a perfect sacrifice for the deliverance of all mankind from the slavemarket of sin. Jesus Christ is our Passover.}
The Voice	Then Moses called for all the elders of Israel, and said unto them, "Draw out and take you a lamb according to your families, and kill the Passover {lamb} {pecach}. Then Moses called all of Israel's elders together and gave them instructions. Moses: Go and pick out lambs for each of your families, and then slaughter <i>your family's</i> Passover lamb.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Mosheh ^{Plucked out^{tn}} called out to all the bearded ones of "Yisra'el ^{He turns El aside^{tn}} and he said to them, draw and take (for) yourself one from the flocks (for) your families and slay the "Pesahh ^{hopping^{tn}} , ...
Charles Thompson OT	Moses therefore convened the whole senate of the children of Israel and said to them, Go take for yourselves the sheep according to your families and kill the passover;...
Concordant Literal Version	Moses called for all the elders of Israel and said to them: Draw out and take for yourselves from the flock for your families, and slay the passover.
<i>Emphasized Bible</i>	So then Moses called for all the elders of Israel, and said unto them,—Proceed and take for yourselves one of the flock according to your families, and slay the passover.
English Standard Version	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.
New American Standard B.	Then Moses called for all the elders of Israel and said to them, "Go [Lit <i>Draw out</i>] and take for yourselves lambs [Lit <i>sheep</i>] according to your families, and slay the Passover <i>lamb</i> .
New European Version	The Death of the Firstborn Then Moses called for all the elders of Israel, and said to them, Draw out, and take lambs according to your families, and kill the Passover.
New King James Version	.
Updated Bible Version 2.11	Then Moses called for all the elders of Israel, and said to them, Draw out, and you + take lambs according to your + families, and kill the Passover.
Young's Updated LT	And Moses calls for all the elders of Israel, and says unto them, "Draw out and take for yourselves from the flock, for your families, and slaughter the passover-sacrifice.

The gist of this passage: Moses calls for the people to choose their Passover lamb (or goat).

Exodus 12:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (l) [pronounced <i>wah</i>]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Exodus 12:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qârâ' (אָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name</i> [when followed by a lâmed]	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced l]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כָּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
zêqênîym (זִקְנֵי) [pronounced zê-kay-NEEM]	<i>old men; elders; chiefs, respected ones</i>	masculine plural adjective; used as a substantive; construct form	Strong's #2205 BDB #278
Yis'ra'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: Moses then called to all the elders of Israel,...

Moses is in charge right here.

Moses summons the elders of Israel, to give them their immediate orders. These mandates would be for the upcoming Passover.

You may recall after the first time that Moses spoke to Pharaoh, Pharaoh increased the workload, and the elders were quite angry with Moses. That is water long under the bridge. That happened a long time ago (relatively speaking). By this time, the elders clearly recognized Moses' authority. At this point, whatever Moses said, was taken as having come from God.

Now Moses passes these instructions onto the elders of Israel. There has always been a hierarchy of authority, even in the spiritual realm. God speaks to Moses and Moses to the elders and the elders to the heads of the families and they to their families. Part of this authority chain is logistical—there is no way that Moses can effectively address all of the people, lacking a newspaper and a public address system. This is certainly God's plan; God speaks to us through His Word and not directly.

God being God, you may be thinking, *why doesn't God just speak to everyone at once? Surely He is capable of that.* There will come a time when God will do that in **Exodus 20** ([HTML](#)) ([PDF](#)) ([WPD](#)), not too far into the future from where we are here. However, God nearly always maintains the concept of a mediator between Him and man. Having a mediator between God and man will become fundamental to the history of the Israelites. Sometimes

that mediator will be a king; at other times, that mediator will be a prophet or a priest. In all cases, that human mediator is representative of Christ Jesus.

God gave Moses and Aaron instructions; now Moses and Aaron would speak to various groups in order for these instructions to be followed. There was an organization to the people of Israel. Moses would speak to the elders and they themselves would speak to other groups of Israelites.

Even though God spoke to Moses about the Passover and about the Feast of Unleavened Bread, Moses will speak to the elders about the Passover only. The Feast of Unleavened Bread would not be observed for another year.

Exodus 12:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
mâshak ^e (משך) [pronounced maw-SHAHK ^e]	<i>draw out, lure, drag, continue [with something], proceed to, march to</i>	2 nd person masculine plural, Qal imperative	Strong's #4900 BDB #604
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לקח) [pronounced law-KAHKH]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 nd person masculine plural, Qal imperative	Strong's #3947 BDB #542
tsô'n (צאן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun	Strong's #6629 BDB #838
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
mish ^e pâchâh (משפחה) [pronounced mish-paw-KHAWH]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural noun with the 2 nd person masculine plural suffix	Strong's #4940 BDB #1046

Translation: ...and he [lit., Moses] said to them, “Draw out and take for yourselves [from] the flock [the proper size and weight] for your families...”

Moses tells them that now is the time to choose the proper lamb from the flocks; and this would be according to the family size and who would eat the lamb.

God has told the Hebrews to *mâshak*^e (מָשַׁךְ) [pronounced *maw-SHAHK^e*], which means *to sow, to prolong, to develop, to march, to draw, to drag*; obviously it is a verb with many applications. Strong’s #4900 BDB #604. This is in the imperative mood.

A second imperative is used: the 2nd person masculine plural, Qal imperative of *lâqach* (לָקַח) [pronounced *law-KAHKH*], which means, *to take, to seize, to take away*. Strong’s #3947 BDB #542. Most translations downplay the language used here. It sounds too much like the Hebrews are going out selecting a Christmas tree. They are simply going to their flock and selecting or choosing a lamb. However, they are actually being told to go into the flock and grab a lamb; they were to drag a lamb out of the flock and kill it, just as Jesus was dragged from His place of prayer to trial and to His crucifixion. It sounded incongruous to the Hebrews at that time (and also to most translators) to *choose* a lamb without spot and blemish, but then to *drag* it out of the flock; but this is a perfect picture of our Lord at the crucifixion.

Exodus 12:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
shâchaṭ (שָׁחַט) [pronounced <i>shaw-KHAT</i>]	<i>slaughter [animals], ceremonially sacrifice, kill [with a sacrificial knife]</i>	2 nd person masculine plural, Qal imperative	Strong’s #7819 and 7820 BDB #1006
Peṣach (פֶּסַח) [pronounced <i>PEH-sakh</i>]	<i>Passover; sacrifice of Passover; animal victim of the Passover; festival of the Passover; exemption; offering</i>	masculine singular noun with the definite article	Strong’s #6453 BDB #820

Translation: ...and slaughter the Passover.

The word *lamb* is not found in v. 21c. In the Hebrew, there are just 3 words here. Literally, this reads, *...and slaughter [you all] the Passover*. (In the Hebrew, the definite article is not a separate word, as it is in our language.)

What is it that they are killing? Obviously they are killing the Passover lamb, but it does not say that. On the one hand, it is a **metonymy** where *Passover* stands for the *Passover lamb*—that is fairly obvious. However, the One Who is *passing over* is God the Son; He is taking the lives of the first-born; and right here the Israelites are told to kill the *Passover*—they are told to kill Jesus Christ, their Passover lamb, the One passing over them that night. You might say that this is a double-metonymy; literally and in the past, they are killing the Passover lamb. However, typically and in the future, they will kill the true Passover lamb, Jesus Christ, Whom God the Father will require slain in our stead. As a result, God the Father will then pass over us.

Even though this is the vocabulary and the literary style of Moses, God the Holy Spirit, Who knows the end from the beginning, speaks through Moses in such a way that we can see that the entire Bible is the mind of Christ (1Cor. 2:16), perceived of as a whole in eternity past, yet written down in various times for our growth, our edification today.

The people are to slaughter the Passover. This word is used both of the feast to be celebrated as well as to the lamb who would be slaughtered.

Exodus 12:21 **Moses then called to all the elders of Israel, and he [lit., Moses] said to them, “Draw out and take for yourselves [from] the flock [the proper size and weight] for your families and slaughter the Passover.** (Kukis mostly literal translation)

Moses gathered and spoke to the elders of Israel, to prepare them for what was going to happen. They were to be in charge to see that every household offered up a lamb.

You may remember that there was a time when the elders were quite upset with Moses and they were angry that he suddenly came on the scene. However, by this time, it is clear that he is the man in charge, the man with the connection to God. They accept his authority without question—at least, right at this point in time.

For the Hebrew disciple of Jesus, who begins to understand what is happening, this is a most disturbing verse. The Passover Lamb is Jesus Christ; and the Hebrew people here are told to kill the Lamb. The Hebrew people during the time of Moses and subsequently throughout Israel’s history, did not fully appreciate what this ritual represented. However, there would have been some Jewish people in the time of our Lord’s ministry and shortly after who understood and drew the proper connection. Paul wrote, in 1Cor. 5:7b **For indeed Christ, our Passover, has been sacrificed in our place.** (WEB) John the herald called Jesus **“The Lamb of God.”** (John 1:29) Jesus is referred to on several occasions as the *Lamb* in the book of Revelation (Rev. 5:6 7:10, 17 14:4).

God has given Moses the entire scope of the Passover observance; in this verse and in the verses that follow, Moses gives this same information to the elders of Israel (not every detail will be restated).

Exodus 12:21 **Then Moses called for all the elders of Israel and said to them, “Pick out and take lambs for yourselves according to your families, and kill the Passover lamb.** (NKJV)

Each family is to choose a Passover lamb for their household. They are to kill this lamb.

Exodus 12:21 **Moses summoned all the elders of Israel and said to them, “Take lambs from your flock, according to your family size and slaughter the Passover lamb.** (Kukis paraphrase)

And you [all] have taken a bunch of hyssop and you [all] have dipped into the blood which is in the basin; and you [all] have caused to touch [the hyssop] against the door header and two of the [door] side posts from the blood in the basin. And you will not go out a man from the door of his house until the morning.

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You [all] will take a branch of hyssop and dip [it] into the blood which is in the basin; and you will touch [the hyssop] against the door header and the two side posts, [taking] from the blood in the basin. And no man will go out of his house until the morning.

You will take a branch of hyssop and dip it into the blood, which is in the basin, and smear the blood on the side posts and header of the door. No man is to go out of his house until the morning.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And you [all] have taken a bunch of hyssop and you [all] have dipped into the blood which is in the basin; and you [all] have caused to touch [the hyssop] against the

	door header and two of the [door] side posts from the blood in the basin. And you will not go out a man from the door of his house until the morning.
Dead Sea Scrolls Targum (Pseudo-Jonathan)	. And you shall take a bunch of hyssop, and dip it in the blood that is in the earthen vessel, and upon the upper bar without and upon the two posts you shall sprinkle of the blood which is in the earthen vessel, and not a man of you must come forth from the door of his hour till the morning.
Revised Douay-Rheims	And dip a bunch of hyssop in the blood that is at the door, and sprinkle the transom of the door therewith, and both the door cheeks: let none of you go out of the door of his house till morning.
Aramaic ESV of Peshitta	You shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning.
Lamsa's Peshitta (Syriac)	And you shall take a bunch of hyssop and dip it in the blood of the lamb and sprinkle the lintel and the two side posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning.
Updated Brenton (Greek)	And you shall take a bunch of hyssop, and having dipped it into some of the blood that is by the door, you shall touch the lintel, and shall put it upon both doorposts, even of the blood which is by the door; but none of you shall go out of the door of his house until morning.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And take some hyssop and put it in the blood in the basin, touching the two sides and the top of the doorway with the blood from the basin; and let not one of you go out of his house till the morning.
Easy English	Take some hyssop. Make it wet with the blood that is in the dish. Then put some of the blood on the wood that is round your door. Nobody must go out of the door of his house until the morning.' 'Hyssop' is a plant with lots of leaves. They held the hyssop in the hand and they used it like a paint brush. They painted some of the blood on the pieces of wood round the doors.
Easy-to-Read Version—2006	Take bunches of hyssop and dip them in the bowls filled with blood. Paint the blood on the sides and top of each doorframe. No one must leave their house until morning.
God's Word™	Take the branch of a hyssop plant, dip it in the blood which is in a bowl, and put some of the blood on the top and sides of the doorframes of your houses. No one may leave the house until morning.
Good News Bible (TEV)	Take a sprig of hyssop, dip it in the bowl containing [or put it on the threshold covered with] the animal's blood, and wipe the blood on the doorposts and the beam above the door of your house. Not one of you is to leave the house until morning.
NIRV	Get a branch of a hyssop plant. Dip it into the blood in the bowl. Put some of the blood on the top and on both sides of the doorframe. None of you can go out of the door of your house until morning.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Make a brush from a few small branches of a hyssop plant and dip the brush in the bowl that has the blood of the animal in it. Then brush some of the blood above the door and on the posts at each side of the door of your house. After this, everyone is to stay inside.
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The Living Bible	Drain the lamb's blood into a basin, and then take a cluster of hyssop branches and dip them into the lamb's blood, and strike the hyssop against the lintel above the door and against the two side panels, so that there will be blood upon them, and none of you shall go outside all night.
New Berkeley Version	.
New Life Version	Take a small branch and put it in the blood in the pot. Spread some of the blood on the wood pieces on the top and sides of the door. Then none of you go outside the door of his house until morning.
New Living Translation	.
Unlocked Dynamic Bible	Let the lamb's blood drain into a bowl. Get a bunch of hyssop and dip it in the blood. Then wipe some of the blood on the top of the door frame and on the doorposts of your houses. The people in each house must stay inside the house until the next morning.

Partially literal and partially paraphrased translations:

American English Bible	Then [cut] bunches of hyssop branches and dip them into some of the blood next to the door, and touch it to the upper part and both sides of the door frame... with this blood that is by the door. Then no one should go outside the door of his house until morning.
Beck's American Translation	.
Common English Bible	Take a bunch of hyssop, dip it into the blood that is in the bowl, and touch the beam above the door and the two doorposts with the blood in the bowl. None of you should go out the door of your house until morning.
International Standard V	.
New Advent (Knox) Bible	Take bunches of hyssop, too, and dip them in the blood which stands at your doors, and sprinkle it over the doorway, lintel and jambs alike. None of you must cross the threshold of his house till morning comes.
Translation for Translators	Let the lamb's blood <i>drain into a basin</i> . Get a bunch/sprig of «hyssop/a very leafy plant» and dip it in the blood. Then smear some of the blood on the doorposts and the «lintels/beams above the doorways» <i>of your houses</i> . The people in each house must all stay inside the house until the next morning.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Yous are to have taken a band of hyssop, and are to have dipped it into the blood in a basin. Even are yous to have applied it to the lintel and the two doorposts, from the blood that is in the basin.
Ferrar-Fenton Bible	...and take a bunch of hysop and dip it in the blood which ensues, and sprinkle the lintel and the two door—posts with the blood which ensues, and none of you shall go out from the door of his house until daybreak;...
God's Truth (Tyndale)	And take a bunch of *isope, and dip it in the blood that is in the basin, and strike it upon the upper post and on the two side posts, and see that none of you go out at the door of his house until the morning. *isope: hyssop; a woody plant
HCSB	Take a cluster of hyssop, dip it in the blood that is in the basin, and brush the lintel and the two doorposts with some of the blood in the basin. None of you may go out the door of his house until morning.
NIV, ©2011	Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. None of you shall go out of the door of your house until morning.
Tree of Life Version	You are to take a bundle of hyssop, dip it in the blood that is in the basin, and apply it to the crossbeam and two doorposts with the blood from the basin. None of you may go out the door of his house until morning.
Unlocked Literal Bible	.
Urim-Thummim Version	.

Wikipedia Bible Project And you will take an Hyssop bunch, and dip in the blood which is at the doorstep, and touch it on the beam and the two doorposts, from the blood on the doorstep, and as for you, not a man will exit his door until morning.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Take a twig of hyssop dipped in its blood and sprinkle the blood on the doorposts and the top of the doorframe: from then on no one will go out of the door of the house before morning.

The Heritage Bible And you shall take a bunch of hyssop, and plunge it in the blood that is in the dish, and touch the lintel, and the two side posts out of the blood that is in the dish; and none of you shall go out at the door of his house until the dawn;...

New American Bible (2011) Then take a bunch of hyssop,* and dipping it in the blood that is in the basin, apply some of this blood to the lintel and the two doorposts. And none of you shall go outdoors until morning.
* [12:22] Hyssop: a plant with many small woody branches that was convenient for a sprinkling rite.
[12:22–23] Ex 12:7, 13.

New English Bible—1970 Then take a bunch of marjoram [Or hyssop], dip it in the blood in the basin [Or on the threshold] and smear some blood from the basin [Or from the threshold] on the lintel and the two door-posts. Nobody may go out through the door of his house till morning.

New Jerusalem Bible .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Take a bunch of hyssop leaves and dip it in the blood which is in the basin, and smear it on the two sides and top of the door-frame. Then, none of you is to go out the door of his house until morning.

The Complete Tanach And you shall take a bunch of hyssop and immerse [it] in the blood that is in the basin, and you shall extend to the lintel and to the two doorposts the blood that is in the basin, and you shall not go out, any man from the entrance of his house until morning.

hyssop: Heb. אֲזִיחָה. A species of herb that has thin stalks.

a bunch of hyssop: Three stalks are called a bunch. — [Sukkah 13a]

that is in the basin: Heb. בַּסֵּף, in the vessel, like “silver pitchers (תְּכֵימָן)” (II Kings 12:14). [from Mechilta]

the blood that is in the basin: Why does the text repeat this? So that you should not say that [Scripture means] one immersion for [all] the three sprinklings. Therefore, it says again: “that is in the basin,” [to indicate] that every sprinkling shall be from the blood that is in the basin-for each touching an immersion [is necessary]. — [from Mechilta]

and you shall not go out, etc.: This tells [us] that once the destroyer is given permission to destroy, he does not discriminate between righteous and wicked. And night is the time that destroyers are given permission, as it is said: “in which every beast of the forest moves about” (Ps. 104:20). — [from Mechilta]

exeGeses companion Bible ...and take a bundle of hyssop
and dip it in the blood in the bason:
and touch the lintel and the two side posts
with the blood in the bason:
and no man of you goes out
at the portal of his house until morning:...

Kaplan Translation

'You will then have to take a bunch of hyssop and dip it into the blood that [will be placed] in a basin. Touch the beam over the door and the two doorposts with some of the blood in the basin. Not a single one of you may go out the door of his house until morning.

hyssop

(Septuagint; Bertenoro, Rabbi Yitzchak ben Malkhi-tzedek, on Shevi'ith 8:1). Ezov in Hebrew, cognate to the English. This is a form of wild middle eastern marjoram (marjorna syriaca or origanum maru). It is a low plant, a little over a foot high, with blue blossoms. The Mishnah describes it as having woody lower parts, with branches growing sideways, containing at least three buds on top (Parah 11:8,9). Although it grew wild, it was also cultivated as a spice (Maasroth 3:9). It is an aromatic spice with deodorizing properties (Ibn Ezra). Some authorities identify the ezov with the caper plant (caparis spinosa), or with wild thyme or oregano (Rambam on Shevi'ith 8:1, Nega'im 14:6; Me'Am Loez; cf. Shabbath 109b; Arukh)

Orthodox Jewish Bible

And ye shall take a bunch of hyssop, and dip it in the dahm that is in the basin, and strike the mashkof (lintel) and the two mezuzot (door sideposts) with the dahm that is in the basin; and none of you shall go out the door of his bais until boker.

Expanded/Embellished Bibles:*The Amplified Bible*

You shall take a bunch of ^[e]hyssop, dip it in the blood which is in the basin, and touch some of the blood to the lintel [above the doorway] and to the two doorposts; and none of you shall go outside the door of his house until morning.

^[e] This evidently was a bristly plant which was useful as a kind of brush.

The Expanded Bible

Take a ·branch of the hyssop plant [^La bunch of hyssop], dip it into the bowl filled with blood, and then ·wipe [smear; ^Ltouch] the blood on the ·sides and tops of the doorframes [doorposts and lintel]. No one may ·leave that [^Lgo out of the door of his] house until morning.

Kretzmann's Commentary

And ye shall take a bunch of hyssop, a plant to which cleansing properties were ascribed, and dip it in the blood that is in the basin, which was caught when the animal was slaughtered, and strike the lintel and the two side-posts with the blood that is in the basin, thus applying the blood as a paint. And none of you shall go out at the door of his house until the morning, as a measure of safety, for they were protected only inside the house, behind the blood of sacrifice.

NET Bible®

Take a branch of hyssop,⁶⁰ dip it in the blood that is in the basin,⁶¹ and apply to the top of the doorframe and the two side posts some of the blood that is in the basin. Not one of you is to go out⁶² the door of his house until morning.

^{60sn} The hyssop is a small bush that grows throughout the Sinai, probably the aromatic herb Origanum Maru L., or Origanum Aegyptiacum. The plant also grew out of the walls in Jerusalem (1 Kgs 4:33). See L. Baldensperger and G. M. Crowfoot, "Hyssop," PEQ 63 (1931): 89-98. A piece of hyssop was also useful to the priests because it worked well for sprinkling.

^{61tn} The Greek and the Vulgate translate οἶ (saf, "basin") as "threshold." W. C. Kaiser reports how early traditions grew up about the killing of the lamb on the threshold ("Exodus," EBC 2:376).

^{62tn} Heb "and you, you shall not go out, a man from the door of his house." This construction puts stress on prohibiting absolutely everyone from going out.

Syndein/Thieme

And you shall take a bunch of hyssop, {ezowb - a plant used for medicinal and religious purposes} and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin. And none of you shall go out at the door of his house until the morning.

The Voice

Moses: Take a handful of hyssop *branches*, dip them down into the bowl of blood *you drained from the sacrifice*, and mark the top of the doorway and the two doorposts with blood from the bowl. *After you do this*, no one should go out that door until the next morning.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and you will take a bunch of hyssop, and you will dip it in the blood which is in the tub, and you will smite it (on) the lintel and (on) the two doorposts, from the blood which is in the tub, you will not go out, (each) from the opening of his house until morning,...
Charles Thompson OT Concordant Literal Version	. Then you will take a bunch of hyssop, dip it in the blood which is in the basin and touch the lintel and the two jambs with the blood which is in the basin. As for you, not one of you shall go forth from the portal of his house until the morning.
Context Group Version	And you (pl) shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you (pl) shall go out of the door of his house until the morning.
English Standard Version	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.
Modern Literal Version	And you* will take a bunch of hyssop and dip it in the blood that is in the basin and daub the lintel and the two side-posts with the blood that is in the basin and none of you* will go out of the door of his house until the morning.
New American Standard B.	You shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply [Lit <i>cause to touch</i>] 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.
New King James Version Webster's Bible Translation	. And ye shall take a bunch of hyssop, and dip <i>it</i> in the blood that <i>is</i> in the basin, and strike the lintel and the two side-posts with the blood that <i>is</i> in the basin: and none of you shall go out at the door of his house till the morning.
Young's Updated LT	And you [all] have taken a bunch of hyssop, and have dipped it in the blood which is in the basin, and have struck it on the lintel, and on the two side-posts, from the blood which is in the basin, and you [all], you [all] go not out each from the opening of his house till morning.

The gist of this passage: Each family or home is to take a few branches of hyssop and dip them into a bowl where some of the blood from the sacrifice has been set aside, and that blood was to be placed on the two side posts and the upper frame of the door to the house. Every person was to remain in their homes until morning.

Exodus 12:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	2 nd person masculine plural, Qal perfect	Strong's #3947 BDB #542
âguddâh (אֲגֻדָּה) [pronounced <i>uh-good-DAW</i>]	<i>a bunch, a bundle, a band; unit, troop, group</i>	feminine singular construct	Strong's #92 BDB #8
'êzôwb (עֶזְבֵּי) [pronounced <i>ay-ZOBE</i>]	<i>hyssop [a plant used for religious and medicinal purposes]</i>	masculine singular noun	Strong's #231 BDB #23

Exodus 12:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ṭâbal (טָבַל) [pronounced <i>taw^b-VAHL</i>]	<i>to dip [into], to moisten, to place partway into blood</i>	2 nd person masculine plural, Qal perfect	Strong's #2881 BDB #371
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
dâm (דָּם) [pronounced <i>dawm</i>]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196
’âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
çaph (סַף) [pronounced <i>sahf</i>]	<i>basin, goblet, bowl; a spreading out; a threshold, sill; door keeper</i>	masculine singular noun	Strong's #5592 BDB #706

Keil and Delitzsch say that these are probably *field kettles*.²²

Translation: You [all] will take a branch of hyssop and dip [it] into the blood which is in the basin;...

The blood of the lamb would be collected into a bowl and then a hyssop bunch would be used to strike the door with blood.

Although Hyssop is found several times throughout the Old and New Testaments, we do not know exactly which plant from the ancient world is referred to by hyssop. However, the type of plant is not as important as its significance. It is used here at the first Passover and in several other places (the purification rites for lepers and the red heifer sacrifice).

HYSSOP

- Sources disagree as to what the hyssop is and some claim that the NT hyssop and the OT hyssop are different plants. Some claim to know what the New Testament plant was but not the Old Testament plant. Some believe that different plants were used throughout the OT, even though it is called by the same name.
- When the Bible was translated into the KJV, they almost certainly did not know what the hyssop was; therefore they transliterated the word out of the Greek.
 - The Greek word is hussopos (ὑσσόπος) [pronounced, *HUÇ-sō-positive*].
 - This Greek word is found in only two New Testament passages, John 19:29 and Heb. 9:19, and it is found in the Septuagint. This would indicate that the translators of the Septuagint in 300 B.C. knew what the hyssop was.

²² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 17:27–29.

HYSSOP

- c. This makes sense because the hyssop would have been used continuously from the Torah forward in some purification rites.
- d. It is possible that over the centuries, because God's Word had been misplaced and because the Hebrew people were in reversionism many times, that a different plant could have come to be used by the Hebrews and that would account for the NT hyssop and the OT hyssop being different. Therefore, this change, if it occurred, likely would have taken place prior to the translation of the Septuagint.
3. The opinions:
 - a. Dr. William Smith in *Smith's Bible Dictionary* defers to Dr. Royle, who claims that the hyssop is not marjoram or some similar aromatic plant, but, after considerable research, claims that it is the caper-plant of Linnæus. He also points out that the Arabic word is quite similar to the Hebrew word translated *hyssop*.
 - b. *The New Bible Dictionary* asserts that the hyssop is not the plant presently called *Hyssopus officinalis* L., which is found growing in Southern Europe but is not native to Palestine, but very likely the marjoram in the Old Testament and the *Sorghum vulgare* in the New Testament (at least at the crucifixion). Other possibilities are listed there.
 - c. Although what the plant was exactly is not too important to us today, it is reasonable to expect that the two references in the New Testament are the same plant and very likely refer to the same plant in the OT (since the Septuagint uses the same word). However, this word is found therein in both the male and female gender, which is why, I suspect, that *The New Bible Dictionary* said that the OT references did not always seem to be for the same species.
 - d. Zodhiates places the hyssop with a group of plants such as the Egyptian marjoram and thyme. *Their hairy stems would serve well as a brush*, he points out.¹
4. Whatever the plant, no previous non-ceremonial, Biblical references exist and it is closely associated with certain other purification rites in the Old Testament:
 - a. It is used in Exodus 12:22 in conjunction with the first Passover. It was dipped into the blood of the lamb (or goat) and the blood was brushed on the top and sides of the doorposts at the front of the houses of the Hebrew believers (it is likely that all of the Hebrew people believed in the Revealed God).
 - b. The obedience of Israel to the Passover requirements helps to explain why God brought so many plagues upon Egypt prior to this final judgment.
 - i. We have seen that the Hebrews did not receive Moses warmly; especially after his first meeting with Pharaoh (which caused the increased workload of the Jewish slaves).
 - ii. Therefore, they had to see continual signs and wonders to become (1) believers and to (2) have the sense to follow Moses.
 - iii. Had God given only or two plagues, then many Hebrews would not have participated in the Passover and their firstborn would have died. It will actually be their sons and daughters who will enter the land; not the Jewish slaves of that time period.
 - c. We do not find hyssop mentioned again until Leviticus 14:4, 6, 49, 51 and 52. In Leviticus, it is used in the purification rites of a leper (and the house where leprosy was). A leper on the outside has the same appearance as we do on the inside. A leper being cured of leprosy is analogous to an unbeliever believing in Jesus Christ and being cleansed and purified. A leper is considered to be unclean and only the healed lepers were a part of this ritual. This ritual made them ceremonially clean. This ceremony, like most of the OT rites, speaks of Christ dying for our sins on the cross, the just for the unjust and His blood (spiritual death) cleansing us from all
 - d. The hyssop is used in the red heifer sacrifice in Num. 19:6,18
 - e. 1Kings 4:33 tells us that the hyssop plant grows on the wall (the context is Solomon's wisdom and academic excellence in all areas).
 - f. David alludes to the hyssop in one of his Psalms (51:7) and relates it to purification.
5. The book of Hebrews adds some information to what the OT tells us about what occurred in ancient Israel. Since God's Word is accurate, we must accept this additional information as true.
 - a. In Exodus 24, Moses has just finished reading the Words of the Law to the people in the desert and

HYSSOP

vv. 6–7- read *And Moses took half of the blood and put it in basins, and the other half of the blood he sprinkled on the altar. Then he took the book of the covenant and read it in the hearing of the people and they said, "All that the Lord has spoken we will do and we will be obedient!" So Moses took the blood and sprinkled it on the people and said, "Behold, the blood of the covenant which the Lord has made with you in accordance with all these words."* There is a lot to unpack in this passage, but we will wait until we get to this chapter to do that.

b. Heb. 9:19 tells us *For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people.* That is, Hebrews tells us that the blood was also sprinkled on the book of the Law and that water, scarlet wool and hyssop was involved.

6. John 19:29 is the other reference to hyssop in the Bible. Jesus, after He had died spiritually for our sins, was given a small amount of sour wine on a hyssop. How appropriate that the Lamb without spot and blemish would be associated with this plant after our sins had been paid for and that God the Holy Spirit could see down the centuries of time to this when He included the use of the hyssop in the various OT purification rituals.

¹ *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 178.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 12:22a *And you shall take a bunch of hyssop, dip it in the blood that is in the basin,..* (NKJV)

This entire ritual is symbolic of the death of the Lord. The blood is actually representative of the LORD's spiritual death, as Jesus did not bleed to death on the cross. The life of an animal is in the blood; but the life of man is his soul. A man is dead when his soul leaves his body; the amount of blood in his body at that point is irrelevant.

Using the Hyssop (a graphic); from [Toward a Sane Faith](#); accessed March 9, 2021. The thing in his hand is the hyssop.



Exodus 12:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251

Exodus 12:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâga' (נָגַע) [pronounced naw-GAHG]	<i>to cause to touch, to cause to touch [the ground—i.e., to destroy], to touch, to reach [to anything—when followed by a lâmed], to come to [when followed by 'el], to attain to [when followed by a lâmed]</i>	2 nd person masculine plural, Hiphil imperfect	Strong's #5060 BDB #619
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mash ^e qôwph (מַשְׁקוֹפֵה) [pronounced mahsh-KOHF]	<i>the lintel of a door, header of a door, overhead portion of the frame for a door</i>	masculine singular noun with the definite article	Strong's #4947 BDB #1054
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e nêy (שְׁנֵי) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
m ^e zûwzâh (מַזְוִזָּה) [pronounced m ^e -zoo-SAW]	<i>side post, door-post, gate-post; door frame</i>	feminine plural noun with the definite article	Strong's #4201 BDB #265
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
çaph (סַף) [pronounced sah]	<i>basin, goblet, bowl; a spreading out; a threshold, sill; door keeper</i>	masculine singular noun	Strong's #5592 BDB #706

Keil and Delitzsch say that these are probably *field kettles*.²³

Translation: ...and you will touch [the hyssop] against the door header and the two side posts, [taking] from the blood in the basin.

²³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 17:27–29.

The blood placed on the sides and top of the door match with the blood of the Lord when put onto the cross.

They would gather the blood in a basin and dip a bunch of hyssop into the blood, and strike against the top of the door frame and on the two side posts of their door.

They are not *painting* the blood on the door; they are *striking* the doorframe. The Hebrew word is the 2nd person masculine plural, Hiphil imperfect of *nāgaʿ* (נָגַע) [pronounced *naw-GAHG*], and it means, *to cause to touch, to cause to touch [the ground—i.e., to destroy], to touch*. Strong's #5060 BDB #619. The causative stem suggests that the one who kills the lamb and bleeds it may not be the same person to strike the top and sides of the doorframe.



Naturally, the blood would drip from the top of the doorframe and onto the doorsill. In this way, this blood represents the crucifixion, where the Lord's hands, head and feet are bleeding during the crucifixion.

Christ, our Passover lamb, has been sacrificed (a graphic); from [Michael D. Lawson](#); accessed March 9, 2021. The quotation is obviously from 1Cor. 5:7.

We are in the midst of studying what Moses and his people were to do for the first Passover.

Exodus 12:22a-b *And you shall take a bunch of hyssop, dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin.* (NKJV)

How Does the Crucifixion Save Us?

The blood represents the spiritual death of the Lord. That is, during His time upon the cross, God the Father poured out our sins upon Him. This occurred when God covered Golgotha with a thick darkness (Matt. 27:45). No one was allowed to see Jesus as our sins were poured out on Him.

So that there is no misunderstanding, the physical bleeding of Jesus does not save us. The physical suffering which He endured on the cross (and prior to the cross) is not what saves us. These things help us to relate to what happened. The horrendous pain that Jesus endured on the cross because of the cross itself was representative of Him taking upon Himself our sins (1Peter 2:24). What saved us, is the fact that God the Father poured out our sins on Jesus, and judged Him for those sins which we committed. No one actually saw this occur; not even those who were there standing at the foot of the cross. So, every person who has believed in Jesus—including those standing at the foot of the cross—have to apprehend their salvation by faith. No one actually could see the event that saved us. The people there saw Jesus crucified; but when God the Father poured out our sins on God the Son, at that point, it was pitch black.

When Jesus said, "Finished," that indicated that He had paid for our sins entirely. What we deserve by way of punishment was placed upon Him in such a concentrated way that we are unable to even imagine it. The devastating humility that the Lord suffered before the cross and the excruciating pain that He endured on the

cross—these things help us to understand, in a very small way—what it meant for Him to pay for our sins. But those things are only illustrative, for our benefit.

Peter, who was not there at the cross, wrote, **Jesus took upon Himself our sins** [when] **His body was placed upon the cross so that we**, [through] **dying to** [i.e., giving up] **the sinful life, would live for righteousness. You were healed** [from your sins] **by His being brutally treated.** (1Peter 2:24, An Understandable Version) The first sentence tells us how we were saved—because He took upon Himself our sins while His body was placed on the cross. The second sentence ties the crucifixion to Isaiah 53:5d (...and by His wounds we are healed. WEB).

Just as the millions of sacrificial lambs offered up by the Jewish people was a teaching aid, so that they might believe in the God to Whom they sacrificed; so is the actual drama of the cross a teaching aid to us as well. The pain and suffering of the cross was only illustrative; but the pain and suffering of enduring the punishment for our sins is the reality.

Back to our narrative, where Moses continues to give the instructions for the Passover to the elders of Israel:

Exodus 12:22c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'attem (אַתָּם) [pronounced <i>ahT-TEM</i>]	<i>you all, you guys, you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine plural, personal pronoun	Strong's #859 BDB #61
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	2 nd person masculine plural, Qal imperfect	Strong's #3318 BDB #422
'îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
pethach (פֶּתַח) [pronounced <i>PEH-thahkh</i>]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108
'ad (דַּעַ) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723

Exodus 12:22c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôqer (בֹּקֶר) [pronounced BOH-ker]	morning, daybreak, dawn; the next morning	masculine singular noun with the definite article	Strong's #1242 BDB #133

Translation: And no man will go out of his house until the morning.

Moses is talking about the people who are participating in the first Passover. No one could leave their home that evening. They must remain *under the blood*, so to speak.

The Hebrews must remain inside of the house protected by God. First and foremost, this means being under the ultimate protection of the Revealed God—that is, the faith of the person is revealed by obeying these directions. This indicates that the person is saved. In our era, this is equivalent to being *in Christ*.

Also, remaining in the house speaks of continued fellowship with Him. We always have a wall of fire, a wall of protection. However, when we fall out of fellowship, we do not lose this wall, but we are subject to discipline, which can be quite harsh, depending upon our length of stay outside of our temporal relationship with God.

God has spoken to Moses in vv. 2–20. Moses is now speaking to the elders of Israel (presumably, they will pass along these directives to the people). In vv. 21–23, Moses will tell the elders what they are supposed to do regarding the Passover lamb.

The exact words which Moses uses are quite fascinating to me. At the end of v. 23, I will tell you exactly what is so interesting about Moses' words.

Exodus 12:22 You [all] will take a branch of hyssop and dip [it] into the blood which is in the basin; and you will touch [the hyssop] against the door header and the two side posts, [taking] from the blood in the basin. And no man will go out of his house until the morning. (Kukis mostly literal translation)

The occupants of each house were to take a bunch of hyssop, dip it into the blood, and then splash the blood on the sides of the doorsill and at the top. They were to remain inside of their houses the entire day. By remaining in their homes, they remained under the blood of the lamb (which represented Jesus Christ). God would see the blood and he would pass over their home. No one inside the home would be harmed. The blood at the entryway told the avenging angel not to go into that residence.

Exodus 12:22 You will take a branch of hyssop and dip it into the blood, which is in the basin, and smear the blood on the side posts and header of the door. No man is to go out of his house until the morning. (Kukis paraphrase)

We continue the repetition here. We began with God speaking to Moses; but from v. 21 and forward, Moses is speaking to the elders of Israel—however, much of this is repeated from the beginning of this chapter.

And has passed through Y ^e howah to strike Egypt and He has seen the blood upon the door header and upon two of the side posts and passes over Y ^e howah over the opening and He will not give the destroyer to come in into your houses to strike.	Exodus 12:23	Y ^e howah will pass through to strike Egypt but He sees the blood on the door header and on the side posts [of the doors to your homes]. Therefore, Y ^e howah will pass over that doorway and He will not allow the destroyer to come into your houses to strike [you].
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When Jehovah comes into Egypt to strike them down, He will see the blood on the door frame and pass over that house. He will not allow the Destroyer to come into your houses to harm you.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And has passed through Y ^e howah to strike Egypt and He has seen the blood upon the door header and upon two of the side posts and passes over Y ^e howah over the opening and He will not give the destroyer to come in into your houses to strike.
Dead Sea Scrolls Targum (Pseudo-Jonathan)	.
	For the Glory of the Lord will be manifested in striking the Mizraee, and He will see the blood upon the lintel and upon the too posts, and the Word of the Lord will spread His protection over the door, and the destroying angel will not be permitted to enter your houses to smite.
Revised Douay-Rheims	For the Lord will pass through striking the Egyptians: and when he shall see the blood on the transom, and on both the posts, he will pass over the door of the house, and not suffer the destroyer to come into your houses and to hurt you.
Aramaic ESV of Peshitta	For Mar-Yah will pass through to strike the Egyptians; and when he sees the blood on the lintel, and on the two doorposts, Mar-Yah will pass over the door, and will not allow the destroyer to come in to your houses to strike you.
Lamsa's Peshitta (Syriac)	For the LORD will pass through to smite the Egyptians; and when he sees the blood upon the lintel and on the two side posts, the LORD will bring joy to the doors and will not suffer the destroyer to come into your houses to smite you.
Updated Brenton (Greek)	And the Lord shall pass by to smite the Egyptians, and shall see the blood upon the lintel, and upon the doorposts; and the Lord shall pass over the door, and shall not allow the destroyer to enter into your houses to kill you.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For the Lord will go through the land, sending death on the Egyptians; and when he sees the blood on the two sides and the top of the door, the Lord will go over your door and will not let death come in for your destruction.
Easy English	'The Lord will pass through the country and he will kill the Egyptians. But when the Lord sees the blood on the wood round the door, he will pass over that house. He will stop the person who kills. The Lord will not let him come into your houses. The Lord will not let him kill you. 'The person who kills' was a special angel.
Easy-to-Read Version—2006	At the time the LORD goes through Egypt to kill the firstborn, he will see the blood on the sides and top of each doorframe. Then he will protect [Or "pass over."] that house and not let the Destroyer come into any of your houses and hurt you.
Good News Bible (TEV)	When the LORD goes through Egypt to kill the Egyptians, he will see the blood on the beams and the doorposts and will not let the Angel of Death enter your houses and kill you.
<i>The Message</i>	GOD will pass through to strike Egypt down. When he sees the blood on the lintel and the two doorposts, GOD will pass over the doorway; he won't let the destroyer enter your house to strike you down with ruin.
Names of God Bible	Yahweh will go throughout Egypt to kill the Egyptians. When he sees the blood on the top and sides of the doorframe, Yahweh will pass over that doorway, and he will not let the destroyer come into your home to kill you.

NIRV The LORD will go through the land to strike down the Egyptians. He'll see the blood on the top and sides of the doorframe. He will pass over that house. He won't let the destroying angel enter your homes to strike you down.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. During that night the LORD will go through the country of Egypt and kill the first-born son in every Egyptian family. He will see where you have put the blood, and he will not come into your house. His angel that brings death will pass over and not kill your first-born sons.

The Living Bible "For Jehovah will pass through the land and kill the Egyptians; but when he sees the blood upon the panel at the top of the door and on the two side pieces, he will pass over [or "he will pause at the door of."] that home and not permit the Destroyer to enter and kill your firstborn.

New Berkeley Version .

New Life Version For the Lord will pass through to kill the Egyptians. But when He sees the blood around your door, the Lord will pass over the door. He will not let the one who destroys come into your houses to kill you.

New Living Translation For the LORD will pass through the land to strike down the Egyptians. But when he sees the blood on the top and sides of the doorframe, the LORD will pass over your home. He will not permit his death angel to enter your house and strike you down.

Unlocked Dynamic Bible When Yahweh goes through Egypt to kill the oldest male in each Egyptian family, he will see the blood on your door frames, and he will pass over those houses. He will not allow the angel who causes people to die to enter your houses and kill your oldest sons.

Partially literal and partially paraphrased translations:

American English Bible Then no one should go outside the door of his house until morning, for the Lord will pass over you [as He] strikes the Egyptians... He will see the blood on the doorframes and the Lord will pass over that door. He won't allow the destroyer to enter your homes to strike you. A portion of v. 22 is included for context.

Beck's American Translation .

Common English Bible When the Lord comes by to strike down the Egyptians and sees the blood on the beam above the door and on the two doorposts, the Lord will pass over that door. He won't let the destroyer enter your houses to strike you down.

International Standard V Take a bundle of hyssop and dip it in the blood that is in the basin, and apply some of the blood in the basin to the lintel and the two doorposts. None of you is to go out of the doorway of his house until morning, because the LORD will pass through to strike down the Egyptians, and when he sees the blood on the lintel and the two doorposts, the LORD will pass over the doorway, and won't allow the destroyer to enter your houses to strike you down. V. 22 is included for context.

New Advent (Knox) Bible The Lord will pass on his way smiting down the Egyptians, and when he sees the blood on the lintel and the jambs of a doorway he will pass by that house, and will not let the destroying angel enter your homes to do them injury.

Translation for Translators When Yahweh goes through Egypt to kill *the oldest male in each* Egyptian family, he will see the blood on your «lintels/beams of your doorways», and he will *ignore and pass by* those houses. He will not allow the angel who causes people to die to enter your houses and *kill any of your oldest sons*.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah is to have pass through to smite Egypt. Even is he to have perceived the blood on the lintel and the two doorposts, and Jehovah is to have passed over that door - was he to allow he destroying, to come into that house to smite it? -.
Conservapedia Translation	The LORD is going to pass through to strike the Egyptians. When He sees the blood on the lintel and the two jambs, the LORD will pass over the portal, and will not allow the Destroyer to come into your houses to strike you. The "Destroyer" is a very special Messenger or angel.
Ferrar-Fenton Bible	...for at dusk the EVER-LIVING will strike the Mitzerites, but when he sees the blood on the lintel, and upon the two door-posts, then the EVER-LIVING will pass over the door, and will not allow injury to come to that house to strike it.
God's Truth (Tyndale)	For the Lord will go about and smite Egypt. And when he sees the blood upon the upper door post and on the two side posts, he will pass over the door and will not allow the destroyer to come into your house to plague you.
HCSB NIV, ©2011	. When the LORD goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down.
Tree of Life Version	ADONAI will pass through to strike down the Egyptians, but when He sees the blood on the crossbeam and the two doorposts, ADONAI will pass over that door, and will not allow the destroyer to come into your houses to strike you down.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	And Yahweh will pass to afflict the Egyptians, and will see the blood on the beam and on the two doorposts, and Yahweh will skip over this door, and will not let the slaughterer come to the house and afflict it.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Because Yahweh will pass through to strike Egypt and when he sees the blood on the lintel and the doorposts, he will pass over the door and not allow the destroyer to enter your houses and kill.
The Heritage Bible	And Jehovah will cross over to strike the Egyptians; and he will see the blood upon the lintel, and on the two side posts, and Jehovah will skip over the door, and will not give in to the destroyer to come into your houses to strike.
New American Bible (2002)	For the LORD will go by, striking down the Egyptians. Seeing the blood on the lintel and the two doorposts, the LORD will pass over that door and not let the destroyer come into your houses to strike you down.
New American Bible (2011)	.
New Jerusalem Bible	.
Revised English Bible—1989	The LORD will go throughout Egypt and strike it, but when he sees the blood on the lintel and the two doorposts, he will pass over that door and not let the destroyer enter to strike you.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	For ADONAI will pass through to kill the Egyptians; but when he sees the blood on the top and on the two sides, ADONAI will pass over the door and will not allow the Slaughterer to enter your houses and kill you.
The Complete Tanach	The Lord will pass to smite the Egyptians, and He will see the blood on the lintel and on the two doorposts, and the Lord will pass over the entrance, and He will not permit the destroyer to enter your houses to smite [you].

will pass over: Heb. יָרַח, and He will have pity. This may also be rendered: and He will skip over. See Rashi on verses 11 and 13.

and He will not permit the destroyer: Heb. וְתִתֵּן אֵלָיו, lit., and will not give. [i.e.,] He will not grant him the ability to enter, as in “but God did not permit him (וְנָתַן) to harm me” (Gen. 31:7).

exeGesés companion Bible	...for Yah Veh passes through to smite the Misrayim; and when he sees the blood on the lintel and on the two side posts, Yah Veh leaps over the portal and gives not that the ruiner come in to your houses to smite you.
Kaplan Translation	'God will then pass through to strike Egypt. When he sees the blood over the door and on the two doorposts, God will pass over that door, and not let the force of destruction enter your houses to strike. force of destruction Mash'chith in Hebrew, literally 'the destroyer.' Targum Yonathan translates it, 'angels of destruction.' See 1 Samuel 13:17, 2 Samuel 24:16, Jeremiah 51:25.
Orthodox Jewish Bible	For Hashem will pass through to strike the Mitzrayim; and when He seeth the dahm upon the mashkof, and on the two mezuzot, Hashem will pasach (pass over, spare, skip) the entrance, and will not permit the Mashkhit (Destroyer, i.e., Hashem's emissary of judgment, [see Num 22:31 on the Malach Hashem]) to enter unto your batim to strike.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	A Memorial of Redemption For the LORD will pass through to strike the Egyptians; and when He sees the blood on the lintel [above the entry way] and on the two doorposts, the LORD will pass over the door and will not allow ^[f] the destroyer to come into your houses to slay you. ^[f] Another translation is “the destruction,” which would make Yahweh (God) Himself, and not an “Angel of the Lord,” the One who either “passes over” (Ex 12:13) or “destroys.”
The Expanded Bible	When the LORD goes [passes; crosses] through Egypt to kill [strike down; ^L plague] the Egyptians, he will see the blood on the sides and tops of the doorframes [doorposts and lintel], and he will pass over [12:13] that house. He will not let the one who brings death [destroyer] come into your houses and kill [strike; plague] you.
Kretzmann's Commentary	For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. With the blood on their door, destruction would not strike them, not because the blood in itself had such extraordinary powers, but because it was the type of the perfect, holy blood of propitiation, that of Christ.
NET Bible®	For the Lord will pass through to strike Egypt, and when he sees ⁶³ the blood on the top of the doorframe and the two side posts, then the Lord will pass over the door, and he will not permit the destroyer ⁶⁴ to enter your houses to strike you. ⁶⁵ ^{63tn} The first of the two clauses begun with perfects and vav consecutives may be subordinated to form a temporal clause: “and he will see...and he will pass over,” becomes “when he sees...he will pass over.” ^{64tn} Here the form is the Hiphil participle with the definite article. Gesenius says this is now to be explained as “the destroyer” although some take it to mean “destruction” (GKC 406 §126.m, n. 1). ^{65tn} “you” has been supplied.
The Voice	Moses: The Eternal will pass through <i>the land during the night</i> and bring death to the Egyptians. But when He sees the blood-markings across the tops of your

doorways and down your two doorposts, He will pass over your houses and not allow His messenger of death to enter into your houses and strike you down.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{He is} " will cross over to smite "Mits'rayim ^{Two straits} ", and he will see the blood upon the lintel and upon the two doorposts, and "YHWH ^{He is} " will hop upon the opening, and he will not (allow) the damager to come to your houses to smite,...
Charles Thompson OT Concordant Literal Version	. When Yahweh passes through to strike the Egyptians and sees the blood on the lintel and on the two jambs then Yahweh will pass over the portal and shall not allow the ruiner to enter into your houses to strike.
Context Group Version	For YHWH will pass through to strike the Egyptians; and when he sees the blood on the lintel, and on the two side-posts, YHWH will pass over the door, and will not allow the destroyer to come in to your (pl) houses to strike you (pl).
Emphasized Bible	And Yahweh will pass along to plague the Egyptians, and when he beholdeth the blood upon the upper beam and upon the two door-pests, then will Yahweh pass over the entrance, and not suffer the destroyer to enter into your houses to inflict on you the plague.
New American Standard B.	A Memorial of Redemption 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.
New King James Version	.
Webster's Bible Translation	For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in to your houses to smite you.
Young's Updated LT	And Jehovah has passed on to strike the Egyptians, and has seen the blood on the lintel, and on the two side-posts, and Jehovah has passed over the opening, and does not permit the destruction to come into your houses to strike.

The gist of this passage: Y^ehowah would pass over the houses where He sees the blood and He will not permit His destroying angel to kill the firstborn in those houses.

Exodus 12:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ʿâbar (עָבַר) [pronounced ʿaw ^b -VAHR]	to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross [over]; to go away, to depart; to violate [a law]	3 rd person masculine singular, Qal perfect	Strong's #5674 BDB #716
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to	directional/relational preposition	No Strong's # BDB #510

Exodus 12:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâgaph (נָגַף) [pronounced naw-GAHF]	to strike, to strike down, to hit	Qal infinitive construct	Strong's #5062 BDB #619
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	double straights; transliterated Mizraim; also Egypt, Egyptians	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: Y^ehowah will pass through to strike Egypt...

God promised for His 10th plague that He would enter into Egypt and kill all of the firstborn. Moses describes Him about to do this.

Hebrew for Pass through (a graphic); from chaimbentorah.com; accessed March 10, 2021.

This is the Qal perfect of 'âbar (עָבַר) [pronounced gaw^b-VAHR], and it means, to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross [over]. Strong's #5674 BDB #716.



Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 12:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
râ'âh (רָאָה) [pronounced raw-AWH]	to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know	3 rd person masculine singular, Qal perfect	Strong's #7200 BDB #906
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâm (דָּם) [pronounced dawm]	blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]	masculine singular noun with the definite article	Strong's #1818 BDB #196
'al (עַל) [pronounced gah]	upon, beyond, on, against, above, over, by, beside	preposition of relative proximity	Strong's #5921 BDB #752

Exodus 12:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mash ^e qôwph (מַשְׁקוֹף) [pronounced mahsh-KOHF]	<i>the lintel of a door, header of a door, overhead portion of the frame for a door</i>	masculine singular noun with the definite article	Strong's #4947 BDB #1054
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
m ^e zûwzâh (מְזוּזָה) [pronounced m ^e -zoo-SAW]	<i>side post, door-post, gate-post; door frame</i>	feminine plural noun with the definite article	Strong's #4201 BDB #265

Translation: ...but He sees the blood on the door header and on the side posts [of the doors to your homes].

God will see the blood on the door frame—at the sides and the top—exactly as Moses instructed the Hebrew people to do.

Exodus 12:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pâçach (פָּחַח) [pronounced paw-SAHKH]	<i>to pass over, to spring over; to spare; to pass by</i>	3 rd person masculine singular, Qal perfect	Strong's #6452 BDB #820
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
‘al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
pethach (פֶּתַח) [pronounced PEH-thahkh]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular noun with the definite article	Strong's #6607 BDB #835

Translation: Therefore, Y^ehowah will pass over that doorway...

God then passes over that home, not because of the good character of the people inside the home, but because of the blood. The people were covered by the blood; they were protected by the blood.

When the Destroyer saw the blood, He would pass over that door opening. He would not go into that house.

Exodus 12:23d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
shâchath (שָׁחַת) [pronounced <i>shaw-KHAHTH</i>]	<i>a destroyer</i>	Hiphil participle with the definite article	Strong's #7843 BDB #1007
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
bôw' (בֹּאוּ) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct	Strong's #935 BDB #97
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bâtîym (בָּתִּיִּם) [pronounced <i>baht-TEEM</i>]	<i>houses, residences; buildings; households</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1004 BDB #108
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
nâgaph (נָגַף) [pronounced <i>naw-GAHF</i>]	<i>to strike, to strike down, to hit</i>	Qal infinitive construct	Strong's #5062 BDB #619

Translation: ...and He will not allow the destroyer to come into your houses to strike [you].

God would not allow the Destroyer to go into any house where the blood was.

Although Bullinger lists this as an **anthropopathism**, it is and it isn't. God is omnipresent; He cannot confine Himself to a point in space. Therefore, it is impossible for Him to pass over or through any area. However, the preincarnate Son of God takes on an angelic form, or a human form, or the form of a burning bush, etc. This form which God takes is able to pass over the households where He sees the blood. When God takes on such a form, He is the revealed member of the Godhead (= Christ Jesus).

When one is said to see God, he is seeing a manifestation of God; not God Himself, as God is a Spirit. He no more sees God than we see our family or friends. What I mean by that is, we see the bodies that our friends and family inhabit, but we do not see their souls, their immaterial part, which makes up the greater portion of what is actually *them*. We generally like and dislike people for what they are inside and not for the outer covering. I personally have seen many beautiful women that once you began to unwrap them (that is, you get to know them well enough to *peer into their souls*) they suddenly lose their attractiveness. You find out that they are generally

ungrateful; or that they are unhappy most of the time; or that they nag. Once you get past that beautiful exterior, you may be quite unhappy with what is just beneath the surface. You can have two people who are in physically the same package—that is, who appear to be twins—but inside they are so totally different that you could love one and hate the other.

Even though God is a Spirit, as God the Son, He manifests Himself in many ways. We do not know whether there was any kind of a physical manifestation here or not, however there was a certain personal touch in the *visiting* of each Egyptian household as the first-born is taken from them in death.

When we are saved by faith in Jesus Christ, God does not look carefully at us; His righteousness does not examine our unrighteousness. Instead of seeing us, God's righteousness sees the righteousness of Jesus Christ. We are covered by Christ's blood. This is all symbolic of that. God passed over these people wherever He saw the blood, since that looked forward to the blood of Christ; that is, His death on our behalf on the cross. This is what *covered by the blood* means. It does not mean that somehow the blood of a lamb is all around us; nor does it mean that Jesus' actual blood is all around us. The blood of the lamb represents the blood of our Savior which represents Jesus' death for our sins.

Exodus 12:23 Y^ehowah will pass through to strike Egypt but He sees the blood on the door header and on the side posts [of the doors to your homes]. Therefore, Y^ehowah will pass over that doorway and He will not allow the destroyer to come into your houses to strike [you]. (Kukis mostly literal translation)

Wherever the blood was, there was protection for the occupants.

It sounds as if there are two entities going to each house; and where the blood is found, the Lord would not allow the Destroyer to go in and take the life (or lives) of the firstborn.

This verse suggests that only Egyptians were struck by the Destroyer; this would further suggest that all sons of Israel, by this time, had all believed in the Revealed God and, as a result of that faith, now obeyed Him.

Moses' vocabulary in Exodus 12:21–23

I suggested that there was something very interesting about the actual words of Moses found in vv. 21–23. Let me give you those verses again (using Young's translation, updated), and I will mark certain words and phrases (I will explain why after you read these verses):

Exodus 12:21–22 And Moses calls for all the elders of Israel, and says unto them, “**Draw out** and take for yourselves from the flock, for your **families**, and **slaughter** the **passover-sacrifice**; and you [all] have taken a **bunch of hyssop**, and have **dipped** it in the blood which is in the **basin**, and have **struck** it on the lintel, and on the two side-posts, from the blood which is in the **basin**, and ye, you [all] **go not out** each from the **opening** of his house till morning.

Exodus 12:23 “And Jehovah has passed on to strike the Egyptians, and has seen the blood on the lintel, and on the two side-posts, and Jehovah has passed over the **opening**, and does not **permit** the **destruction** to come into your houses to **strike**.

Recall that in vv. 2–13, God is telling Moses what must be done for the Passover. In vv. 21–24, Moses tells the elders what must be done for the Passover.

What is quite striking is this: the words I have highlighted *do not occur* in the first half of this chapter. A few of these words occur only here in the book of Exodus. Some of the specific actions are found here in these 3 verses, but not earlier in this chapter. This is worth thinking about, because God gave Moses directions for the Passover

in vv. 1–13. So somehow, God gave directions for the Passover without using any of the bolded words that we read above.

Since some of the actual acts are different, then Moses is not simply paraphrasing the commands of vv. 2–20. Since Moses is always presented as respectful of God, we know that he is not just making up some stuff up on the fly or throwing in some of his own ideas.

The logical explanation is simply this: God said more than what we read in vv. 2–20; and, obviously, God said more than what we read in vv. 21–23. This is presented in written fashion, as a record of these events, but in such a way that it is not repetitious. What Moses says in vv. 21–23 no doubt came directly from God (Moses may or may not have paraphrased what God said). However, as the human author, Moses wrote these things in such a way as to avoid strict repetition (just as he did for the other plagues brought by God upon Egypt).

Exodus 12:23 **When Jehovah comes into Egypt to strike them down, He will see the blood on the door frame and pass over that house. He will not allow the Destroyer to come into your houses to harm you.** (Kukis paraphrase)

Some translations place vv. 24 and 25 together as a single thought; some separate them into separate paragraphs. This will be reflected in some of the translations below.

And you [all] have kept the word the this for a statute to you and your sons as far as forever.

Exodus
12:24

You [all] will keep this word as a statute for you and your sons forever.

You will keep this word as a statute for you and your sons forever.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you [all] have kept the word the this for a statute to you and your sons as far as forever.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And you shall observe this thing for a statute to thee and to thy sons for a memorial for ever.
Revised Douay-Rheims	You shall keep this thing as a law for you and your children for ever.
Aramaic ESV of Peshitta	You shall observe this thing for an ordinance to you and to your sons forever.
Lamsa's Peshitta (Syriac)	And you shall observe this rite and this ordinance for yourselves and your sons for ever.
Updated Brenton (Greek)	And keep this thing as an ordinance for yourself and for your children forever.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And you are to keep this as an order to you and to your sons for ever.
Easy English	You must obey these rules always, both you and your sons, for all time.
Easy-to-Read Version–2006	You must remember this command. This law is for you and your descendants forever.
God's Word™	"You must follow these instructions. They are a permanent law for you and your children.
Good News Bible (TEV)	You and your children must obey these rules forever.

<i>The Message</i>	"Keep this word. It's the law for you and your children, forever.
NIRV	"Obey all these directions. It's a law for you and your children after you for all time to come.
New Simplified Bible	»You shall observe this event as an ordinance for you and your children from generation to generation.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	After you have entered the country promised to you by the LORD, you and your children must continue to celebrate Passover each year.
The Living Bible	And remember, this is a permanent law for you and your posterity.
New Berkeley Version	.
New Life Version	You must remember this as a law for you and your children forever.
New Living Translation	"Remember, these instructions are a permanent law that you and your descendants must observe forever.

Partially literal and partially paraphrased translations:

American English Bible	'Now, keep this as a Law for yourselves and for your descendants through the ages.
Beck's American Translation	.
Common English Bible	You should observe this ritual as a regulation for all time for you and your children.
International Standard V	.
New Advent (Knox) Bible	And this command is to be kept as an observance by you and your sons for ever.
Translation for Translators	You and your descendants must celebrate this ritual forever.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	You are to have observed the concern, as a prescription to you all's sons, even continually.
Conservapedia Translation	You are to observe this word by statute for you and your sons forever.
Ferrar-Fenton Bible	'You shall also keep this command as an Institution for you and your sons for ever.
God's Truth (Tyndale)	Therefore see that you observe this thing, that it be an ordinance to you, and your sons for ever.
HCSB	.
NIV, ©2011	"Obey these instructions as a lasting ordinance for you and your descendants.
Tree of Life Version	Also you are to observe this event as an eternal ordinance, for you and your children.
Unlocked Literal Bible	.
Urim-Thummim Version	Then you will observe this as a statute for yourself and your descendants for the ages of time.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You and your descendants shall observe these instructions as an everlasting ordinance; you will carry out this ceremony when you enter the land that Yahweh will give you, as he promised. v. 25 is included for context.
The Heritage Bible	And you shall hedge about this word for an enactment to you and to your sons forever.
New American Bible (2011)	"You will keep this practice forever as a statute for yourselves and your descendants.
New English Bible—1970	You shall keep this as a rule for you and your children for all time.
New Jerusalem Bible	.
New RSV	You shall observe this rite as a perpetual ordinance for you and your children.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You are to observe this as a law, you and your descendants forever.
The Complete Tanach	And you shall keep this matter as a statute for you and for your children forever.
exeGeses companion Bible	And you guard this word for an eternal statute - to you and to your sons.
Kaplan Translation	'You must keep this ritual as a law, for you and your children forever.
Orthodox Jewish Bible	And ye shall be shomer over this word as a chok (ordinance) to thee and your children ad olam (forever).

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	You shall observe this event [concerning Passover] as an ordinance for you and for your children forever.
The Expanded Bible	"You must keep this ·command [word] as a ·law [statute; ordinance; requirement] for you and your ·descendants [sons; children] ·from now on [forever].
Kretzmann's Commentary	And ye shall observe this thing for an ordinance to thee and to thy sons forever. This precept concerning the Passover in its essential features was to be a fixed rule in their midst in their new home, an observance to be transmitted from generation to generation.
NET Bible®	You must observe this event as an ordinance for you and for your children forever.
The Voice	Moses: You and all your descendants are obligated to keep these instructions for all time.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and you will safeguard this word (for) a custom (for) you, and (for) your generations until a distant time,...
Charles Thompson OT	.
C. Thompson (updated) OT	And this ordinance you will keep as a rite established for you and your children for ever.
Concordant Literal Version	Now you will observe this word as a statute for you and for your sons unto the eon.
<i>Emphasized Bible</i>	And ye shall observe this thing,—for a statute to thee and to thy sons unto times age-abiding.
Green's Literal Translation	And you shall observe this Word for an ordinance for you, and for your sons forever.
Modern English Version	"And you shall observe this thing as an ordinance to you and to your sons forever.
New American Standard B.	And you shall observe this event as an ordinance for you and your children forever.
New King James Version	.
Young's Updated LT	And you [all] have observed this thing, for a statute to you, and to your sons—unto the age.

The gist of this passage: Moses tells the people that they will need to keep this ritual throughout their generations.

Exodus 12:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
shâmar (שָׁמַר) [pronounced shaw-MAR]	to keep, to guard, to protect, to watch, to preserve	2 nd person masculine plural, Qal perfect	Strong's #8104 BDB #1036

Exodus 12:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
chôq (חֹק) [pronounced <i>khoke</i>]	<i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i>	masculine singular noun	Strong's #2706 BDB #349

Translation: You [all] will keep this word as a statute...

What the person will observe is the word *dâbâr* (דָּבָר) [pronounced *daw^b-VAWR*] which essentially means *speech, word, discourse, saying, thing, charge, utterance, matter, affair, cause, way, manner*. It is a reference to what is spoken; a one word consistent translation is difficult and it is found translated in almost as many different ways as it is found in the Old Testament.

Like the Eucharist, the Hebrews were to observe this ritual yearly (throughout their own dispensation). This ritual would always cause them to consider the time that they were spared because God saw the blood of the sacrificial lamb on their doorways and did not strike them down. For the many Hebrews who will believe in Jesus Christ during the 1st advent (and after), this is one of the many passages which will suddenly have meaning that it did not before.

Exodus 12:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510

Exodus 12:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânîym (בָּנִיִּם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
‘ad (עַד) [pronounced <i>‘ahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
‘ôwlâm (עוֹלָם) [pronounced <i>‘ô-LAWM</i>]	<i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun	Strong's #5769 BDB #761

Together, they mean *and from everlasting to everlasting, from eternity past to eternity future or from antiquity to everlasting, forever; for a lifetime (?); from a point in time to far into the future; to the end of this age.*

Translation: ...for you and your sons forever.

The *you* here is a masculine singular. This would be to each individual that God is speaking to through Moses.

What God is saying here was to be kept by the people of God forever. *Forever* actually means, until the reality replaces the ritual.

Exodus 12:24 You [all] will keep this word as a statute for you and your sons forever. (Kukis mostly literal translation)

This would become a yearly observation. They were to remember just what had happened at this time. The fathers were to remember what happened the night before the exodus and they were to tell their sons (and each generation was to tell the next generation).

Most of the Hebrew people would observe the Passover and think about the happened originally. They were supposed to do this. In addition to this, the Passover also was typical (that is, it represented Jesus dying for our sins).

The Ceremonies and the Scriptures:

In many portions of Torah, there is a twofold system of remembrance. There would be customs that the people observed; and there would be the Scriptures themselves. There would often be this twofold witness to the truth of God. So, the people of Israel would hear the Word of God being taught whenever (for instance, during the festival gatherings); but they themselves would also be observing certain feasts and days, based upon historical incidents. So what they observe in their yearly customs matches what they read (or hear) in the teaching of their Scriptures.

The Hebrews observed these rituals and ceremonies because their fathers had done the so; but they also observed them, as they came from the Word of God. The observances of these various rituals comes down to them both through the tradition of the ritual itself and through the Scriptures themselves.

This understanding is very important; because there are so-called scholars who, from time to time, make the claim that Moses did not write the books of Moses and that someone (or, several groups of people) wrote these words centuries later; and then somehow, convinced the people that these words of Scripture had existed all along.

However, passages like this tell us that the Feast of Unleavened Bread and the Passover began at the very beginning; and that they continued every single year after, so that even today, at Seder, the events of the Hebrew people in Egypt are recalled.

Let's assume that this was not the case. Let's say that some person or various groups of people wrote these words hundreds of years later. How do you, hundreds of years after the fact, convince all the people of Israel that you have the words of Scripture for them? Israel has a very complex system of observances and rituals, firmly based in their actual historic experiences and the guidance of God's Word. If the Word of God was not there to begin with, where did the rituals come from? If their rituals came only from their experiences, then why are the words of God necessary?

Now, either they had been observing all of these festivals and ceremonies from the very beginning, or they had not been doing that. If they had been observing this complex set of rituals, then how did they know about them? Where did this set of rituals come from if they did not have some uniform explanation of the each ritual? Exactly where does this uniform explanation come from if not the Scriptures? Or, let's assume that they were not observing all of these rituals—how do you convince a people, hundreds of years after the fact that, "Here are the books of Moses and here are the rituals that we should have been observing all of this time, but we were not"?

The rituals and the record of their origin and their continued observance go hand-in-hand. You cannot take an heathen nation and one day say to them, "We are not a heathen nation; we are a nation which has been observing all of these rules, regulations, and ceremonies; and here are the books to prove it." That sort of approach makes little or no sense, if that nation had not already been observing these rituals and feast days. If they were already observing this complex set of rituals, where did these *new* books come from?

Now, even if you do not believe in Israel's God, and even if you think that Moses completely scammed this people; still, his writings and these festival observances still have to occur hand-in-hand with the related events and with the words of Moses. Moses can say, "Here is a celebration that we will observe each year; and let me describe it to you." And, at the point, the people begin to observe that particular festival. It makes perfect sense for there to be a beginning point, and for that beginning point to be the words of Moses spoken at the time of these various events described in the book of Exodus.

Besides the witness of the Scriptures and the ceremonies, the fathers were responsible to explain these ceremonies and their meanings to their sons. These fathers would, in later years, tell their own sons about the celebrations and what they are all about. The father telling his son what these rituals mean—that is a third witness to the genuine nature of the ceremonies and the Scriptures. At some point in time, a child would ask, "Why are we doing this?" Then the father would say, "I will tell you what my father told me." Or, in the alternative, the child would grow up celebrating the various rituals, with an explanation given by his father or grandfather prior to the observation of the ritual.

Let me further press this issue: if these complex observances of law, regulations and religious holidays all occur at the same time that the Scripture for them is written (which is the only logical approach), then how are we to view the miracles and plagues found in this book of Exodus? If these are all lies and made up stories, don't the people of this first generation rise up and say, "These are all lies and made-up stories!" Generally speaking, people don't follow leaders who they know are lying to them (this is different than people who follow leaders who don't believe that they are lying—how many Democrats believe that Presidents Obama and Biden are/were truthful? Almost all of them.).

The people during the time of Moses would have observed with their own eyes the miracles and judgments described in the book of Exodus. If they did not see these things, and Moses is writing Scriptures saying that they did—do you see the problem?

Here is my logical thought progression: it makes perfect sense for the Scriptures to be written at the same time that these ceremonies are established (what I mean by the same time is, in the same decade). The ceremonies bear witness to the Scriptures; and the Scriptures, in turn, bear witness to the ceremonies. The fathers in each generation tell their sons what is happening, beginning with the generations which we are studying in Exodus 12.

The elders remember Moses coming to them and saying these things; and then they remember organizing this first Passover event. But then, as part and parcel of these religious holidays, are the signs and miracles which also took place *at the same time and were observed by the very same people*. Do you see how this logically leads us to accept the miracles of the Scripture—particularly of this book of Exodus—as having occurred, as all of these people saw these things take place. All of this ties together these things which we are studying as interdependent events. You cannot have a history where, half of it is false and half true—not where the people themselves are witnesses to this history.

One of the things which I find remarkable are the *sorts* of great acts or miracles we find throughout the Bible. They are always appropriate to the audience. For instance, when Jesus healed someone, the people listening to Him teach were often able to observe the healing as a group. Often, the person being healed would have been known in his village as injured, sick, or whatever. Many of his neighbors would have actually seen the healing take place (which was instantaneous); or they would see the person *after* he had been healed. In any case, such healings were exactly right for a small group of people (10 or 20; or maybe a few hundred). But when God performed a great miracle for the Exodus generation, this would be something which they could all observe. They could all see the pillar of fire or the cloud pillar. They will all walk across what used to be a river bed (in the very near future). My point being, Moses records these events and the people affirm the events by their observation of the various ceremonies commemorating these same events.

And why would an entire nation observe the second Passover ritual if this first Passover never occurred?

This history that we are studying occurs coterminous with the celebrations and observances.

Now, could someone have inserted all of the miracles and signs and fantastical events after the fact? Maybe the rituals and events occurred mostly as written, but the more fantastic information was added, or the events were embellished. Is that not possible?

I want you to consider this. Let's say that I want to add a verse to the end of Matthew, and it would read, *And before Jesus went up, He told His disciples, "Now, you must name all your children, Bob."* Now, how exactly would I convince everyone in the world that is the true final verse of Matthew? That would be an impossible task. Now, maybe if I had a dynamic and forceful personality, and was a natural leader (I am not any of these things), I might gain a following of a few hundred who would go along with this—and these people might name all of their children *Bob* as a result. That is best/worst case scenario. So, I might convince a few hundred people that there is one more verse in the book of Matthew, but, for the most part, the rest of the world that knows about this movement would consider me a nut—and the movement of the extra verse in Matthew would be considered a cult.

Would there ever be universal acceptance of that one simple extra verse that I want to add at the end of Matthew? Of course not! That would be absurd. Similarly, changing the Bible after the fact or presenting the Hebrew people with Scriptures long after those Scriptures were supposed to have been written—that would be equally absurd. People could not, hundreds of years after the fact, add all of these miracles into the book of Exodus. How would they convince the entire nation to buy into it?

Furthermore, there was a semi-permanent copy of the Pentateuch engraved on rock (Joshua 8:32 Deuteronomy 27:2–3, 8). There were also, very likely, many copies made of these holy books (an entire industry of copying manuscripts arose in nation Israel). No one would have bought into these sudden changes—particularly the fantastical changes. Especially hundreds of years later.

So, the true logical position is, the ceremonies and the Scriptures occur at the same time in Israel's history (which is what we read in the books of the Law). This would mean that there is testimony contained in these same Scriptures that all Israel observed a myriad of signs and miraculous (or wondrous) events. The people of Israel not only accepted the Scriptures, but they revered the Scriptures—and this reverence continues even to this day, even though the bulk²⁴ of the sons of Israel do not believe in all of these miracles.

The Respect of Scholars for the Scriptures:

This respect for their own Scriptures runs so deep in contemporary Hebrew culture, that they continue to revere these Scriptures—whether they take them literally or not—and they carefully translate them into whatever language that they speak. I work with these Jewish translations nearly every day of my life—when it comes to the Bible, there is no discernable difference between the Jewish translation, the Roman Catholic translation, a non-denominational translation and any other translation you want to throw in there (apart from any translation done specifically for a cult²⁵). Now, the vocabulary might be slightly different, the sentence structure will be different, but what the text says is virtually identical in all of these different groups.

I have chosen to use the NKJV translation throughout this weekly study of Exodus; but, I could have used the New Tanach or Kaplan's translation or the JPS translation, and those Jewish translations would not have affected my explanation of the text one whit. Once and awhile, I would have to say, "I think this should be translated in a different way, and this is why..." But I do that with the NKJV on occasion as well.

Let me add that, if I did not identify the translation, you would, as a reader, not have realized that you were reading a Jewish translation (of course, now and again—not often²⁶—a very Jewish term might be thrown in).

One of the simple reasons that Scriptures are so consistently rendered, regardless of the viewpoint of the organization doing the translation, is, so much of the Bible is narrative. So much of the Bible is like this: *Moses went to the store to pick up a dozen eggs*. Now, one translation might change up the order, the vocabulary or even insert a word or two, and say, *To the store Moses went, [intending] to purchase 12 eggs*. Now, maybe one translator wants to follow the word order of the Hebrew closely; and another may want to use contemporary sentence structure. That, generally speaking, has no effect on our understanding of what is taking place. Narrative is narrative. How do you change Moses going to the store for a couple dozen eggs around to reflect a more Catholic point-of-view or a more Jewish perspective or the theology of Protestantism? You cannot take simple narrative and change it around to present a particular theological viewpoint. I don't know exactly how much of the Bible is narrative, but I would guess perhaps half of it.²⁷ Whatever percentage it is, there would be no reason for there to be a very Catholic version and a very Jewish version. In fact, when I present a representative sample from the 90 Old Testament translations that I refer to, I group them. One group I call the Jewish Name Bibles and another group I call the Catholic Bibles. Of all the groups of Bibles that I deal with, these two groups are probably the most alike.

I am trying to make a point about the accuracy of the many available translations. I am not Jewish, nor am I Catholic.

The men and groups who translate from the Hebrew Scriptures into a modern language (like English) take this responsibility very seriously, be they protestant, Catholic or Jewish scholars. There is a lot less slanting of the Scriptural text than you would think.

²⁴ I think; I have never checked a survey on this.

²⁵ Like the Jehovah Witness translation.

²⁶ Depending upon which Jewish translation we are talking about.

²⁷ I have seen the claim of 40% doing a DuckDuckGo search; but that would certainly depend upon just how specifically you defined *narrative*.

We also know that translators (and, before them, copyists), for a very long time have handled the Scriptures with great care. Accuracy has always been of the foremost importance. For this reason, we can compare a Hebrew manuscript from 200 B.C.²⁸ to a Hebrew manuscript from the 10th century A.D., and there are no significant differences. Whether I made a translation from one or the other, and taught from that translation, what I taught would not change one iota.

Now, when I do a complete work-up on a chapter of the Bible, I refer to perhaps 90 different translations (over 100 for the New Testament). Only on rare occasions do I compelled to say something about this or that translator's take on a verse. "So-and-so does not give us a very good translation here, and that is because..." For instance, there is a passage in Deuteronomy where it sounds as if a man could rape a woman, give her father some money, and then marry her. Well, that is not what the passage says, even though several translations give that impression. To me, that understanding needed to be carefully corrected. But passages like this are rare. Therefore, I rarely find myself having to deal with problem translations.

Exodus 12:24 **You will keep this word as a statute for you and your sons forever.** (Kukis paraphrase)

So far, this is what we have been studying:

Exodus 12:21–24 **Then Moses called for all the elders of Israel and said unto them, "Draw out and take you a lamb according to your families, and kill the Passover. And you shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out from the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when He see the blood upon the lintel and on the two side posts, the LORD will pass over the door and will not suffer the destroyer to come in unto your houses to smite you. And you shall observe this thing as an ordinance to you and to your sons forever.** (Niobi Study Bible)

In Exodus 12:1–20, God spoke to Moses about the coming Passover (and He talked a little about the Feast of Unleavened Bread). With v. 21, Moses begins speaking to the elders. However, it is very likely that he already conveyed what God said in the first 20 verses. In vv. 21–27, Moses is simply telling the elders what must be done for the first Passover.

And he was when you [all] enter unto the land which gives Y^ehowah to you [all], as which He has said, and you [all] have kept the service the this.

Exodus
12:25

And it will be, when you [all] enter into the land which Y^ehowah will give to you [all], just as He has promised, then you [all] will keep this service [which I have assigned to you].

It will be, when you enter into the Land of Promise, the land that God gave you, then you will remember to keep this celebration.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And he was when you [all] enter unto the land which gives Y^ehowah to you [all], as which He has said, and you [all] have kept the service the this.

Dead Sea Scrolls

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Targum (Pseudo-Jonathan)

And it shall be when you are come into the land that the Lord will give to you, as He hath spoken, that from the time of your coming you shall observe this service.

Revised Douay-Rheims

And when you have entered into the land which the Lord will give you as he has promised, you shall observe these ceremonies.

²⁸ The oldest manuscripts that we have of the Old Testament go back to about 200 B.C.

Aramaic ESV of Peshitta	It shall happen when you have come to the land which Mar-Yah will give you, according as he has promised, that you shall keep this service.
Lamsa's Peshitta (Syriac)	And it shall come to pass, when you come to the land which the LORD will give you, as he has promised, you shall observe this service.
Updated Brenton (Greek)	And if you should enter into the land which the Lord shall give you, as He has spoken, keep this service.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when you come into the land which the Lord will make yours, as he gave his word, you are to keep this act of worship.
Easy English	You will come into the country that the Lord promised to give you. Then you must obey these rules.
Easy-to-Read Version--2006	You must remember to do this even when you go to the land the Lord is giving you..
Good News Bible (TEV)	When you enter the land that the Lord has promised to give you, you must perform this ritual.
Names of God Bible	When you enter the land that Yahweh will give you as he promised, observe this ceremony.
NIRV	The LORD will give you the land, just as he promised. When you enter it, keep this holy day.

Thought-for-thought translations; dynamic translations; paraphrases:

New Berkeley Version	.
New Life Version	You must remember this special time when you go to the land that the Lord has promised to give you.
New Living Translation	When you enter the land the LORD has promised to give you, you will continue to observe this ceremony.
Unlocked Dynamic Bible	When you arrive in the land that Yahweh will give to you as he promised, you must keep celebrating this ritual every year.

Partially literal and partially paraphrased translations:

American English Bible	And when you enter the land that Jehovah has promised to give you, you must keep on doing this.
Beck's American Translation	.
International Standard V	.
New Advent (Knox) Bible	When you reach the land which the Lord will give you in accordance with his promise, you are to keep these ceremonies alive;...
Translation for Translators	And when you arrive in the land that Yahweh will be giving to you as he promised, you must keep celebrating this ritual every year.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	As you were to come into those solid grounds, that Jehovah was to grant, that what is to have been commanded you is to have kept as a service.
Ferrar-Fenton Bible	Also when you have arrived at the land which the EVER-LIVING will give you, as He promised, you shall there also regard this service.
HCSB	"Keep this command permanently as a statute for you and your descendants. When you enter the land that the Lord will give you as He promised, you are to observe this ritual. V. 24 is included for context.

Lexham English Bible	{And} when you come into the land that Yahweh will give to you, as he said, you will keep this {religious custom}.
Unlocked Literal Bible	When you enter the land that Yahweh will give you, just as he has promised to do, you must observe this act of worship.
Urim-Thummim Version	.
Wikipedia Bible Project	And it will be that you will come to the land which Yahweh will give to you, as he said, and you will keep up this service.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And it shall be, that you shall come to the land which Jehovah will give you, according as he has spoken, and you shall hedge about this work.
New American Bible (2011)	.
New Jerusalem Bible	You will observe this as a decree binding you and your children for all time, and when you have entered the country which Yahweh will give you, as he has promised, you will observe this ritual. V. 24 is included for context.
New RSV	When you come to the land that the Lord will give you, as he has promised, you shall keep this observance.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“When you come to the land which <i>ADONAI</i> will give you, as he has promised, you are to observe this ceremony.
The Complete Tanach	And it shall come to pass when you enter the land that the Lord will give you, as He spoke, that you shall observe this service.

And it shall come to pass when you enter: Scripture makes this commandment contingent upon their entry into the land, but in the desert, they were obligated only to bring one Passover sacrifice, the one they performed in the second year, [which they did] by divine mandate. — [from Mechilta]

as He spoke: Now where did He speak? “And I will bring you to the land, etc.” (Exod. 6:8). — [from Mechilta]

exeGesés companion Bible	And so be it, when you come to the land Yah Veh gives you, as he worded, that you guard this service.
Kaplan Translation	When you come to the land that God will give you, as He promised, you must [also] keep this service.
Orthodox Jewish Bible	And it shall come to pass, when ye come to ha'aretz which Hashem will give to you, according as He hath promised, that ye shall be shomer over this avodah.
<i>The Scriptures</i> 1998	“And it shall be, when you come to the land which הוה gives you, as He promised, that you shall guard this service.

Expanded/Embellished Bibles:

The Expanded Bible	·Do this [^L You will keep/observe this ritual] when you go to the land the Lord has promised to give you [23:14–15; Lev. 23:5–8; Num. 9:1–14; Deut. 16:1–8; Josh. 5:10–11].
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Kretzmann's Commentary NET Bible®	. When you enter the land that the Lord will give to you, just as he said, you must observe ⁶⁶ this ceremony.
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^{66tn} The verb used here and at the beginning of v. 24 is שָׁמַר (shamar); it can be translated “watch, keep, protect,” but in this context the point is to “observe” the religious customs and practices set forth in these instructions.

The Voice

Moses: Even after you arrive in the land the Eternal has promised you—the *land flowing with milk and honey*—you must keep *these instructions and perform this ritual*.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and (it) will (come to pass), you will come to the land, which "YHWH ^{He Is} " will give to you <just as> he spoke, and you will safeguard this service,...
Charles Thompson OT Concordant Literal Version	. It will come to be when you are entering to the land which Yahweh is giving to you just as He spoke, then you will observe this service.
Context Group Version	When you (pl) come to the land which YHWH will give you (pl), according as he has promised, you (pl) shall keep this service.
English Standard Version	And when you come to the land that the LORD will give you, as he has promised, you shall keep this service.
New American Standard B.	When you enter the land which the LORD will give you, as He has promised [Lit <i>spoken</i>], you shall observe this rite [Lit <i>service</i>].
New European Version	It shall happen when you have come to the land which Yahweh will give you, according as he has promised, that you shall keep this service.
New King James Version	.
Young's Updated LT	And it has been, when you [all] come in unto the land which Jehovah gives to you, as He has spoken, that you [all] have kept this service.

The gist of this passage: The Israelites are to continue observing this rite even after entering into the land.

Exodus 12:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	2 nd person masculine plural, Qal imperfect	Strong's #935 BDB #97
'el (אֶל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

Exodus 12:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâthan (נתן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
’âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka’âsher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180

Translation: And it will be, when you [all] enter into the land which Y^ehowah will give to you [all], just as He has promised,...

Throughout Israel's history as a people, they have been promised this land of milk and honey. This took place with Abraham, Isaac, and Jacob. They had direct interaction with God. Since then, for the people of Israel, there has been no divine revelation—for a period of about 400 years (this long period of silence occurs twice during the Jewish Age).

Moses is telling these leaders that this day will come, just as God has promised them. At this point in Israel's spiritual understanding, this land of promise was key. It loomed large in the minds of those who believed God. After they came to the land and took it, their Messiah then loomed large in their minds as the next great, yet unfulfilled promise of God.

A simple reading of this text indicates that the people there understand what Moses is talking about. None of the elders calls a time out and asks, "Just what land are you talking about? Where is this land? What did God promise?" Since no one asks these questions, that suggests that these people knew this information (which information comes from the book of Genesis).

Although there are not a huge number of references back to the book of Genesis, there are enough to indicate that the people of God knew their own history and their relationship with the Revealed God. They may or may not have had the book of Genesis in writing. We do not know when that occurred. However, up to the end of the book of Genesis, I believe that the divine Scriptures were passed along orally.

Exodus 12:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 nd person masculine plural, Qal perfect	Strong's #8104 BDB #1036
’êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
‘ăbôdâh (עֲבֹדָה) [pronounced <i>ău^b-vo-DAWH</i>]	<i>labour, work, service; possibly: bondage; enslavement</i>	feminine singular noun	Strong's #5656 & #5647 BDB #715
zô`th (זֹאת) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260

Translation: ...then you [all] will keep this service [which I have assigned to you].

Service is the word ‘ăbôdâh (עֲבֹדָה) [pronounced *ău^b-vo-DAWH*] and it can mean *labor, service and work which is related to servitude or to the temple*. Strong's #5656 & #5647 BDB #715.

God has told Moses to tell the people that there will be certain things that they must do—in particular, there is a celebration that they must take part in. Moses is saying, “When you get into the land, you must continue to observe this rite.”

Again, no one asks, “What land are you talking about?” This is because the people of Israel are familiar with their history, suggesting that they are familiar with the book of Genesis.

Exodus 12:25 And it will be, when you [all] enter into the land which Y^ehowah will give to you [all], just as He has promised, then you [all] will keep this service [which I have assigned to you]. (Kukis mostly literal translation)

They were to continue to observe this celebration, even upon entering into Canaan. This was a brand new thing being added to Jewish tradition. In fact, this was the first of many things which would be added to the lives of these Hebrew people and their descendants.

My guess is, some of what Moses was explaining may have gone over some of their heads. They understood what they needed to do for the night of the Passover—that they were careful about—but the celebrations in the future? Did they fully appreciate them? Did they wonder when they would be in Canaan? Did they consider that they might observe some of the feast days in the desert-wilderness? My guess is, based upon their clear lack of spiritual knowledge, that they have not carefully considered their future or what these ceremonies would look like in the future.

The way I have described the Hebrew people sounds rather schizophrenic. On the one hand, I am telling you that they knew the promises of God which came out of the book of Genesis. On the other hand, I am telling you that they did not fully appreciate all that Moses was telling them. We will find that there are two very distinct generations of Israel who would receive these words. One generation is nominally obedient (sometimes even enthusiastically responsive), and another generation seems to be taking all of this in and believing it.

Now, even if there were large groups of Hebrew people who did not really appreciate what was happening here, this would be taken care of. God would put the Levites in charge of spiritual things. They would continue all of the feast celebrations.

Moses and Aaron, and Aaron's two youngest sons, concerned themselves with these matters. They thought about these things. The spiritual education of the people would be considered fundamental.

Exodus 12:25 *It will come to pass when you come to the land which the Lord will give you, just as He promised, that you shall keep this service.* (NKJV)

Scattered information about the same topic throughout the Torah:

When I first went through Law of Moses, I found it odd that the Passover would be spoken about here, and then there; and then somewhere else. Of course, I wondered, why didn't Moses just write down, "This is what you will do for the Passover..." and put it all in one place? There would have been less repetition and less required searching to obey God's mandates.

Here is why: the Passover was first celebrated in Egypt—before the people even completely appreciated what was going on (they will leave Egypt in the aftermath of the first Passover). They are being told that, in the future, they will enter into the land given them by God, and they are to observe the Passover in the land as well.

This approach to the Passover is very much in keeping with Moses' day-by-day interaction with the people of Israel, from the plagues all the way to going into to the edge of the Land of Promise. Had these Scriptures been written hundreds of years later, their approach would have very likely been, "Here is the first ceremony that you will observe. It is called the Passover and this is what you will do." And then everything would be laid out in one place. But that is not what happened.

Moses will interact with the people for 40 years; and God will interact with Moses throughout these same 40 years. This first Passover is a unique experience. All the firstborn of the land would die that night, if they are not protected/covered by the blood. That aspect of the Passover was not repeated. God did not promise to kill the firstborn every subsequent Passover. However, this event was still important enough to be remembered; and for the details to be shared with their children.

As an aside, we will find this sort of thing occurring throughout the Mosaic Law. Some information here, then some information there. Part of the reason is related to the time and circumstance of the first celebration of this or that holiday; which is then slightly modified for future observances. However, this does not explain all the scattering of information in the Pentateuch (specifically, in Exodus, Leviticus, Numbers and Deuteronomy).

Exodus 12:25 *It will be, when you enter into the Land of Promise, the land that God gave you, then you will remember to keep this celebration.* (Kukis paraphrase)

Several translations present vv. 26–27 as a single sentence; that will be sometimes reflected below or in v. 27.

And he was that will say unto you [all] your sons, ‘What [is] the service the this to you [all]?’

Exodus
12:26

And it is, when your sons say unto you [all], ‘What [does] this service [mean] to you [all]?’

There will come a time when your sons ask you, ‘What does this service mean to you?’

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And he was that will say unto you [all] your sons, ‘What [is] the service the this to you [all]?’
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And it shall be that when at that time your children shall say to you, What is this your service?...
Revised Douay-Rheims	And when your children shall say to you: What is the meaning of this service?
Aramaic ESV of Peshitta	It will happen, when your children ask you, ‘What do you mean by this service?’
Lamsa’s Peshitta (Syriac)	And it shall come to pass when your children shall say to you, What is the meaning of this service?
Updated Brenton (Greek)	And it shall come to pass, if your sons say to you, What is this service

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when your children say to you, What is the reason of this act of worship?
Easy English	Your children may say to you: “What does this party mean to you?”
Easy-to-Read Version–2006	.
<i>The Message</i>	And when your children say to you, ‘Why are we doing this?’ tell them: ‘It’s the Passover-sacrifice to GOD who passed over the homes of the Israelites in Egypt when he hit Egypt with death but rescued us.’”
	The people bowed and worshiped. V. 27 is included for context.
NIRV	Your children will ask you, ‘What does this holy day mean to you?’

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Your children will ask you, "What are we celebrating?"
The Living Bible	And when you come into the land that the Lord will give you, just as he promised, and when you are celebrating the Passover, and your children ask, ‘What does all this mean? What is this ceremony about?’ you will reply, ‘It is the celebration of Jehovah’s passing over us, for he passed over the homes of the people of Israel, though he killed the Egyptians; he passed over our houses and did not come in to destroy us.’” And all the people bowed their heads and worshiped. Vv. 25 & 27 are included for context.
New Berkeley Version	.
New Living Translation	Then your children will ask, ‘What does this ceremony mean?’

Partially literal and partially paraphrased translations:

American English Bible	Then if your sons should ever ask, <i>Why are we doing this?</i>
Beck’s American Translation	.
International Standard V	.
New Advent (Knox) Bible	.

Knox Bible ('you' version)	When you reach the land which the Lord will give you in accordance with his promise, you are to keep these ceremonies alive; and if your children ask, What is the meaning of this rite? then you shall tell them, This is the victim that marked the Lord's passing-by, when he passed by the houses of the Israelites in Egypt, smiting only the Egyptians, and leaving our homes exempt. A portion of v. 25 and v. 27 are included for context.
Translation for Translators	When your children ask you, 'What does this ritual mean?',...

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Even as you all's sons were to intend of this service,...
God's Truth (Tyndale)	And when your children ask you what manner of service is this you do,...
HCSB	.
Lexham English Bible	{And} when your children say to you, 'What [is] this {religious custom} for you?'...
Unlocked Literal Bible	When your children ask you, 'What does this act of worship mean?'
Urim-Thummim Version	.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And it shall be, that your children shall say to you, What is this work to you?
New American Bible (2002)	When your children ask you, 'What does this rite of yours mean?'...
New American Bible (2011)	.
New English Bible—1970	Then, when your children ask you, "What is the meaning of this rite?"...
New Jerusalem Bible	.
New RSV	And when your children ask you, "What do you mean by this observance?"...

Jewish/Hebrew Names Bibles:

The Complete Tanach	.
exeGesés companion Bible	And so be it, when your sons say to you, What is this service you have?
Kaplan Translation	Your children may [then] ask you, 'What is this service to you?'
Orthodox Jewish Bible	And it shall come to pass, when your banim shall say unto you, Mah haavodah hazot lachem (What is this avodah to you)?.

Expanded/Embellished Bibles:

The Expanded Bible	When your ·children [sons] ask you, '·Why are we doing these things [^L What does this ritual mean?]'...
Kretzmann's Commentary	.
NET Bible®	When your children ask you, 'What does this ceremony mean to you?' ⁶⁷ —... ⁶⁷ tn Heb "what is this service to you?"
The Voice	.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	.
Charles Thompson OT	And if your children say to you, What is the meaning of this religious service?
Context Group Version	When your (pl) sons shall say to you (pl), What do you (pl) mean by this service?
English Standard Version	And when your children say to you, 'What do you mean by this service?'
Green's Literal Translation	And it shall be, when your sons say to you, What is this service to you?
New American Standard B.	And when your children say to you, 'What does this rite mean to you? [Lit <i>What is this service to you?</i>]'
New King James Version	.

Young's Updated LT

And it has come to pass when your sons say unto you, What is this service you [all] have?

The gist of this passage:

At some point, the sons of these people (and their sons' sons) will ask *what does this religious service mean?*

Exodus 12:26			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine plural suffix	Strong's #413 BDB #39
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
mâh (מָה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
'ăbôdâh (עֲבֹדָה) [pronounced ăv ^b -vo-DAWH]	<i>labour, work, service; possibly: bondage; enslavement</i>	feminine singular noun	Strong's #5656 & #5647 BDB #715
zô'th (זֶה) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510

Translation: And it is, when your sons say unto you [all], 'What [does] this service [mean] to you [all]?'

The service being spoken of is the Passover rite, as it would be celebrated in the future. It was designed to be a teaching aide. This verse makes that clear. While participating in this rite, years hence, certainly the younger persons who were not a part of the Exodus will wonder why their fathers have a custom or a ritual such as this. That situation provides the opening for the father to explain to his son their relationship to the living God. Ritual without reality is meaningless. This is to help the young person understand the Passover; the Father speaks of Y^ehowah God to his sons and daughters.

Here we come to one of the most important things that fathers will do—they will tell their sons about the ceremonies in which they will all take part. These ceremonies are crammed with meaning; they are filled with information; and the sons are to learn from their fathers; and many years later, they will teach their own sons these same things.

Quite obviously, when there is a break in the way things are done (that is, they all observe a holiday), children will naturally ask why. The parents are to tell them during this celebration why they are doing what they are doing.

One of the purposes of a holiday is to convey information from sometimes many generations ago; information that generation believed important to convey. In the United States, if you tell your children, on the 4th of July, we gather with friends for a BBQ and we set off fireworks, then you are not really passing along any important information. If all Thanksgiving is, is a gathering of family to eat a massive meal, then you have not conveyed to your family what Thanksgiving is. You are doing them a disservice.

Exodus 12:26 **And it is, when your sons say unto you [all], ‘What [does] this service [mean] to you [all]?’** (Kukis mostly literal translation)

Exodus 12:26 **There will come a time when your sons ask you, ‘What does this service mean to you?’** (Kukis paraphrase)

And you [all] have said. ‘A sacrifice of a Passover he [is] to Y^ehowah; when He passed over houses of sons of Israel in Egypt, in his striking down of Egypt. And our houses He delivered.’ And so bow down the people and so they worship.

Exodus
12:27

And you [all] will say, ‘It [is] a sacrifice of the Passover to Y^ehowah, when He passed over the houses of the sons of Israel in Egypt, when He struck down Egypt. But our houses He delivered.’ The people then bowed down and they worshiped.

You will tell them this: ‘This ceremony is all about the Passover of Jehovah, when He passed over the houses of the sons of Israel in Egypt, when God went into Egypt to strike them down. However, He spared our homes.’ The people then bowed down and they worshiped.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And you [all] have said. ‘A sacrifice of a Passover he [is] to Y^ehowah; when He passed over houses of sons of Israel in Egypt, in his striking down of Egypt. And our houses He delivered.’ And so bow down the people and so they worship.

Dead Sea Scrolls

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Targum (Pseudo-Jonathan)

...you shall say, It is the sacrifice of mercy before the Lord, who had mercy in His Word upon the houses of the sons of Israel in Mizraim, when He destroyed the Mizraee, and spared our houses. And when the house of Israel heard this word from the mouth of Mosheh, they bowed and worshipped.

Revised Douay-Rheims	You shall say to them: It is the victim of the passage of the Lord, when he passed over the houses of the children of Israel in Egypt, striking the Egyptians, and saving our houses. And the people bowing themselves, adored.
Aramaic ESV of Peshitta	...that you shall say, 'It is the sacrifice of Mar-Yah's Passover, who passed over the houses of the B'nai Yisrael in Egypt, when he struck the Egyptians, and spared our houses.'" The people bowed their heads and worshiped.
Lamsa's Peshitta (Syriac)	You shall say, It is the sacrifice of the LORDS passover, who brought joy to the house of the children of Israel in Egypt when he smote the Egyptians and delivered our houses. Then the people bowed their heads and worshipped the LORD.
Updated Brenton (Greek)	That you shall say to them, This Passover is a sacrifice to the Lord, as He defended the houses of the children of Israel in Egypt, when He struck the Egyptians, but delivered our houses.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then you will say, This is the offering of the Lord's Passover; for he went over the houses of the children of Israel in Egypt, when he sent death on the Egyptians, and kept our families safe. And the people gave worship with bent heads.
Easy English	Then you must say to them: "It is the Lord's Passover party. The Lord passed over the houses of the Israelites when they were in Egypt. He killed the Egyptians but he saved the people in our houses." ' Then the people bent their heads and they worshipped God.
Easy-to-Read Version—2001	When your children ask you, 'Why are we doing this ceremony?' you will say, 'This Passover is to honor the Lord. Why? Because when we were in Egypt, the Lord passed over the houses of Israel. The Lord killed the Egyptians, but he saved the people in our houses. So now the people bow down and worship the Lord.'" v. 26 is included for context.
Easy-to-Read Version—2006	.
Names of God Bible	When your children ask you what this ceremony means to you, you must answer, 'It's the Passover sacrifice in Yahweh's honor. Yahweh passed over the houses of the Israelites in Egypt and spared our homes when he killed the Egyptians.'" Then the people knelt, bowing with their faces touching the ground. V. 26 is included for context.
NIRV	Tell them, 'It's the Passover sacrifice to honor the LORD. He passed over the houses of the Israelites in Egypt. He spared our homes when he struck down the Egyptians.' " Then the Israelites bowed down and worshiped.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	And you will answer, "The Passover animal is killed to honor the LORD. We do these things because on that night long ago the LORD passed over the homes of our people in Egypt. He killed the first-born sons of the Egyptians, but he saved our children from death." After Moses finished speaking, the people of Israel knelt down and worshiped the LORD.
New Berkeley Version	.
New Life Version	When your children ask you, 'What does this special time mean to you?' you will say, 'It is a Passover gift to the Lord. Because He passed over the houses of the people of Israel in Egypt. He killed the Egyptians but saved our homes.'" And the people bowed to the ground and worshiped. V. 26 is included for context.
New Living Translation	.
Unlocked Dynamic Bible	...you must tell them, 'This ritual is to remember how your ancestors sacrificed lambs on the night that Yahweh's angel passed over the houses of the Israelite

people when they were in Egypt. He killed the oldest males in all the Egyptian houses, but he did not kill the sons in our houses." After Moses told them this, the people all bowed their heads and worshiped Yahweh.

Partially literal and partially paraphrased translations:

American English Bible	You should tell them: <i>The Passover is a sacrifice to Jehovah for when He protected the homes of the children of IsraEl in Egypt and He struck the Egyptians, but [passed over] our homes.</i> Thereafter, the people bowed to their faces, then the children of IsraEl went and did exactly as Jehovah had instructed Moses and Aaron. V. 28 is included for context.
Beck's American Translation	.
International Standard V	.
New Advent (Knox) Bible	.
Translation for Translators	...you must tell them, 'This ritual is <i>to remember how your ancestors sacrificed lambs</i> on the night that Yahweh's angel passed by the houses of the Israeli people <i>when they were</i> in Egypt. He killed <i>the oldest males/sons in all</i> the Egyptian houses, but he spared <i>the sons in</i> [MTY] our houses.' " After Moses/I told them this, they all bowed their heads and worshiped <i>Yahweh</i> .

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Yous are to have said: It is the sacrifice of Jehovah's passover. He is to have passed over the houses of the sons of Isra-el, while they are to be with the Egyptians, as he is to smite Egypt, and we are to have stripped their houses. The people were to bow down a bowing down.
Conservapedia Translation	...you are to tell them, 'This is the passover sacrifice of the LORD, Who passed over the houses of the Sons of Israel in Egypt, when He struck the Egyptians, and rescued our households.'" The people bowed their heads and bowed themselves down.
Ferrar-Fenton Bible	And when your children shall say to you; ' What is this service l`his is the sacrifice of the Passover to the EVER-LIVING Who passed over the houses of the children of Israel in Mitzer, when He struck the Mitzerites, and protected our houses. Therefore, the People shall bow down and worship.' "
HCSB	.
Tree of Life Version	Now when it happens that your children ask you, 'What does this ceremony mean to you?' You are to say, 'It is the sacrifice of Adonai's Passover, because He passed over the houses of Bnei-Yisrael in Egypt, when He struck down the Egyptians, but spared our households.'" So the people bowed their heads and worshipped. V. 26 is included for context.
Unlocked Literal Bible	...then you must say, 'It is the sacrifice of Yahweh's Passover, because Yahweh passed over the Israelites' houses in Egypt when he attacked the Egyptians. He set our households free.'" Then the people bowed down and worshiped Yahweh.
Urim-Thummim Version	.
Wikipedia Bible Project	And you said: "It is a passover sacrifice for Yahweh, who skipped the houses of the sons of Israel in Egypt, in afflicting Egypt, and saved our households," and the nation will bow their head and prostrate themselves.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And when your children ask you: 'What does this ceremony mean?' you will tell them: It is the sacrifice of the Passover for Yahweh who passed over the houses of the Israelites when he struck Egypt and spared our houses." When the people heard this they bowed down and worshiped.
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The Heritage Bible	And you shall say, It is the sacrifice of Jehovah's Passover, who skipped over the houses of the children of Israel in Egypt, when he struck the Egyptians, and snatched our houses out. And the people bowed, and prostrated themselves.
New American Bible (2011)	When your children ask you, 'What does this rite of yours mean?' you will reply, 'It is the Passover sacrifice for the LORD, who passed over the houses of the Israelites in Egypt; when he struck down the Egyptians, he delivered our houses.'" Then the people knelt and bowed down. V. 26 is included for context. [12:26–27] Ex 13:8, 14–15; Dt 6:20–25.
New Jerusalem Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When your children ask you, 'What do you mean by this ceremony?' say, 'It is the sacrifice of <i>ADONAI's Pesach</i> [Passover], because [<i>ADONAI</i>] passed over the houses of the people of Isra'el in Egypt, when he killed the Egyptians but spared our houses.'" The people of Isra'el bowed their heads and worshipped. V. 26 is included for context.
The Complete Tanach	And it will come to pass if your children say to you, What is this service to you? you shall say, It is a Passover sacrifice to the Lord, for He passed over the houses of the children of Israel in Egypt when He smote the Egyptians, and He saved our houses. And the people kneeled and prostrated themselves. V. 26 is included for context.

And the people kneeled and prostrated themselves: [in thanksgiving] for the tidings of the redemption, the entry into the land [of Israel], and the tidings of the children that they would have. — [from Mechilta]

exeGesés companion Bible	That you say, It is the sacrifice of the pasach of Yah Veh, who leaped over the houses of the sons of Yisra El in Misrayim when he smote the Misrayim and rescued our houses. - and the people bow and prostrate.
Kaplan Translation	You must answer, 'It is the Passover service to God. He passed over the houses of the Israelites in Egypt when He struck the Egyptians, sparing our homes.' The people bent their heads and prostrated themselves.
Orthodox Jewish Bible	That ye shall say, It is the zevach of Hashem's Pesach, who pasach (passed over, skipped, spared) the batim (households) of the Bnei Yisroel in Mitzrayim, when He struck down the Egyptians, and spared bateinu (our houses). And the people bowed down and worshiped.
<i>The Scriptures</i> 1998	...then you shall say, 'It is the Passover slaughtering of יהוה, who passed over the houses of the children of Yisra'el in Mitsrayim when He smote the Mitsrites and delivered our households.' " And the people bowed their heads and did obeisance.

Expanded/Embellished Bibles:

The Expanded Bible	...you will say, 'This is the Passover sacrifice to honor the Lord. When we were in Egypt, the LORD passed over the houses of Israel [^L the sons/ ^T children of Israel], and when he killed [struck down; plagued] the Egyptians, he saved [rescued; delivered] our homes.'" Then the people bowed down and worshiped the LORD.
Kretzmann's Commentary	And it shall come to pass, when your children shall say unto you, What mean ye by this service? 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 and delivered our houses. Note that religious observances should not be performed in a mechanical manner, but with a proper understanding of their origin and their

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meaning. And the people bowed the head and worshiped. They accepted the words of the Lord in grateful adoration. V. 26 is included for context.

...then you will say, 'It is the sacrifice⁶⁸ of the Lord's Passover, when he passed over the houses of the Israelites in Egypt, when he struck⁶⁹ Egypt and delivered our households.'" The people bowed down low⁷⁰ to the ground, and the Israelites went away and did exactly as the Lord had commanded Moses and Aaron.⁷¹ v. 28 is included for context.

^{68sn} This expression "the sacrifice of Yahweh's Passover" occurs only here. The word זֶבַח (zevakh) means "slaughtering" and so a blood sacrifice. The fact that this word is used in Lev 3 for the peace offering has linked the Passover as a kind of peace offering, and both the Passover and the peace offerings were eaten as communal meals.

^{69tn} The verb means "to strike, smite, plague"; it is the same verb that has been used throughout this section (נָגַף, nagaf). Here the construction is the infinitive construct in a temporal clause.

^{70tn} The two verbs form a verbal hendiadys: "and the people bowed down and they worshiped." The words are synonymous, and so one is taken as the adverb for the other.

^{71tn} Heb "went away and did as the Lord had commanded Moses and Aaron, so they did." The final phrase "so they did," which is somewhat redundant in English, has been represented in the translation by the adverb "exactly."

The Voice

Moses: When your children ask you, "What does this ritual mean to you?" you will answer them, "It is the Passover sacrifice to the Eternal, for He passed over the houses of the Israelites when we were slaves in Egypt. And although He struck the Egyptians, He spared *our lives and our houses*."

The name of this festival, "Passover," comes from the fact that God "passes over" those houses where the Israelites gather and eat the sacrifice.

When Moses *finished these instructions*, the people bowed down and worshiped. V. 26 is included for context.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and you will say, he is a sacrifice of "Pesahh^{hopping}" (for) "YHWH^{He is}", who hopped upon the houses of the sons of "Yisra'el^{He turns El aside}" in "Mits'rayim^{Two straits}", in his smiting of "Mits'rayim^{Two straits}", and he delivered our houses, and the people bowed the head and they bent themselves down ,...

Charles Thompson OT
Concordant Literal Version

.
Then you will say: It is the sacrifice of passover to Yahweh, Who passed over the houses of the sons of Israel in Egypt, when He struck the Egyptians, yet our households He rescued. So the people bowed their heads and bowed themselves down.

Context Group Version

...you (pl) shall say, It is the sacrifice of YHWH's passover, who passed over the houses of the sons of Israel in Egypt, when he struck the Egyptians, and delivered our houses. And the people lowered the head and bowed down in deference.

English Standard Version

...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.

New King James Version

And it shall be, when your children say to you, 'What do you mean by this service?' that you shall say, 'It is the Passover sacrifice of the Lord, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.' " So the people bowed their heads and worshiped. V. 26 is included for context.

Young's Updated LT

That you [all] have said, 'A sacrifice of Passover it is to Jehovah, who passed over the houses of the sons of Israel in Egypt, in His smiting the Egyptians, and our houses He delivered.' " And the people bow and do obeisance.

The gist of this passage: When a son asks, “Why are we celebrating this?” the father will answer, “This is the sacrifice of the Passover to Y^ehowah.” The people heard then bowed and did obeisance.

Exodus 12:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾamar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine plural, Qal imperfect	Strong's #559 BDB #55
zebach (זָבַח) [pronounced <i>ZEH^B-vakh</i>]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
Peçach (פֶּסַח) [pronounced <i>PEH-sahkh</i>]	<i>Passover; sacrifice of Passover; animal victim of the Passover; festival of the Passover; exemption; offering</i>	masculine singular noun	Strong's #6453 BDB #820
hûw' (הוּא) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied; with the definite article	Strong's #1931 BDB #214
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: And you [all] will say, 'It [is] a sacrifice of the Passover to Y^ehowah,...

The children of Israel would ask about the celebration, and the elders would explain that this is the Passover to Y^ehowah. Then they will explain exactly what that means.

Exodus 12:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾasher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

Exodus 12:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pâçach (פָּחַח) [pronounced paw-SAHKH]	<i>to pass over, to spring over; to spare; to pass by</i>	3 rd person masculine singular, Qal perfect	Strong's #6452 BDB #820
‘al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
bâtîym (בֵּיתִים) [pronounced baht-TEEM]	<i>houses, residences; buildings; households</i>	masculine plural construct	Strong's #1004 BDB #108
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yisʿrâʿêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Mitsʿrayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...when He passed over the houses of the sons of Israel in Egypt,...

Part of the celebration of the Passover includes the fact that God would pass over the houses of the sons of Israel.

Now, bear in mind, that the first Passover is actually future from this point (but it will occur in the chapter which we are studying).

Exodus 12:27c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
nâgaph (נָגַף) [pronounced naw-GAHF]	<i>striking (down), hitting, smiting</i>	Qal active participle with the 3 rd person masculine singular suffix	Strong's #5062 BDB #619

Exodus 12:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
’êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights</i> ; transliterated <i>Mizraim</i> ; also <i>Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...when He struck down Egypt.

The 10th plague would involve the killing of the firstborn of all people and animals in Egypt (we do not know if they were offered the option of killing a lamb in their household; I believe that they were). The striking down by God would be the killing of all the firstborn.

Exodus 12:27d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bâtîym (בָּתִּיִּם) [pronounced <i>baht-TEEM</i>]	<i>houses, residences; buildings; households</i>	masculine plural noun with the 1 st person plural suffix	Strong's #1004 BDB #108
nâtsal (נָצַל) [pronounced <i>naw-TSAHL</i>]	<i>to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover</i>	3 rd person masculine singular, Hiphil perfect	Strong's #5337 BDB #664

Translation: But our houses He delivered.’

One of the most important words in the New Testament is the word *saved* and its many variations and cognates. The corresponding Hebrew word is found in this verse: nâtsal (נָצַל) [pronounced *naw-TSAHL*] and it means *deliver, snatch away, save, escape from, rescue, recover*. Strong's #5337 BDB #664. This word is found several hundred times in the Old Testament, it is used primarily for temporal deliverance. This word is also a shadow illustration of eternal deliverance.

The houses where God saw the blood, He passed over those homes. That blood represents the blood of Jesus Christ.

Exodus 12:27a-d ...that you shall say, ‘It is the Passover sacrifice of the Lord, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.’ ” (NKJV)

They are to explain to their children what this celebration is all about. They tell their children about the first Passover. They tell their children what God required, and how their fathers were spared, because they put the blood on their doorframes.

This provides yet another witness. There are 3 witnesses: the witness of the ritual itself; the witness of the directions for this ritual found in the Scriptures; and the witness of the parents teaching these historical events to their sons. In this way, their sons are receiving three witnesses: the Scriptures, the observation of the ceremony, and the explanation given to them by their fathers.

The modern celebration of the Passover no longer has these corroborating 3 witnesses. What they do today and what is required from the Old Testament are two different things entirely. The Seder, as is celebrated today, is little more than a person summing of the events of the Exodus. There is no witness in the Scriptures to the Jewish person today. What the Scriptures tell them to do and what they actually do is not the same.

Exodus 12:27e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâdad (קָדָד) [pronounced kaw-DAHD]	<i>to bow down, to worship, to prostrate oneself [out of honor or reverence]</i>	3 rd person masculine singular, Qal imperfect	Strong's #6915 BDB #869
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 rd person masculine plural, Hithpael imperfect	Strong's #7812 BDB #1005

Translation: The people then bowed down and they worshiped.

The people, having observed all that they have observed to this point in time, now worshiped their God.

Moses is explaining this to the elders, and they bow down and worship. They are not worshipping Moses; they are worshipping God.

The problem is, these people will not continue to place their faith in the doctrines of God; or in the doctrines taught by Moses.

Exodus 12:27 And you [all] will say, 'It [is] a sacrifice of the Passover to Y^ehowah, when He passed over the houses of the sons of Israel in Egypt, when He struck down Egypt. But our houses He delivered.' The people then bowed down and they worshiped. (Kukis mostly literal translation)

V. 27 is all about that 3rd witness, the witness of the fathers to their sons.

Exodus 12:27 You will tell them this: 'This ceremony is all about the Passover of Jehovah, when He passed over the houses of the sons of Israel in Egypt, when God went into Egypt to strike them down. However, He spared our homes.' The people then bowed down and they worshiped. (Kukis paraphrase)

Whereas, many translations put vv. 26 together with 27; v. 28 was an anomaly. Some continued from v. 27, often with little more than a comma or a semi-colon. Some connect v. 28 with a portion of v. 27 and make a full sentence from that. Some treated v. 28 as a separate paragraph, separate from what came before and what came after; and some treated v. 28 as the beginning of the next paragraph

And so they go and so did sons of Israel; as which commanded Y^ehowah Moses and Aaron so they did.	Exodus 12:28	The sons of Israel went and did [these things]. As Y^ehowah commanded Moses and Aaron, so they did.
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The sons of Israel went and did what Jehovah had commanded them through Moses and Aaron.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they go and so did sons of Israel; as which commanded Y ^e howah Moses and Aaron so they did.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And the sons of Israel went and did as the Lord com-manded Mosheh and Aharon, so did they hasten and do.
Revised Douay-Rheims	And the children of Israel going forth did as the Lord had commanded Moses and Aaron.
Aramaic ESV of Peshitta	The B'nai Yisrael went and did so; as Mar-Yah had commanded Mosha and Aaron, so they did.
Lamsa's Peshitta (Syriac)	And the children of Israel went away and did as the LORD had commanded Moses and Aaron; so did they.
Updated Brenton (Greek)	And the people bowed and worshipped. And the children of Israel departed and did as the Lord commanded Moses and Aaron, so did they.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the children of Israel went and did so; as the Lord had given orders to Moses and Aaron, so they did.
Easy-to-Read Version–2006	The LORD had given this command to Moses and Aaron, so the Israelites did what the LORD commanded.
<i>The Message</i>	The Israelites then went and did what GOD had commanded Moses and Aaron. They did it all.
Names of God Bible	The Israelites did as Yahweh had commanded Moses and Aaron.
NIRV	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Then they left and did what Moses and Aaron had told them to do.
New Berkeley Version	.

New Living Translation So the people of Israel did just as the Lord had commanded through Moses and Aaron.

Partially literal and partially paraphrased translations:

American English Bible Thereafter, the people bowed to their faces, then the children of IsraEl went and did exactly as Jehovah had instructed Moses and Aaron. The LXX (upon which the AEB is based) places the end of v. 27 as a part of v. 28.

Beck's American Translation .

International Standard V .

New Advent (Knox) Bible Upon hearing this, the whole people bowed down in worship, and the Israelites went away to carry out the divine commands which Moses and Aaron had received. A portion of v. 27 is included for context..

Translation for Translators Then the Israeli people did what Yahweh had told Aaron and Moses/me to tell them to do.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible AND THE PEOPLE BOWED AND WORSHIPPED. AND THE CHILDREN OF ISRAEL DEPARTED AND DID AS JESUS COMMANDED MOSES AND AARON, SO DID THEY.

Awful Scroll Bible The sons of Isra-el were to go out, and were to effect as Jehovah is to have given charge to Moses and Aaron, even are they to have prepared it.

Conservapedia Translation The Sons of Israel went away, and did everything that the LORD had instructed Moses and Aaron to tell them.

Ferrar-Fenton Bible So the children of Israel went and did as the EVER-LIVING commanded to Moses and Aaron—they did it.

HCSB Then the Israelites went and did this; they did just as the LORD had commanded Moses and Aaron.

Tree of Life Version Then *Bnei-Yisrael* went and did it. They did just as Adonai had commanded Moses and Aaron.

Unlocked Literal Bible .

Urim-Thummim Version .

Catholic Bibles (those having the imprimatur):

The Heritage Bible And the children of Israel walked, and did what Jehovah commanded Moses and Aaron; thus they did.

New American Bible (2011) Then the people knelt and bowed down, and the Israelites went and did exactly as the LORD had commanded Moses and Aaron. A portion of v. 27 is included for context.

New Jerusalem Bible .

New RSV The Israelites went and did just as the Lord had commanded Moses and Aaron. There is nothing different in the New RSV translation; but they treated v. 28 as a completely separate paragraph.

Revised English Bible—1989 The Israelites went and did exactly as the LORD had commanded Moses and Aaron; and by midnight the LORD had struck down all the firstborn in Egypt, from the firstborn of Pharaoh on his throne to the firstborn of the prisoner in the dungeon, besides the firstborn of cattle. V. 29 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Then the people of Isra'el went and did as ADONAI had ordered Moshe and Aharon — that is what they did.

The Complete Tanach

So the children of Israel went and did; as the Lord commanded Moses and Aaron, so they did.

So the children of Israel went and did: Now did they already do [it]? Wasn't this said to them on Rosh Chodesh? But since they accepted upon themselves [to do it], Scripture credits them for it as if they had [already] done [it]. — [from Mechilta]

went and did: Scripture counts also the going, to give reward for the going and reward for the deed. — [from Mechilta]

as the Lord commanded Moses and Aaron: [This comes] to tell Israel's praise, that they did not omit anything of all the commandments of Moses and Aaron. And what is the meaning of "so they did"? Moses and Aaron also did so. — [from Mechilta]

exeGeser's companion Bible

And the sons of Yisra'el go and work
as Yah Veh misvahed Mosheh and Aharon
- thus they work.

Kaplan Translation

The Israelites went and did as God had instructed Moses and Aaron. They did it exactly.

Orthodox Jewish Bible

And the Bnei Yisroel went away, and did as Hashem had commanded Moshe and Aharon, so did they.

The Scriptures 1998

And the children of Yisra'el went away and did so – as הוה had commanded Mosheh and Aharon, so they did.

Expanded/Embellished Bibles:

The Amplified Bible

Then the Israelites went and did [as they had been told]: just as the LORD had commanded Moses and Aaron, so they did.

The Expanded Bible

They did just as the LORD commanded Moses and Aaron.

Kretzmann's Commentary

And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they. This section is of more than usual interest to us Christians, because the Passover lamb is a type of Jesus Christ, the Lamb of God. Christ was a true man, born of the Virgin Mary. But He was, at the same time, holy, harmless, undefiled, separate from sinners, and made higher than the heavens. He is the Lamb which was sacrificed for the deliverance of all mankind. The blood of Jesus Christ protects us against wrath, against death and destruction; it reconciles us with God, it makes us members of His Church. This Lamb we should eat, we should receive Christ into our hearts as our Redeemer, therefore also purge out the old leaven, and be His own in sincerity and truth. Thus we obtain strength for our pathway through the wilderness of this world to the true Canaan above.

NET Bible®

.

The Voice

The Israelites went and did as they were instructed; they were obedient to what the Eternal had commanded Moses and Aaron.

Literal, almost word-for-word, renderings:

Bond Slave Version

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

Brenner's Mechanical Trans.

...and the sons of "Yisra'el" ^{He turns El asiden} will walk and they did <just as> "YHWH" ^{He Is} directed "Mosheh" ^{Plucked out} and "Aharon" ^{Light bringer}, so they did,...

Charles Thompson OT

And if your children say to you, What is the meaning of this religious service? then you shall say to them, It is the sacrifice of the Passover of the Lord; because he passed over the houses of the Israelites in Egypt when he smote the Egyptians, and delivered our houses. Upon which the people bowed down and worshipped; and the

	Israelites went and did as the Lord commanded Moses and Aaron. Vv. 26–27 are included for context.
Concordant Literal Version	Then the sons of Israel went and did so; just as Yahweh had instructed Moses and Aaron, thus they did.
Context Group Version	And the sons of Israel went and did so; as YHWH had commanded Moses and Aaron, so they did.
Emphasized Bible	And the sons of Israel went their way and did,—as Yahweh had commanded Moses and Aaron, so, did they.
New King James Version	.
Young's Literal Translation	And the sons of Israel go and do as Jehovah commanded Moses and Aaron; so have they done.

The gist of this passage: The sons of Israel did what they had been commanded to do.

Exodus 12:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	to go, to come, to depart, to walk; to advance	3 rd person masculine plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
ʿâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural construct	Strong's #1121 BDB #119
Yisʿrâʾel (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: The sons of Israel went and did [these things].

They did is repeated in this verse. I added in the words *these things*. I think that it would have been reasonable to leave off *so they did* at the end of v. 28b.

It is easy to read this and not recognize what Moses has done. God first began telling Moses what needed to be done for the Passover. Moses then explained these things to the elders. Moses would have told the elders what God said to him, which information was continued. And now, out of nowhere, *the children of Israel went away and did so;...* So, you see we have moved almost imperceptibly from God speaking to Moses, to Moses speaking with

the elders, to someone speaking to the people; and to the people responding. Most people, when they read a passage like this, simply fill in the missing information without really thinking about it. That is how good of a writer Moses is.

At some point, Moses and Aaron and the elders spoke this information to the people and the people did what they were told to do. However, this is *not* a part of the narrative; although it was certainly something which takes place. If you will notice, the first time the *people* are mentioned is in v. 27e.

If this was the first time that Moses spoke to them about the Passover, then the elders would first teach these things to the rest of Israel and then they would follow the directions which Moses gave them.

Exodus 12:28b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
’āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka’āsher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
tsāvāh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
’ēth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wāw conjunction	No Strong's # BDB #251
’Ahārōn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
kēn (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

Exodus 12:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿāsâh (אָסָה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal perfect	Strong's #6213 BDB #793

Translation: As Y^ehowah commanded Moses and Aaron, so they did.

God explained what the people were to do regarding the Passover, and this was explained to the people by Moses (and perhaps Aaron and/or the elders). The instructions originally came from God and Moses repeated them.

A month or two prior to this, if Moses and Aaron went to the people with these instructions, they would not have listened. The Plagues opened them up to God's direction and to Moses' leadership. Every now and again, the passage mentions Aaron so that we know he is still there.

Exodus 12:28 *The sons of Israel went and did [these things]. As Y^ehowah commanded Moses and Aaron, so they did.* (Kukis mostly literal translation)

One of the reasons that all of these plagues were needed was so that all of the Hebrews would obey Moses when he told them what to do.

Again, the implication is, all of Israel did what God told them to do. It is likewise apparent that all, or nearly all, of Egypt ignored these warnings by God.

It is my estimation that the Hebrew people did two things. They went to their Egyptian neighbors and they asked for gold and silver—reparations for their years of slavery. Even though they were told to do this back in Exodus 11:2, they actually followed this commandment in Exodus 12:35.

You may recall that the text makes it sound as if plague 9 and 10 are completely separate, disjoint events. However, I have suggested that, when Pharaoh changed his mind about letting the people go, on that same day, Moses warned them about the upcoming and final²⁹ plague. Recall that the 9th plague was the 3 days of complete darkness. We do not know if there was any warning given to the Egyptians. Then Moses storms out from before Pharaoh, saying, “*You won’t ever see me again.*” (Exodus 10:27–29) Later, Moses warns Pharaoh about the next plague (Exodus 11:4–7—it is not really clear exactly who Moses is warning in this chapter until Exodus 11:8b). So, I think that Moses warns Pharaoh about this plague first, *before* storming out. However, because these judgments are presented as disjoint events, it appears as if Moses spoke to Pharaoh on two occasions when it was probably just once.

The text makes it seem as if these plagues are completely and totally disjoint events; and that is not really the case. In a literary sense, it makes much more sense to present the judgments of God in the Scriptures as if they are separate events. However, there are enough clues throughout to tell us that there was some overlap. That is, Pharaoh would not refuse God’s requirements after a plague, and then Moses and Aaron would just stand there dumbfounded, making an excuse to leave so that they could talk to God and then come back and say, “Okay, here is what God is going to do next!” Instead, when Pharaoh reneged on a promise, Moses and Aaron looked Pharaoh right in the eye and told him, “This is what is happening next.” There was no break or regrouping which needed to take place between plagues. Moses and Aaron knew that Pharaoh would make promises and then not deliver on them; therefore, they were generally ready, right then, at his refusal, to pronounce the next judgment.

²⁹ However, note that Moses never calls this *the final plague*.

When the Hebrew people asked the Egyptian people for gold and silver, I believe that they also told their neighbors about what God had warned about the deaths of the firstborn. It seems reasonable that, every Egyptian knew what was happening; perhaps they asked the Hebrew people what was God planning to do next? Furthermore, when they went around and first asked for silver and gold, they may not have been given any—but, with the next plague, some reticent Egyptians may have brought them money with the intention of hoping this would spur them to leave.

Let me suggest that, if a Hebrew woman was going to ask some Egyptian for silver and gold jewelry, they probably did not ask some random person; but if they knew some Egyptians—like those they worked for—they would ask them in particular. And they would share the warning of the final plague as well. Or they might share the warning if asked.

The Israelites despoiling the Egyptians (ancient artwork), from The Golden Haggadah, f. 13, 1325–1349. Taken from [The Torah](#); accessed May 19, 2021.

The page that I took this artwork from goes into great detail about how the King James Version says that the people of Israel *borrowed* from the Egyptians, but did not return what they *borrowed*. The problem here is, the KJV suffers from anachronism. The word *borrow* in King James' English does not mean *to borrow*, but it means *to ask for*. This is one of the reasons that I do not use the KJV. One has to stop at every fifth word and explain what is going on.



I realize that there are King James Bible churches all over the place. The problem is, they will not attract many young members. Furthermore, those who attend the church will sound as if they are speaking a foreign language to everyone else (for all intents and purposes, they are).

The KJV, in its time, was a great and marvelous translation. Today, we have many translations which are just as accurate (the NKJV, the MEV or the NASB), but written in today's English. There is a lot of literary might found in the KJV, but it is too easy to read and misunderstand what is going on.

End tangent.

Once the people of Israel received gold, silver and whatever other articles of value, then they returned to their homes and continued to prepare for the first Passover. On the 10th, they were to choose a lamb. Even though the Scriptures are not specific right here, it is likely that the Hebrew families chose a lamb and this was immediately followed by the 3 days of darkness. You will recall that, in Egypt, this was thick, impenetrable darkness in Egypt. There was also darkness in Goshen, but they were able to have working lamps in their homes. That is, in individual homes, they could fire up a lantern and be able to see. This represented the fact that they had light—the truth of God's Word—with them.

I realize that the mixing together of the plagues as I have described herein is rather confusing. It is not important that we know and memorize each individual event and when exactly each part of each judgment took place. I am simply suggesting that these events were not as disjoint as they seem; but recording them in the Scriptures as completely separate events makes the most literary sense. The more I study Moses' 4 books, the more I am amazed by his writing skill and style.

I have previously given the example of one of those *fix up a house and flip it* tv shows where a small group of people will acquire a house, work on it, make it look great, and then sell it—and that is their show every week.

However, that is not all what happened to them during that week (or month). During that period of time, they might have acquired 2 or 3 additional houses, to work on as well. They may be working on 2 or 3 houses at the same time. But it is much more palatable if we, as viewers, focus on just one house at a time. Sometimes following events exactly in the order that they occur is more confusing than dividing them into separate digestible portions, organized by subject matter.

Exodus 12:28 The sons of Israel went and did what Jehovah had commanded them through Moses and Aaron. (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines
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The Deaths of the Firstborn Throughout Egypt

The Tenth Plague: Death of the Firstborn

The final plague is seen as an attack upon all the gods of Egypt; and upon Pharaoh, who was considered to be a deity figure. Pharaoh had sought to kill the male infants of the Israelites, and God would now kill all of the firstborn of all the Egyptians.

This night is both the Passover and the death of the firstborn (those who are not *under the blood*).

And so he is in a middle of the night, and Y ^e howah struck down all firstborn in a land of Egypt—from a firstborn of Pharaoh, the one sitting on his throne, as far as a firstborn of the captive who [is] in a house of the prison, and all firstborn of livestock.	Exodus 12:29	And so it is, in the middle of the night, that Y ^e howah struck down all the firstborn in the land of Egypt—from the firstborn of Pharaoh, who sits upon his throne, to the firstborn of the prisoner who is held captive in confinement [lit., <i>who [is] in a house of the prison</i>], even all the firstborn of Egypt’s livestock.
In the middle of the night, Jehovah struck down all the firstborn in the land of Egypt. He struck down the firstborn of Pharaoh, who sits upon the throne; to the firstborn of any prisoner with children. Jehovah even killed the firstborn of Egypt’s livestock.		

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he is in a middle of the night, and Y ^e howah struck down all firstborn in a land of Egypt—from a firstborn of Pharaoh, the one sitting on his throne, as far as a firstborn of the captive who [is] in a house of the prison, and all firstborn of livestock.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And it was in the dividing, of the night of the fifteenth, that the Word of the Lord slew all the firstborn in the land of Mizraim, from the firstborn son of Pharaoh, who would have sat upon the throne of his kingdom, unto the firstborn sons of the kings who were captives in the dungeon as hostages under Pharaoh's hand; and who, for having rejoiced at the servitude of Israel, were punished as (the Mizraee); and all the firstborn of the cattle that did the work of the Mizraee died also.
Revised Douay-Rheims	And it came to pass at midnight, the Lord slew every firstborn in the land of Egypt, from the firstborn of Pharaoh, who sat on his throne, unto the firstborn of the captive woman that was in the prison, and all the firstborn of cattle.

Aramaic ESV of Peshitta	It happened at midnight, that Mar-Yah 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 livestock.
Lamsa's Peshitta (Syriac)	And it came to pass that at midnight the LORD slew all the first-born in the land of Egypt, from the first-born of Pharaoh who sits on his throne to the first-born of the captive who was in the prison; and all the first-born of cattle.
Updated Brenton (Greek)	And it came to pass at midnight that the Lord struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on the throne, to the firstborn of the captive in the dungeon, and the firstborn of all cattle.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And in the middle of the night the Lord sent death on every first male child in the land of Egypt, from the child of Pharaoh on his seat of power to the child of the prisoner in the prison; and the first births of all the cattle.
Easy English	At midnight, the Lord killed all the firstborn sons in the country of Egypt. The firstborn son of Pharaoh, the king, died. But also, the firstborn son of any man who was in prison died. Every firstborn son in Egypt died. All the firstborn animals died also.
Easy-to-Read Version–2006	At midnight the LORD killed all the firstborn sons in Egypt, from the firstborn son of Pharaoh (who ruled Egypt) to the firstborn son of the prisoner sitting in jail. Also all the firstborn animals died.
Good News Bible (TEV)	The Death of the First-Born At midnight the LORD killed all the first-born sons in Egypt, from the king's son, who was heir to the throne, to the son of the prisoner in the dungeon; all the first-born of the animals were also killed.
<i>The Message</i>	At midnight GOD struck every firstborn in the land of Egypt, from the firstborn of Pharaoh, who sits on his throne, right down to the firstborn of the prisoner locked up in jail. Also the firstborn of the animals.
Names of God Bible	At midnight Yahweh killed every firstborn male in Egypt from the firstborn son of Pharaoh who ruled the land to the firstborn son of the prisoner in jail, and also every firstborn animal.
NIRV	At midnight the LORD struck down every oldest son in Egypt. He killed the oldest son of Pharaoh, who sat on the throne. He killed all the oldest sons of prisoners. He also killed all the male animals born first to their mothers among the livestock.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	At midnight the LORD killed the first-born son of every Egyptian family, from the son of the king to the son of every prisoner in jail. He also killed the first-born male of every animal that belonged to the Egyptians.
The Living Bible	And that night, at midnight, Jehovah killed all the firstborn sons in the land of Egypt, from Pharaoh's oldest son to the oldest son of the captive in the dungeon; also all the firstborn of the cattle.
New Berkeley Version New Living Translation	. And that night at midnight, the LORD struck down all the firstborn sons in the land of Egypt, from the firstborn son of Pharaoh, who sat on his throne, to the firstborn son of the prisoner in the dungeon. Even the firstborn of their livestock were killed.
Unlocked Dynamic Bible	At midnight Yahweh killed all the oldest sons of the Egyptian people, all over Egypt. This included the king's oldest son, the oldest sons of the prisoners in the dungeons, and the oldest sons of everyone else. He also killed the oldest males of all the Egyptians' livestock.

Partially literal and partially paraphrased translations:

American English Bible	Well, it was midnight when Jehovah struck all the firstborn in the land of Egypt... from the firstborn of Pharaoh who was sitting on the throne, to the firstborn of the female slave who was sitting in a dungeon, and to the firstborn of all the cattle.
Beck's American Translation	.
Common English Bible	Death of Egypt's oldest children At midnight the LORD struck down all the first offspring in the land of Egypt, from the oldest child of Pharaoh sitting on his throne to the oldest child of the prisoner in jail, and all the first offspring of the animal.
International Standard V	.
New Advent (Knox) Bible	Then, at midnight, the Lord's stroke fell; fell on every first-born thing in the land of Egypt, whether it were the first-born of Pharaoh, where he sat on his throne, or the first-born of some captive woman where she lay in her dungeon; all the first-born, too, of their cattle.
Translation for Translators	Yahweh killed all the oldest Egyptian males At midnight Yahweh killed all the oldest sons of the Egyptian people, all over Egypt. That included the king's oldest son, the oldest sons of the prisoners in the dungeon/jail, and <i>the oldest sons of everyone else</i> . He also killed the oldest males of all the Egyptians' livestock.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND IT CAME TO PASS AT MIDNIGHT THAT JESUS SMOTE ALL THE FIRST-BORN IN THE LAND OF EGYPT, FROM THE FIRST-BORN OF PHARAOH THAT SAT ON THE THRONE, TO THE FIRST-BORN OF THE CAPTIVE MAID IN THE DUNGEON, AND THE FIRST BORN OF ALL CATTLE.
Awful Scroll Bible	In the middle of the night, Jehovah is to have smitten the first born, on the solid grounds of Egypt, from the first born of Pharaoh, he sitting on the throne, to the first born of the captive, in the house of the pit, and the first born of dumb beasts.
Conservapedia Translation	And this is what happened: at midnight the LORD struck every firstborn individual in the land of Egypt, from the firstborn of the regnant Pharaoh to the firstborn of the lowliest prisoner in the House of the Pit, and every firstborn beast. "The Pit" or "The Hole" is the most common name that any inmate has ever given his prison.
Ferrar-Fenton Bible	When that midnight came, the EVER-LIVING struck all the first—born in the land of the Mitzeraim, from the first-born of Pharaoh, who sat upon the throne, to the first—born of the prisoner in the dungeon ; and all the first-born of cattle.
HCSB	The Exodus Now at midnight the Lord struck every firstborn male in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the prisoner who was in the dungeon, and every firstborn of the livestock.
Lexham English Bible	Death of Firstborn and Deliverance from Egypt {And} in the middle of the night, Yahweh struck all of the firstborn in the land of Egypt, from the firstborn of Pharaoh sitting on his throne to the firstborn of the captive who [was] in the prison house and every firstborn of an animal.
Tree of Life Version	So it came about at midnight that ADONAI struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh sitting on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn cattle [cf. Heb. 11:28].
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	And it was at midnight, and Yahweh struck every firstborn in the land of Egypt, from Pharaoh's firstborn sitting on his seat, to the firstborn of the captive in the house of the pit, and all the firstborn beasts.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) It happened that in the middle of the night Yahweh struck down all the firstborn in Egypt, from the firstborn of Pharaoh, heir to the throne, to the firstborn of the prisoner in the dungeon and the firstborn of all the animals.
- The Heritage Bible
New American Bible (2011) .
Death of the Firstborn.
⁹And so at midnight the LORD struck down every firstborn in the land of Egypt, from the firstborn of Pharaoh sitting on his throne to the firstborn of the prisoner in the dungeon, as well as all the firstborn of the animals.
⁹ [12:29–30] Ex 11:4–6; Nm 33:4; Ps 78:51; 105:36; 136:10; Wis 18:10–16.
- New English Bible—1970 ***The death of the firstborn.***
The Israelites went and did all that the LORD had commanded Moses and Aaron; and by midnight the LORD had struck down every first-born in Egypt, from the first-born of Pharaoh on his throne to the first-born of the captive in the dungeon, and the first-born of cattle. V. 28 is included for context.
- New Jerusalem Bible .

Jewish/Hebrew Names Bibles:

- The Complete Tanach It came to pass at midnight, and the Lord smote every firstborn in the land of Egypt, from the firstborn of Pharaoh who sits on his throne to the firstborn of the captive who is in the dungeon, and every firstborn animal.

and the Lord: Heb. יהוה. Wherever it says, “and the Lord,” it means “He and His tribunal” (Exod. Rabbah 12:4), for the “vav” is an expression of addition, like “so-and-so and (“vav”) so-and-so.”

smote every firstborn: Even [a firstborn] of another nation who was in Egypt. — [from Mechilta]

from the firstborn of Pharaoh: Pharaoh, too, was a firstborn, but he remained [alive] of the firstborn. Concerning him, He [God] says: “But, for this [reason] I have allowed you to stand, in order to show you My strength” (Exod. 9:16) at the Red Sea. — [from Mechilta]

to the firstborn of the captive: Because they rejoiced at Israel's misfortune (Tanchuma 7), and furthermore, so that they would not say, “Our deity brought about this retribution” (Mechilta). The firstborn of the slave woman was included, because [Scripture] counts from the most esteemed to the lowest, and the firstborn of the slave woman is more esteemed than the firstborn of the captive. See commentary on Exodus 11:5.

- exeGesés companion Bible And so be it,
at midnight Yah Veh smites all the firstbirthed
in the land of Misrayim,
from the firstbirth of Paroh sitting on his throne
to the firstbirth of the captives in the well;
and all the firstbirth of animals:...
- Hebraic Roots Bible And it happened at midnight. YAHWEH struck every first-born in the land of Egypt, from the first-born of Pharaoh, the one sitting on the throne, to the first-born of the captive who was in the prison house, and every first-born of animals.
- Kaplan Translation *The Final Plague*
It was midnight. God killed every first-born in Egypt, from the first-born of Pharaoh, sitting on his throne, to the first-born of the prisoner in the dungeon, as well as every first-born animal.

Orthodox Jewish Bible And it came to pass, that at midnight Hashem struck down kol bechor in Eretz Mitzrayim, from the bechor of Pharaoh sitting on his throne unto the bechor of the captive that was in the dungeon; and all the bechor behemah.

Expanded/Embellished Bibles:

The Expanded Bible At midnight the LORD killed [struck] all the firstborn sons in the land of Egypt—from the firstborn of the king [^L Pharaoh] who sat on the throne to the firstborn of the prisoner in jail [dungeon; ^L pit]. Also, all the firstborn farm animals died.

Kretzmann's Commentary **Verses 29-36**

The Slaughter of the First-Born and the Exodus. â€

And it came to pass that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon, and all the first-born of cattle. It was a supernatural visitation, a divine punishment which was here meted out, in spite of all the attempts to explain the facts in a natural way. The very fact that the firstborn only was stricken in every case, from the highest to the lowest, shows that it could not have been a mere accident of the Egyptian pest, nor would it have struck both man and beast all in the same night.

NET Bible® *The Deliverance from Egypt*

⁷²It happened⁷³ at midnight – the Lord attacked 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 prison, and all the firstborn of the cattle.

^{72sn} The next section records the deliverance of Israel from Egypt, and so becomes the turning point of the book. Verses 28 and 29 could be included in the exposition of the previous section as the culmination of that part. The message might highlight God's requirement for deliverance from bondage through the application of the blood of the sacrifice, God's instruction for the memorial of deliverance through the purging of corruption, and the compliance of those who believed the message. But these verses also form the beginning of this next section (and so could be used transitionally). This unit includes the judgment on Egypt (29-30), the exodus from Egypt (31-39) and the historical summation and report (40-42).

^{73tn} The verse begins with the temporal indicator וַיְהִי (vaykhi), often translated "and it came to pass." Here it could be left untranslated: "In the middle of the night Yahweh attacked." The word order of the next and main clause furthers the emphasis by means of the vav disjunctive on the divine name preceding the verb. The combination of these initial and disjunctive elements helps to convey the suddenness of the attack, while its thoroughness is stressed by the repetition of "firstborn" in the rest of the verse, the merism ("from the firstborn of Pharaoh...to the firstborn of the captive"), and the mention of cattle.

The Voice Now this is what happened: at midnight, He struck down all the firstborn sons in Egypt—from the firstborn son of Pharaoh, who sat on his throne, to the firstborn son of the prisoners locked in the dungeon, and even the firstborn of all the livestock in the land.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and (it) (came to pass) in the (middle) of the night, and "YHWH ^{He is} [had] hit all the firstborn in the land of "Mits'rayim ^{Two straits}, from the firstborn of "Paroh ^{Great house}, the one settling upon his seat, (unto) the firstborn of the captives, which are in the house of the cistern , and all the firstborn of the beasts,...

Charles Thompson OT
Concordant Literal Version

. It came to be at midnight that Yahweh, He smote every firstborn in the land of Egypt, from the firstborn of Pharaoh, sitting on his throne, unto the firstborn of the captive who was in the house of the cistern, and every firstborn of beast.

Emphasized Bible	And it came to pass, at midnight, that Yahweh, smote every firstborn in the land of Egypt, from the firstborn of Pharaoh who sat upon his throne, unto the firstborn of the captive who was in the pit of his prison,—and every firstborn of beasts.
Green's Literal Translation	And it happened at midnight. Jehovah struck every first-born in the land of Egypt, from the first-born of Pharaoh, the one sitting on the throne, to the first-born of the captive who was in the prison house, and every first-born of animals.
New King James Version	The Tenth Plague: Death of the Firstborn And it came to pass 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 [in prison], and all the firstborn of livestock.
Young's Updated LT	And it comes to pass, at midnight, that Jehovah has struck down every first-born in the land of Egypt, from the first-born of Pharaoh who is sitting on his throne, unto the first-born of the captive who is in the prison-house, and every firstborn of beasts.
The gist of this passage:	At midnight, Y ^e howah went throughout the land and killed all of the firstborn who were not covered by the blood.

Exodus 12:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chätsiy (חֶצֶי) [pronounced khuh-TSEE]	<i>half, middle</i>	masculine singular construct	Strong's #2677 BDB #345
lay ^e lâh (לַיְלָה) [pronounced LAY-law]	<i>night; that night, this night, the night; possibly, at night, by night, during the night, by night</i>	masculine singular noun with the definite article	Strong's #3915 BDB #538

Translation: And so it is, in the middle of the night,...

This literally reads, *And it is, in the middle of the night...* This is another way of saying *This is what took place at midnight...*

At this point, every head of the household has made his decision for his household.

Exodus 12:29b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
nâkâh (נָכָה) [pronounced <i>naw-KAWH</i>]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	3 rd person masculine singular, Hiphil imperfect	Strong #5221 BDB #645
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
b ^e kôwr (רִאשֹׁן) [pronounced <i>b^eKOHR</i>]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun	Strong's #1060 BDB #114
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...that Y^ehowah struck down all the firstborn in the land of Egypt...

At midnight, Y^ehowah-Elohim went throughout the land of Egypt, killing the firstborn of every household where He did not see the blood. This was the blood that was supposed to be placed on the door frames so that the Lord would pass over that house.

Exodus 12:29c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
b ^e kôwr (רִאשֹׁן) [pronounced <i>b^eKOHR</i>]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular construct	Strong's #1060 BDB #114

Exodus 12:29c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
par ^o ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house</i> ; possibly <i>hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
yâshab (יָשָׁב) [pronounced yaw-SHAHBV]	<i>the one inhabiting, the one staying, the one dwelling in, the inhabitant of, the dweller of, the one sitting [here]</i>	Qal active participle with the definite article	Strong's #3427 BDB #442
‘al (עַל) [pronounced <i>gahL</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
kiççê’ (כִּי־עִשֵּׂה) [pronounced <i>kis-SAY</i>]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3678 BDB #490

Translation:...—from the firstborn of Pharaoh, who sits upon his throne,...

God killed the firstborn not protected by the blood. He killed Pharaoh's firstborn son.

Exodus 12:29d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
b ^e kôwr (רִאשֹׁן) [pronounced <i>b^eKOHR</i>]	<i>firstborn</i> ; metaphorically used for <i>anything which is chief or first of its kind</i>	masculine singular construct	Strong's #1060 BDB #114
sh ^e bîy (שְׁבִי) [pronounced <i>sh^{eb}-VEE</i>]	<i>captives, captivity</i>	masculine singular noun with the definite article	Strong's #7628 BDB #985
’ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
bôwr (בּוֹר) [pronounced <i>bohr</i>]	<i>pit, cistern, well; prison, dungeon; grave, sepulcher; the dead</i>	masculine singular noun with the definite article	Strong's #953 BDB #92

Translation: ...to the firstborn of the prisoner who is held captive in confinement [lit., *who [is] in a house of the prison*],...

On the other end of the spectrum would be those held captive in prison. Even their firstborn sons were killed by God. No one was missed.

Exodus 12:29a-d *And it came to pass 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...* (NKJV)

This plague of plagues affected every man and beast in Egypt, from the least to the greatest. This was intended by God to be the devastating plague, the one which caused despair beyond belief throughout the land of Egypt. The Egyptians would have no choice but to completely eject the sons of Israel from their land.

There is a reasonable possibility³⁰ that we have historical evidence that the son of the Pharaoh of Egypt was slain in this judgement. On the timetable for Israel, the Exodus occurred 480 years prior to the laying of the cornerstone for Solomon's **temple** (1Kings 6:1), which occurred four years after Solomon began his reign. If Solomon began his reign in 970 B.C. then this cornerstone would have been laid in 966 B.C. This places the date of the Exodus in 1446–1445 B.C.

With regards to the Egyptian time frame: Thutmose III of the Eighteenth dynasty was likely the Pharaoh of oppression from whom Moses fled in Exodus 2:11–15. He died in 1447 B.C. His son, Amenhotep II became the Pharaoh of the Exodus. He was succeeded by his son, Thutmose IV, who ruled from 1421–1410 B.C. We have either a stone or a pillar which was discovered in the shrine that is connected to the great Sphinx at Gizeh, where Thutmose IV recorded a dream that he had. In this dream, he meets the god Harmakhis-Khepri-Re-Atum, who promises him his kingdom on earth (that is, the rulership of Egypt). There are conditions placed upon this, such as he needed to grab a shovel and remove the sand which stood in the way of the chapel door between the huge paws of the Sphinx. However, this would seem foolish for a *crown prince*, the person next in line for the throne to dream and then record. He is going to be the next in line for the throne anyway, so this would be superfluous *unless* he was not the crown prince, but the next in line after the crown prince. Then a dream like this would be meaningful enough to remember and later to record. This would imply that his older brother met with an untimely death, allowing him to assume the throne over Egypt.

We have to be careful about some extra-Biblical records. Some of them certainly coincide with the Biblical record; but some of them do not. So our faith might be bolstered by a secular record here or there; but we should not depend upon them as *proof* of anything.

Exodus 12:29e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
b ^e kôwr (רִאשֹׁן) [pronounced <i>b^eKOHR</i>]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular construct	Strong's #1060 BDB #114

³⁰ This is taken from *The Encyclopedia of Bible Difficulties*, p. 115

Exodus 12:29e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e hêmâh (בְּהֵמָה) [pronounced b ^e hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96

Translation: ...even all the firstborn of Egypt's livestock.

God's killing of the firstborn included the firstborn of livestock.

The only explanation that I have here is, this was done so that all of Egypt would suffer loss of some sort.

Exodus 12:29 And so it is, in the middle of the night, that Y^ehowah struck down all the firstborn in the land of Egypt—from the firstborn of Pharaoh, who sits upon his throne, to the firstborn of the prisoner who is held captive in confinement [lit., who [is] in a house of the prison], even all the firstborn of Egypt's livestock. (Kukis mostly literal translation)

At this point, everyone had been given the opportunity to protect their home and family. Moses warned the elders of what was to come and what they had to do. We are not given any percentages in Scripture, but it appears that 95–100% of the sons of Jacob did what they were supposed to and that 95–100% of the Egyptians ignored this impending judgment until it actually came upon their house.

Despite the official sound percentages above, the Bible does not record any exceptions in Goshen or in Egypt. This does not mean that there were no exceptions in either camp; but none are found in the Biblical record.

There is a *mixed multitude* who will leave Egypt with Israel. We have no idea how large this group was, how they integrated into the Hebrew people, or if they obeyed God's requirements for the Passover. However, if anyone apart from the Hebrew people followed the directions for the Passover, it would seem most likely to be people from this group.

As has already been discussed, the Egyptians could not have followed the exact same timetable that the Hebrew people followed when it came to the Passover. The situations of the Hebrew people and the Egyptians were different regarding the judgments. Therefore, if any Egyptian was offered a way out, it would have been a modified Passover. Logically, this would not have been recorded in Scripture simply because that would be another set of rules which were different than those followed by the Israelites. Potentially, that would have added to the confusion of those wanting to follow the Passover in subsequent years.

There was weeping (a graphic); from [Free Bible Images](#); accessed March 10, 2021.

Exodus 12:29 In the middle of the night, Jehovah struck down all the firstborn in the land of Egypt. He struck down the firstborn of Pharaoh, who sits upon



There was weeping and wailing in every house except those houses with blood on the doorposts. - Slide 19

the throne; to the firstborn of any prisoner with children. Jehovah even killed the firstborn of Egypt's livestock. (Kukis paraphrase)

And rises up Pharaoh in the night—he and all his servants and all Egypt—and is an outcry, great, in Egypt; for [there is] no house which none there dying.

Exodus
12:30

Pharaoh rose up in the night—he and all of his servants and all Egypt—and [there] was a great outcry throughout Egypt; for [there was] no house where none died.

Pharaoh rose up in the night—he and all of his servants and all Egypt—and in every home in Egypt, someone died (if they had not slaughtered the lamb).

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And rises up Pharaoh in the night—he and all his servants and all Egypt—and is an outcry, great, in Egypt; for [there is] no house which none there dying.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And Pharaoh rose up in that night, and all the rest of his servants, and all the rest of the Mizraee; and there was a great cry, because there was no house of the Mizraee where the firstborn was not dead.
Revised Douay-Rheims	And Pharaoh arose in the night, and all his servants, and all Egypt: for there was not a house wherein there lay not one dead.
Aramaic ESV of Peshitta	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.
Lamsa's Peshitta (Syriac)	And Pharaoh rose up in the night, he and all his servants and all the Egyptians; and there was a great wailing in the land of Egypt; for there was not a house where there was not one dead.
Updated Brenton (Greek)	And Pharaoh rose up by night, and his servants, and all the Egyptians. And there was a great cry in all the land of Egypt, for there was not a house in which there was not one dead.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	Pharaoh and all his servants got up in the middle of the night. All the Egyptians also got up in the middle of the night. Everyone was crying in Egypt because there was a dead person in every home.
Easy-to-Read Version—2006	That night someone died in every house in Egypt. Pharaoh, his officials, and all the people of Egypt began to cry loudly.
Good News Bible (TEV)	That night, the king, his officials, and all the other Egyptians were awakened. There was loud crying throughout Egypt, because there was not one home in which there was not a dead son.
<i>The Message</i>	Pharaoh got up that night, he and all his servants and everyone else in Egypt—what wild wailing and lament in Egypt! There wasn't a house in which someone wasn't dead.
NIRV	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	That night the king, his officials, and everyone else in Egypt got up and started crying bitterly. In every Egyptian home, someone was dead.
New Berkeley Version	.
New Living Translation	.
Unlocked Dynamic Bible	That night the king, all his officials, and all the rest of the Egyptian people awoke and discovered what had happened. They wailed loudly all over Egypt because in every house someone's son had died.

Partially literal and partially paraphrased translations:

American English Bible	So Pharaoh woke up that night (as did his servants and all the Egyptians) and there was a lot of screaming throughout the entire land of Egypt; for someone had died in every home.
Beck's American Translation	.
Common English Bible	When Pharaoh, all his officials, and all the Egyptians got up that night, a terrible cry of agony rang out across Egypt because every house had someone in it who had died.
International Standard V	.
New Advent (Knox) Bible	So Pharaoh and all his servants and all Egypt rose up at dead of night, and all over Egypt there was loud lament; in every house a man lay dead.
Translation for Translators	That night the king, all his officials, and <i>all the rest of</i> the Egyptian people awoke <i>and discovered what had happened</i> . They wailed loudly all over Egypt, because in every house, some son had died.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Pharaoh was aroused in the night, and his servants, and the Egyptians. There is a great outcry by the Egyptians, for in their houses is someone being died.
Conservapedia Translation	Pharaoh got up in the middle of the night, both he and everyone on his staff, and all the Egyptians. A great outcry rang out in Egypt, because there was not a household to be found that did not have a dead person in it.. Some have vainly speculated that the firstborn, lying as they did on beds spread on the floor, were subject to acute carbon dioxide poisoning from a volcanic vent. This explanation, of course, begs the question of why blood painted on jamb and lintel should neutralize carbon dioxide in this manner.
Ferrar-Fenton Bible	Then Pharaoh and all his ministers arose in the night, with all the Mitzrites, and there was a great shriek among the Mitzeraim, for there was not a house in which there was not someone dead!
HCSB	.
Unlocked Literal Bible	Pharaoh got up in the night—he, all his servants, and all the Egyptians. There was loud lamenting in Egypt, for there was not a house where there was not someone dead.
Urim-Thummim Version	Pharaoh rose up in the night, he and all his slaves as well as all the Egyptians, and there was a great cry in Egypt for there was not a house where there was not one dead.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Pharaoh, his officials and all the Egyptians got up in the night and there was loud wailing in Egypt for there was no house without a death.
The Heritage Bible	.
New American Bible (2011)	.

New English Bible—1970	Before night was over Pharaoh rose, he and all his courtiers and all the Egyptians, and a great cry of anguish went up, because not a house in Egypt was without its dead.
New Jerusalem Bible	Pharaoh and all his officials and all the Egyptians got up in the night, and there was great wailing in Egypt, for there was not a house without its dead.
Revised English Bible—1989	Before night was over Pharaoh rose, he and all his courtiers and all the Egyptians, and there was great wailing, for not a house in Egypt was without its dead.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Pharaoh got up in the night, he, all his servants and all the Egyptians; and there was horrendous wailing in Egypt; for there wasn't a single house without someone dead in it.
The Complete Tanach	And Pharaoh arose at night, he and all his servants and all the Egyptians, and there was a great outcry in Egypt, for there was no house in which no one was dead.

And Pharaoh arose: from his bed.

at night: Unlike the custom of kings, [who rise] three hours after daybreak. — [from Mechilta]

he: [arose] first, and afterwards his servants. This teaches us that he went around to his servants' houses and woke them up. — [from Mechilta]

for there was no house in which no one was dead: If there was a firstborn, he was dead. If there was no firstborn, the oldest household member was called the firstborn, as it is said: "I, too, shall make him [David] a firstborn" (Ps. 89:28) (Tanchuma Buber 19). [Rashi explains there: I shall make him great.] Another explanation: Some Egyptian women were unfaithful to their husbands and bore children from bachelors. Thus they would have many firstborn; sometimes one woman would have five, each one the firstborn of his father (Mechilta 13:33).

exeGeses companion Bible	...and Paroh rises at night - he and all his servants and all the Misrayim; and there becomes a great cry in Misrayim; for there is not a house where there is not one who died.
Kaplan Translation	Pharaoh stayed up that night, along with all his officials and all the rest of Egypt. There was a great outcry, since there was no house where there were no dead.
Orthodox Jewish Bible	And Pharaoh rose up in the lailah, he, and all his avadim, and kol Mitzrayim; and there was a tze'akah gedolah (great wail) in Mitzrayim; for there was not a bais where there was not one dead.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Pharaoh got up in the night, he and all his servants and all the Egyptians, and there was a great cry [of heartache and sorrow] in Egypt, for there was no house where there was not someone dead.
The Expanded Bible	·The king [^L Pharaoh], his officers, and all the Egyptians got up during the night because someone had died in every house. So there was a loud outcry everywhere in Egypt.
Kretzmann's Commentary	And Pharaoh rose up in the night, he and all his servants and all the Egyptians; and there was a great cry in Egypt, there was lamenting from one end of the country to the other; for there was not a house where there was not one dead. God's punishment spared none.
NET Bible®	Pharaoh got up ⁷⁴ in the night, ⁷⁵ along with all his servants and all Egypt, and there was a great cry in Egypt, for there was no house ⁷⁶ in which there was not someone dead.

^{74tn} Heb “arose,” the verb מוֹק (qum) in this context certainly must describe a less ceremonial act. The entire country woke up in terror because of the deaths.

^{75tn} The noun is an adverbial accusative of time – “in the night” or “at night.”

^{76sn} Or so it seemed. One need not push this description to complete literalness. The reference would be limited to houses that actually had firstborn people or animals. In a society in which households might include more than one generation of humans and animals, however, the presence of a firstborn human or animal would be the rule rather than the exception.

The Voice

Pharaoh woke up during the night. *He wasn't the only one.* His servants, as well as all of the Egyptians *in the land*, had awoken. A great scream *shattered the night* in Egypt, for there was not a single *Egyptian* house where someone was not dead.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Paroh Great house" rose (that) night and all his servants and all "Mits'rayim Two straits", and a great cry existed in "Mits'rayim Two straits", given that there was (not) a house which was without a dying one,...
Charles Thompson OT	Whereupon Pharaoh arose by night he and all his attendants and all the Egyptians; and there was a great cry in all the land of Egypt; for there was not a family in which there was not one dead.
Concordant Literal Version	When Pharaoh rose by night, he and all his servants and all the Egyptians, then there came to be a great cry in all the land of Egypt, for there was no house where there was no one dead.
English Standard Version	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.
New King James Version	.
Young's Updated LT	And Pharaoh rises by night, he and all his servants, and all the Egyptians, and there is a great cry in Egypt, for there is not a house where there is not one dead.

The gist of this passage: Pharaoh, and likely the rest of the Egyptian population, all wake up in the middle of the night, discovering that a beloved one is dead.

Exodus 12:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
qûwm (מוֹק) [pronounced koom]	to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow	3 rd person masculine singular, Qal imperfect	Strong's #6965 BDB #877
par ^e ôh (הַעֲרֹף) [pronounced pah ^e -GOH]	great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh	masculine singular proper noun	Strong's #6547 BDB #829
lay ^e lâh (הַלַּיְלָה) [pronounced LAY-law]	night; nightly, at night, in the night, during the night	masculine singular noun; this word can take on adverbial qualities	Strong's #3915 BDB #538

Translation: Pharaoh rose up in the night...

I suspect that everyone was on edge. Moses had (sometimes through Aaron) warned Pharaoh and the people of Egypt of what was to come. In this, the 10th and final plague, even though many in Egypt did nothing that they were told to do, they were still fully aware of what was happening. They may have been hard-hearted, but they were still affected by these judgments. I believe that all Egypt knew about this 10th plague prior to it happening. However, if they did know about it and expected it, that knowledge is not clearly recorded in the Scriptures.

Exodus 12:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוה) [pronounced hoo]	he, it; him, himself as a demonstrative pronoun: <i>that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
kôl (לכ) [pronounced koh]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
ʿbādîym (עֲבָדִים) [pronounced ʿe ^b -vaw-DEEM]	slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean <i>military men, soldiers</i> in the plural	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5650 BDB #713
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
kôl (לכ) [pronounced koh]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	double straights; transliterated Mizraim; also <i>Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...—he and all of his servants and all Egypt—...

Pharaoh rose up in the middle of the night, as did all of his servants and all Egypt.

Even though the Egyptians, for the most part, did not believe yet, they still could not sleep. Whether there was any noise to accompany these deaths or not, we are not told. However, there are two reasons that many of these Egyptians would awaken in the middle of the night to find their first-born dead. (1) Even though these are unbelievers who refused to seek God's mercy, they still have seen plague after plague, a revelation of God's power. Many of them perhaps believed the scientists of their day who ascribed all of the plagues to natural phenomena and who asserted that Moses was a lucky prophet who called all the shots right. (2) Secondly, there is often an unexplained almost ethereal bond between parents and their children and certainly when the first-born in many households died, the parents suddenly found themselves awakened. Whatever sound may have occurred in the deaths of the first-born, this was nothing compared to the sad cry of each Egyptian who had lost a son or daughter.

Exodus 12:30a-b **So Pharaoh rose in the night, he, all his servants, and all the Egyptians;...**

We do not know what precautions, if any, Pharaoh took regarding his firstborn son. Neither do we know about his servants. However, what will become clear, they did not perform the ritual which God required, placing the Passover blood on the sills of the door.

Exodus 12:30c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
ts ^e âqâh (צָעָקָה) [pronounced tz ^e -gaw-KAW]	<i>outcry, cry, a crying out</i>	feminine singular noun	Strong's #6818 BDB #858
g ^e dûwllâh (גְּדוּלָּהּ) [pronounced ghed-ool-LAW]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	feminine singular adjective	Strong's #1420 BDB #153
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: ...and [there] was a great outcry throughout Egypt;...

Everyone was aware of what was happening; everyone had been warned, and everyone was on edge. But, Egyptians, for the most part, did not do what was required of them, to believe the Revealed God and slaughter a lamb for their home (I have assumed that some were warned and given the solution).

Exodus 12:30d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

Exodus 12:30d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ēyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun	Strong's #1004 BDB #108
'āsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'ēyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
shām (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
The combination 'āsher + shām, whether together or not, means <i>where, in what place, to what place</i> . Min + shām mean <i>from that thing, from whence, out of which; possibly, in which</i> .			
mûwth (מוֹת) [pronounced mooth]	<i>dying, perishing; one who is dying [perishing]</i>	masculine singular, Qal active participle	Strong's #4191 BDB #559

Translation: ...for [there was] no house where none died.

As a result, in Egypt, there was no house that was without a loss of life.

To many, this will seem even beyond cruel. Recall, however, that these Egyptians have seen the hand of God in their lives for the past month or two doing things that have never been seen before throughout all the history of Egypt; in fact, since the foundation of the world. They viewed all of these judgments firsthand. All any Egyptian had to do was go and inquire of the Hebrews how to avoid this plague. Certainly, with what had been occurring, every time Moses spoke to Pharaoh, word of this spread throughout this area nearly as quickly as a modern-day newscast. All they needed to do is to believe Yahweh enough to slaughter a lamb without spot or blemish and to put the blood on the door posts of their home. Certainly, you would think that the life of their son or daughter would be worth that much. At the very worst, they faced the ostracism of their neighbors, friends and relatives if they believed Moses.

As we have studied, when the Hebrew people went out among them to ask for silver and gold, it is very likely that they shared the warning of the Passover at that time. This may have been the one plague where the warning was distributed by the Hebrew people themselves. The witness of the Hebrew people to the Egyptians is an assumption which I have made.

This is no different than salvation—an unbeliever need only believe in Jesus Christ. He does not need to do anything else to be spared eternity in the lake of fire. Very little is required of us by God in order to apprehend salvation other than a small amount of positive volition toward Him. What the unbeliever faces is far worse than the death of their firstborn and what is required of them is far less. If you are personally concerned about an unbeliever, then tell them about God's grace and how little is required to save them from a burning hell.

The Firstborn Slain (Wood engraving by Gustave Doré); from [Media Storehouse](#); accessed March 10, 2021.

Exodus 12:30 Pharaoh rose up in the night—he and all of his servants and all Egypt—and [there] was a great outcry throughout Egypt; for [there was] no house where none died. (Kukis mostly literal translation)

Most Egyptians, despite all that they had seen, were not willing to believe Moses and the warnings that they had received. We do not know exactly how the warnings of God regarding the firstborn were given. Moses clearly warned Pharaoh and his servants in Exodus 11:4–8. It is my belief that Israelites, when asking for reparations, also warned the Egyptians that they asked from. The sons of Israel had to know what was going on, so that they themselves could protect their own firstborn. It only seems reasonable to me that, discussions took place regarding this final plague as a matter of natural course when the Israelites interacted with the Egyptians.

Exodus 12:30 So Pharaoh rose in the night, he, 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. (NKJV)

This seems to indicate that few if any of the Egyptians observed the Passover. Virtually all of them suffered the loss of their firstborn.



The 10 Plagues - Jehovah Versus the Gods of Egypt

Plagues	Gods of Egypt		Interesting Notes
1 WATER TURNED TO BLOOD Exodus 7:14-25	<ul style="list-style-type: none"> • Khnum • Hapi • Osiris 	Guardian of river's source. Spirit of the Nile. Nile was his bloodstream.	<ul style="list-style-type: none"> • Duplicated by the Egyptians in a limited way. • Occurs in Goshen where Israelites lived. • Dead fish — putrid smell
2 FROGS Exodus 8:1-15	<ul style="list-style-type: none"> • Hapi • Heqt 	Frog goddess to Egypt. Both related to fertility	<ul style="list-style-type: none"> • Duplicated by the Egyptians in a limited way. • Occurs in Goshen where Israelites lived.
3 LICE Exodus 8:16-19	<ul style="list-style-type: none"> • Seb 	The earth god of Egypt	<ul style="list-style-type: none"> • Not duplicated by the Egyptians • Occurs in Goshen where Israelites lived. • Attributed to the "finger of God."

Plagues		Gods of Egypt		Interesting Notes
4	FLIES Exodus 8:20-32	• Uatchit -	The fly god of Egypt.	<ul style="list-style-type: none">• God now makes a separation between the Egyptians and the Israelites (which continues until the final two plagues).• No more plagues will come upon the Israelites.
5	DISEASE ON CATTLE Exodus 9:1-7	<ul style="list-style-type: none">• Ptah• Mnevis• Hathor• Amon	Egyptian gods associated with bulls and cows.	<ul style="list-style-type: none">• Affects property.• Death of livestock.
6	BOILS Exodus 9:8-12	• Sekhmet	Egyptian goddess of Epidemics	<ul style="list-style-type: none">• Affects physical bodies.• Pharaoh's magicians cannot even appear in court.
		<ul style="list-style-type: none">• Serapis• Imhotep	Egyptian gods of healing.	
7	HAIL Exodus 9:13-35	<ul style="list-style-type: none">• Nut• Isis & Seth• Shu -	Egyptian sky goddess. Egyptian agriculture deities. Egyptian god of the atmosphere.	<ul style="list-style-type: none">• Historical uniqueness for such a storm in Egypt.• Pharaoh confesses his sin but later changes his mind.
8	LOCUSTS Exodus 10:1-20	• Serapia	Egyptian deity protector from Locusts	<ul style="list-style-type: none">• Pharaoh offers a compromise.• The compromise is rejected.• Pharaoh again confesses his sin.
9	DARKNESS Exodus 10:21-29	<ul style="list-style-type: none">• Re• Amon-re• Aten• Atum• Horus	Egyptian sun gods.	<ul style="list-style-type: none">• Dark in Egypt at midday.• Although Goshen appears to be darkened, their darkness can be pierced by the light of lamps.
		• Thoth	Egyptian moon god.	
10	DEATH OF FIRSTBORN Exodus 12:29-36	This plague was a judgment on all of Egypt's gods, including Pharaoh himself. In Exodus 1, Pharaoh had killed the sons of Israel. Now the Lord kills the firstborn sons of the Egyptians (Exodus 11-12). Pharaoh will now let Israel go. He will later loose his army when they drown in the Red Sea (Exodus 14:4-31).		

This chart appears to have originally come from Donnie S. Barnes, Th.D (as opposed to Albert Barnes, whom I often quote). This seems to be from

<http://www.biblecharts.org/oldtestament/thetenplagues.pdf> (slightly edited)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The death of the firstborn is the final plague. The Egyptians are not willing to fight the God of Israel any longer (although they will have a change of heart in a few days).

The Exodus

And so he calls to Moses and to Aaron by night and so he says, “Rise up, go forth from a midst of my people, both you [all] and sons of Israel; and go, serve Y^ehowah, as your speaking. Both your flocks and your herds take, as which you [all] have said; and go. And also bless me.”

Exodus
12:31–32

Pharaoh [lit., *he*] summoned Moses and Aaron by night and said, “Rise up [and] go out from the midst of my people, both you and the sons of Israel. Go [and] serve Y^ehowah, as you have proposed. Take both your flocks and your herds, just as you [all] have proposed, and go. Also, bless me.”

Pharaoh summoned Moses and Aaron by night, and he said, “Rise up and go out from my people, both you and the sons of Israel. Go and serve Jehovah, your God, just as you have proposed. Take both your flocks and your herds and go—exactly as your have proposed. Also, I ask that you bless me as well.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he calls to Moses and to Aaron by night and so he says, “Rise up, go forth from a midst of my people, both you [all] and sons of Israel; and go, serve Y ^e howah, as your speaking. Both your flocks and your herds take, as which you [all] have said; and go. And also bless me.”
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And the border of the land of Mizraim extended four hundred pharsee; but the land of Goshen, where Mosheh and the sons of Israel were, was in the midst of the land of Mizraim; and the royal palace of Pharaoh was at the entrance of the land of Mizraim. But when he cried to Mosheh and to Aharon in the night of the Pascha, his voice was heard unto the land of Goshen; Pharaoh crying with a voice of woe, and saying thus: Arise, Go forth from among my people, both you and the sons of Israel; and go, worship before the Lord, as you have said; your sheep also take, and whatever of mine you have spoken about, and go; and nothing ask I of you except that you pray for me that I may not die.
Revised Douay-Rheims	And Pharaoh calling Moses and Aaron, in the night, said: Arise and go forth from among my people, you and the children of Israel: go, sacrifice to the Lord as you say. Your sheep and herds take along with you, as you demanded, and departing, bless me.
Aramaic ESV of Peshitta	He called for Mosha and Aaron by night, and said, "Rise up, get out from among my people, both you and the B'nai Yisrael; and go, serve Mar-Yah, as you have said! Take both your flocks and your herds, as you have said, and be gone; and bless me also!"
Lamsa's Peshitta (Syriac)	And Pharaoh called Moses and Aaron that night, and said to them, Rise up and get out from among my people, both you and the children of Israel; and go, serve the LORD, as you have said. Also take your flocks and your herds, as you have said, and be gone; and bless me also.
Updated Brenton (Greek)	And Pharaoh called Moses and Aaron by night, and said to them, Rise and depart from my people, both you and the children of Israel. Go and serve the Lord your God, even as you say. And take with you your sheep, and your oxen: bless me also, I pray you.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	The <i>Israelites</i> leave Egypt

Then Pharaoh commanded Moses and Aaron to come to him, during the night. He said: 'Get up! Go away from my people! You and all the Israelites, go! Go. And worship the Lord, as you want to. Take all your animals with you, as you have said. Go away! But ask God to do good things to me too.'

Easy-to-Read Version–2006 **Israel Leaves Egypt**

So that night Pharaoh called for Moses and Aaron and said to them, "Get up and leave my people. You and your people can do as you say. Go and worship the LORD. Take all of your sheep and cattle with you, just as you said you would. Go! And say a blessing for me too."

Good News Bible (TEV)

That same night the king sent for Moses and Aaron and said, "Get out, you and your Israelites! Leave my country; go and worship the LORD, as you asked. Take your sheep, goats, and cattle, and leave. Also pray for a blessing on me."

The Message

Pharaoh called in Moses and Aaron that very night and said, "Get out of here and be done with you—you and your Israelites! Go worship GOD on your own terms. And yes, take your sheep and cattle as you've insisted, but go. And bless me."

Names of God Bible

Pharaoh Allows the Israelites to Leave Egypt

Pharaoh called for Moses and Aaron during the night. He said, "You and the Israelites must leave my people at once. Go, worship **Yahweh** as you asked. Take your flocks and herds, too, as you asked. Just go! And bless me, too!"

NIRV

The Exodus

During the night, Pharaoh sent for Moses and Aaron. He said to them, "Get out of here! You and the Israelites, leave my people! Go. Worship the Lord, just as you have asked. Go. Take your flocks and herds, just as you have said. And also give me your blessing."

New Simplified Bible

Pharaoh called for Moses and Aaron during the night. He said: »You and the Israelites must leave my people at once. Go serve Jehovah just as you requested. »Take your flocks and herds, too, as you asked. Just go! And bless me, too!«

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

During the night the king sent for Moses and Aaron and told them, "Get your people out of my country and leave us alone! Go and worship the LORD, as you have asked. Take your sheep, goats, and cattle, and get out. But ask your God to be kind to me."

New Berkeley Version

.

New Life Version

Children of Israel Leave Egypt

Then Pharaoh called for Moses and Aaron at night. He said, "Get up and go away from my people, both you and the people of Israel. Go and worship the Lord, as you have said. Take your flocks and your cattle, as you have said, and go. And pray that good will come to me also."

New Living Translation

Israel's Exodus from Egypt

Pharaoh sent for Moses and Aaron during the night. "Get out!" he ordered. "Leave my people—and take the rest of the Israelites with you! Go and worship the Lord as you have requested. Take your flocks and herds, as you said, and be gone. Go, but bless me as you leave."

Unlocked Dynamic Bible

That night the king called Aaron and Moses and said, "Get up, you and all the other Israelite people, and leave my country now! Go and worship Yahweh, as you requested! Take your flocks of sheep and goats and herds of cattle, and leave! And ask Yahweh to bless me, also!"

Partially literal and partially paraphrased translations:

American English Bible

As the result, Pharaoh called Moses and Aaron that night and told them this:

'Get up and leave us, both you and the children of IsraEl! Go and serve your God Jehovah as you've asked, and take your sheep and bulls with you. But please bless me... I beg you!'

Beck's American Translation .
International Standard V .
New Advent (Knox) Bible

And it was still night when Pharaoh sent for Moses and Aaron, and said to them, Up, out of my kingdom, you and all the people of Israel with you; go and offer this Lord of yours the sacrifice you spoke of. You shall have your way, and take your flocks and herds with you; leave me only your blessing, and begone.

Translation for Translators

The Israeli people left Egypt

That night the king summoned Aaron and Moses/me, and said, "Get up, you and all the *other* Israeli people, and leave my country *immediately!* Go and worship Yahweh, as you requested! Take your flocks *of sheep and goats* and herds *of cattle*, and leave! And ask Yahweh to bless me, also!"

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

AND PHARAOH CALLED MOSES AND AARON BY NIGHT, AND SAID TO THEM, "RISE AND DEPART FROM MY PEOPLE, BOTH YOU AND THE CHILDREN OF ISRAEL. GO AND SERVE JESUS YOUR THEOS, EVEN AS YOU SAY. AND TAKE WITH YOU YOUR SHEEP, AND YOUR OXEN: BLESS ME ALSO, I PRAY YOU."

Awful Scroll Bible

Pharaoh was aroused in the night, and his servants, and the Egyptians. There is a great outcry by the Egyptians, for in their houses is someone being died. He was calling Moses and Aaron at night, and was to say: Be rising up, be going out from my midst, with you all's people the sons of Isra-el, even be going out and be serving Jehovah, as he is to have commanded!

Ferrar-Fenton Bible

Consequently he sent to Moses and Rise up! Go away from among my People; both yourselves and the children of Israel. Go! serve the EVER-LIVING as He has commanded you. And take your sheep and your cattle, as you demanded, and march. But therefore bless me!

God's Truth (Tyndale)

And he called unto Moses and Aaron by night saying: Rise up, and get you out from among my people: both you and also the children of Israel, and go and serve the Lord as you have said. And take your sheep and your oxen with you as you have said, and depart and bless me also.

HCSB

Lexham English Bible

And he called Moses and Aaron [at] night, and he said, "Get up, go out from the midst of my people, both you as well as the {Israelites}, and go, serve Yahweh, as you have said. Take both your sheep and goats as well as your cattle, and go, and bless also me."

Unlocked Literal Bible

Pharaoh summoned Moses and Aaron in the night and said, "Get up, get out from among my people, you and the Israelites. Go, worship Yahweh, as you have said you wanted to do. Take your flocks and your herds, as you have said, and go, and also bless me."

Urim-Thummim Version
Wikipedia Bible Project

And he called Moses and Aaron at night, and said
Arise, leave from among my people, both you and also the sons of Israel, and go and work Yahweh as you have spoken. Take also your sheep, and your cattle, as you have spoken, and go, and also bless me.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Pharaoh called Moses and Aaron in the night and said, "Get up and go from among my people, you and the people of Israel. Go and worship Yahweh as you have said!

	Take your sheep and your cattle, as you told me, and go! provided that the blessing be for me as well."
The Heritage Bible	And he called for Moses and Aaron by night, and said, Rise, go out from the midst of my people, both you, and the children of Israel, and walk, serve Jehovah, as you have spoken. Also take your flocks and your herds, as you have spoken, and walk, and kneel down with goodness to me also.
New American Bible (2011)	<i>Permission to Depart.</i> During the night Pharaoh summoned Moses and Aaron and said, "Leave my people at once, you and the Israelites! Go and serve the LORD as you said. Take your flocks, too, and your herds, as you said, and go; and bless me, too!"* * [12:32] Bless me, too: in a final and humiliating admission of defeat, once again Pharaoh asks Moses to intercede for him (cf. 8:24). However, Pharaoh may be speaking sarcastically.
New Jerusalem Bible	It was still dark when Pharaoh summoned Moses and Aaron and said, 'Up, leave my subjects, you and the Israelites! Go and worship Yahweh as you have asked! And take your flocks and herds as you have asked, and go! And bless me too!'
New RSV	Then he summoned Moses and Aaron in the night, and said, 'Rise up, go away from my people, both you and the Israelites! Go, worship the Lord, as you said. Take your flocks and your herds, as you said, and be gone. And bring a blessing on me too!'
Revised English Bible—1989	Pharaoh summoned Moses and Aaron while it was still night and said, "Up with you! Be off, and leave my people, you and the Israelites. Go and worship the LORD, as you request; take your sheep and cattle, and go; and ask God's blessing on me also."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He summoned Moshe and Aharon by night and said, "Up and leave my people, both you and the people of Isra'el; and go, serve <i>ADONAI</i> as you said. Take both your flocks and your herds, as you said; and get out of here! But bless me, too."
The Complete Tanach	So he called for Moses and Aaron at night, and he said, "Get up and get out from among my people, both you, as well as the children of Israel, and go, worship the Lord as you have spoken.

So he called for Moses and Aaron at night: [This] tells [us] that Pharaoh went around to the entrances [i.e., to the doors of the houses] of the city, and cried out, "Where is Moses staying? Where is Aaron staying?" -[from Mechilta]

both you: the men.

as well as the children of Israel: The young children.

and go, worship the Lord as you have spoken: Everything is as you said, not as I said. "Neither will I let Israel out" (Exod. 5:2) is nullified. "Who and who are going?" (Exod. 10:8) is nullified. "But your flocks and your cattle shall be left" (Exod. 10:24) is nullified. [Instead,] take also your flocks and also your cattle. What is [the meaning of] "as you have spoken" ? You too shall give into our hands sacrifices and burnt offerings (Exod. 10:25). — [from Mechilta]

Take also your flocks and also your cattle, as you have spoken, and go, but you shall also bless me."

Take also your flocks and also your cattle : What does "as you have spoken" mean? You too should give us sacrifices and free will offerings.

Take... as you have spoken... but you shall also bless me: [I.e.,] pray for me that I shall not die, for I am a firstborn. — [from Onkelos]

exeGes companion Bible And he calls for Mosheh and Aharon by night

	and says, Rise! Get out from among my people - both you and the sons of Yisra El; and go, serve Yah Veh, as you worded: take both your flocks and your oxen, as you worded, and be gone; and bless me also.
Hebraic Roots Bible	And he sent a proclamation to Moses and Aaron by night, and it read, Arise, go out from the midst of my people, both you and the sons of Israel. And go serve YAHWEH according to your word. Take both your flocks and your herds, as you said, and go. And bless me also.
Kaplan Translation	[Pharaoh] sent for Moses and Aaron during the night. 'Get moving!' he said. 'Get out from among my people - you and the Israelites! Go! Worship God just as you demanded! Take your sheep and cattle, just as you said! Go! Bless me too!'
Orthodox Jewish Bible	And he called for Moshe and Aharon by night, and said, Rise up, and get you forth, leave from among my people, both ye and the Bnei Yisroel; and go, serve Hashem, as ye have said. Also take your tzon and your herds, as ye have said, and be gone; and bless me also.
The Scriptures 1998	Then he called for Mosheh and Aharon by night, and said, "Arise, go out from the midst of my people, both you and the children of Yisra'el. And go, serve הוה as you have said. "Take both your flocks and your herds, as you have said, and go. Then you shall bless me too."

Expanded/Embellished Bibles:

The Amplified Bible	Then he called for Moses and Aaron at night and said, "Get up, get out from among my people, both you and the Israelites; and go, serve the Lord, as you said. Take both your flocks and your herds, as you have said, and go, and [ask your God to] bless me also."
The Expanded Bible	Israel Leaves Egypt During the night ·the king [^L he] called for Moses and Aaron and said, "Get up and leave my people. You and ·your people [^L the sons/ ^T children of Israel] may do as you have asked; go and ·worship [serve] the Lord. Take all of your flocks and herds as you have asked, and go. And also bless me."
Kretzmann's Commentary	And he called for Moses and Aaron by night, the matter would not even wait for the coming of the morning, and said, Rise up and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. It was now not a mere permission, but a royal mandate, which showed signs of extreme excitement. The children of Israel were to have free hand to act as they thought best, to worship the Lord as they had indicated. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. All the former conditions were forgotten, and his terror reduced Pharaoh to the state where he begged to be left the blessing of Jehovah as a guarantee against further plagues.
NET Bible®	Pharaoh ⁷⁷ summoned Moses and Aaron in the night and said, "Get up, get out ⁷⁸ from among my people, both you and the Israelites! Go, serve the Lord as you have requested! ⁷⁹ Also, take your flocks and your herds, just as you have requested, and leave. But bless me also." ⁸⁰

^{77tn} Heb "he"; the referent (Pharaoh) has been specified in the translation for clarity.

^{78tn} The urgency in Pharaoh's words is caught by the abrupt use of the imperatives – "get up, go" (וָאָצַח וּמוֹק; qumu tsk'u), and "go, serve" (וּדְבַע וּכְלוּ; ulkkhu 'ivdu) and "take" and "leave/go" (וּקַח וּכְלוּ; qakkhu...valekhu).

^{79tn} Heb "as you have said." The same phrase also occurs in the following verse.

sn It appears from this clause that Pharaoh has given up attempting to impose restrictions as he had earlier. With the severe judgment on him for his previous refusals he should now

know that these people are no longer his subjects, and he is no longer sovereign. As Moses had insisted, all the Israelites would leave, and with all their possessions, to worship Yahweh.
^{80tn} The form is the Piel perfect with a vav (ו) consecutive (וַתִּכְרַב, *uverakhtem*); coming in the sequence of imperatives this perfect tense would be volitional – probably a request rather than a command.

The Voice

Pharaoh sent for Moses and Aaron before the night was over.

Pharaoh (*to Moses and Aaron*): Get up and get out. Leave my people *right now*—you and *all the rest of* the Israelites. Go and worship *this god of yours*, the Eternal One, just as you have said. Take your flocks and your herds as well with you—just as you said—and go! But bless me *on your way out*!

Pharaoh hates to admit he has been beaten by Moses and his God. After losing his firstborn son—destined to be the next Pharaoh—he has little choice.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and he called out to "Mosheh ^{Plucked out}" and to "Aharon ^{Light bringer}" in the Night and he said, rise, go out from the midst of my people, (both) you, (and) the sons of "Yisra'el ^{He turns El aside}" and walk, serve "YHWH ^{He Is}" (as) you spoke, also your flocks (and) your cattle, take them <just as> you spoke, and walk, and you will [respect] me also,...

Charles Thompson OT
Concordant Literal Version

.
Hence Pharaoh called for Moses and for Aaron by night and said: Rise! Go forth from the midst of my people, you indeed and the sons of Israel! Go, serve Yahweh as you spoke. Moreover, your flocks, even your herds, take just as you have spoken, and go! However you will bless me.

Context Group Version

And he called for Moses and Aaron by night, and said, Rise up, you (pl) get out from among my people, both you (pl) and the sons of Israel; and go, serve YHWH, as you (pl) have said. Take both your (pl) flocks and your (pl) herds, as you (pl) have said, and be gone; and esteem me also.

Modern English Version

The Exodus

Then he called for Moses and Aaron at night and said, "Rise up, and get out from among my people, both you and the children of Israel, and go, serve the Lord, as you have said. Also take your flocks and your herds, as you have said, and be gone, and bless me also."

New American Standard B.

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 [Or *serve*] the Lord, as you have said. Take both your flocks and your herds, as you have said, and go, and bless me also."

New King James Version
Young's Updated LT

.
And he calls for Moses and for Aaron by night, and says, "Rise, go out from the midst of my people, both you [all] and the sons of Israel, and go, serve Jehovah according to your word. Both your flock and your herd take ye, as you [all] have spoken, and go; then you [all] have blessed also me."

The gist of this passage:

Pharaoh calls for Moses and Aaron and tells them to rise up and leave Egypt, with everyone, including the flocks and herds. He asks them to bless him before they go.

Exodus 12:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'Ahărôn (אֲהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
lay ^e lâh (לַיְלָה) [pronounced LAY-law]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities	Strong's #3915 BDB #538

Translation: Pharaoh [lit., he] summoned Moses and Aaron by night...

This was not going to wait. Pharaoh did not decide, "First thing tomorrow morning, I call in Moses and Aaron." He was up in the middle of the night; his firstborn was dead; he was likely aware of staff where the same thing happened. Therefore, he needs to deal with Moses and Aaron and the people of Israel right then and there.

He tells Moses and Aaron what he wanted them to do. "Rise up and leave," he said. This required immediate action.

Exodus 12:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Exodus 12:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
qûwm (קוּם) [pronounced koom]	<i>stand, rise up, arise, get up</i>	2 nd person masculine plural, Qal imperative	Strong's #6965 BDB #877
yâtsâ' (יֵצֵא) [pronounced yaw-TZAWH]	<i>go [come] out, go [come] forth; rise [up]; get out</i>	2 nd person masculine plural, Qal imperative	Strong's #3318 BDB #422
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tâvek ^e (תָּוֶק) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the min preposition, this can mean <i>from the midst [of anything]; out from, out of</i> .			
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 1 st person singular suffix	Strong's #5971 BDB #766

Translation: ...and said, "Rise up [and] go out from the midst of my people,...

You may recall how the sons of Israel were to eat the lamb of sacrifice (for their own household), and they were to be ready to go—loins girded and sandals on their feet. They were going to head out that early morning.

This was an order from the Pharaoh of Egypt. At this point, the Israelites have no choice. They must leave Egypt.

Exodus 12:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gam (גַּם) [pronounced gahm]	<i>both...and, furthermore...as well as, also...also, that...so; either...or (but not used disjunctively)</i>	when gam is repeated	Strong's #1571 BDB #168
'attem (אַתֶּם) [pronounced aht-TEM]	<i>you all, you guys, you (often, the verb to be is implied)</i>	2 nd person masculine plural, personal pronoun	Strong's #859 BDB #61
gam (גַּם) [pronounced gahm]	<i>both...and, furthermore...as well as, also...also, that...so; either...or (but not used disjunctively)</i>	when gam is repeated	Strong's #1571 BDB #168

Exodus 12:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yisʿrāʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...both you and the sons of Israel.

Everyone was to leave—Moses and Aaron and also, all the children of Israel.

Exodus 12:31d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>go, come, depart, walk; advance</i>	2 nd person masculine plural, Qal imperative	Strong's #1980 (and #3212) BDB #229
ʿabad (עָבַד) [pronounced <i>gaw^b-VAHD</i>]	<i>work, serve, labor; be a slave to</i>	2 nd person masculine plural, Qal imperative	Strong's #5647 BDB #712
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	Piel infinitive construct with the 2 nd person masculine plural suffix	Strong's #1696 BDB #180

Translation: Go [and] serve Y^ehowah, as you have proposed.

Moses and Aaron, 10 times, have told Pharaoh, “We need to go out from Egypt and worship our God.” Pharaoh now tells them that it is now time for them to go.

Pharaoh has finally given in to the pressure placed upon him by Israel’s God. He is allowing them to go into the desert to celebrate their relationship to Yahweh, but he will later put forth a series of actions which will make it impossible for the Hebrews to return to Egypt.

Being Pharaoh, all three verbs are in the Qal imperative—as though he has some control over this matter. God is the One in charge. However, these commands by Pharaoh make it necessary, by national authority, for Israel to leave Egypt. The Hebrew people, at this point, have no choice but to pack up and leave.

It is unclear by the text whether Pharaoh understands this to be permanent or temporary. I take it that his is intended by Pharaoh to be permanent. The children are to leave Egypt forever.

At this point, the death of the firstborn has taken place. Both Pharaoh and his people are beside themselves with grief. They want all Israel to leave Egypt.

Exodus 12:31 Pharaoh [lit., *he*] summoned Moses and Aaron by night and said, “Rise up [and] go out from the midst of my people, both you and the sons of Israel. Go [and] serve Y^ehowah, as you have proposed. (Kukis mostly literal translation)

“Right now,” Pharaoh tells Moses and Aaron, “Get up and get out—you and all the sons of Israel.”

Pharaoh did not even wait until morning. He sent for Moses and Aaron that very night. He had suffered loss around midnight, and Pharaoh thought things through and quickly called for Moses and Aaron.

Pharaoh calls to Moses and Aaron. This has gone on long enough. Pharaoh would capitulate in every respect. In fact, this is a clear order from Pharaoh. He is not saying, *you may go as you have previously asked of me*. There are 4 Qal imperatives in this verse. There is no mistaking what Pharaoh is saying.

Pharaoh tells Moses and Aaron to leave Egypt (illustration by James Tissot); from Flickr; accessed March 10, 2021.

The people of Egypt would also ask for the sons of Israel to leave. He is telling them to be gone.



Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 12:32a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gam (גַּם) [pronounced <i>gahm</i>]	<i>both...and, furthermore...as well as, also...also, that...so; either...or</i> (but not used disjunctively)	when gam is repeated	Strong's #1571 BDB #168
tsô'n (צֹאן) [pronounced <i>tzohn</i>]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun with the 2 nd person masculine plural suffix	Strong's #6629 BDB #838
gam (גַּם) [pronounced <i>gahm</i>]	<i>both...and, furthermore...as well as, also...also, that...so; either...or</i> (but not used disjunctively)	when gam is repeated	Strong's #1571 BDB #168
bâqâr (בָּקָר) [pronounced <i>baw-KAWR</i>]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun with the 2 nd person masculine plural suffix	Strong's #1241 BDB #133
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 nd person masculine plural, Qal imperative	Strong's #3947 BDB #542
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (כַּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	2 nd person masculine plural, Piel perfect	Strong's #1696 BDB #180

Translation: Take both your flocks and your herds, just as you [all] have proposed,...

The last sticking point of negotiations was all about the flocks and herds that belong to Israel. Pharaoh required that they be left behind (it is my contention that he planned to raid Goshen and take these animals while Israel was out worshipping in the desert).

Exodus 12:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>go, come, depart, walk; advance</i>	2 nd person masculine plural, Qal imperative; pausal form	Strong's #1980 (and #3212) BDB #229

Translation: ...and go.

This is quite strong. This is the 2nd person masculine plural, Qal imperative of hâlak^e (הלך) [pronounced *haw-LAHK^e*], which means, *go, come, depart, walk*. Strong's #1980 (and #3212) BDB #229. Pharaoh wanted Moses and all Israel gone. He is telling them *depart, go, leave*.

This is an edict of Pharaoh and he says nothing about, "And you are going to return in a week or two, right?" It appears that Moses and his people need to be gone—for good.

Exodus 12:32a-b *Also take your flocks and your herds, as you have said, and be gone;...* (NKJV)

At this point, there are no more conditions that Pharaoh will place upon Moses. "Take your people, your children, your animals, and be gone," Pharaoh orders. Because this is an order from the highest authority of Egypt, Moses and Aaron must lead the children of Israel out of Egypt. It would be wrong for them not to leave.

Exodus 12:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine plural, Piel perfect	Strong's #1288 BDB #138
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168
'êth (אֶת) [pronounced <i>ayth</i>]	<i>me; untranslated mark of a direct object; occasionally to me, toward me</i>	sign of the direct object affixed to a 1 st person singular suffix	Strong's #853 BDB #84

Translation: *Also, bless me.*"

Interestingly enough, Pharaoh asks for Moses and Aaron to bless him.

This verse has two Qal imperatives. *Bless* is in the Piel perfect; an intensive stem which views the action as a completed result. Although this is not the end of Pharaoh hardening his heart, at this point in time he has unconditionally surrendered. There are no clauses or incentives to return to Egypt once the Hebrews leave. In fact, Pharaoh has told them in these two verses, three times to go (two different words, all in the Qal imperative). He is not requiring them to leave their firstborn, their animals or anything else. We do not know exactly what Pharaoh believes concerning Y^ehowah, the God of Israel. Nevertheless, at this time, he is at his wit's end. He has been beaten down by God and God has allowed him to yield. God will not give him the strength to remain appositional—at least, not yet.

Exodus 12:32c *...and bless me also.*” (NKJV)

In the exodus of the Hebrews, Pharaoh says that this would bless even him. What would have been more of a blessing to him would have been to believe in Y^ehowah and to go with them. However, he has chosen to remain an unbeliever (insofar as we know).

This is a surprising thing for Pharaoh to say. He appears to be accepting that Moses represents the true God, or at least a God superior to all Egyptian gods. A blessing from Moses would be a blessing from Moses' God.

Dr. Peter Pett: *[Pharaoh] has come a long way from his sarcastic question, “Who is Yahweh?” (Exodus 5:2). Now he knows and seeks His benediction.*³¹

Exodus 12:32 *Take both your flocks and your herds, just as you [all] have proposed, and go. Also, bless me.*” (Kukis mostly literal translation)

One of the areas of disagreement was the taking of the flocks and herds. Pharaoh does not simply allow this; he decrees that they will take all of their animals.

Pharaoh allows for the people of Jacob to take everything; all of their flocks. He capitulates completely. All that Moses has asked for, Pharaoh now orders Moses to do.

Pharaoh also asks to be blessed.

Exodus 12:31–32 *Pharaoh [lit., he] summoned Moses and Aaron by night and said, “Rise up [and] go out from the midst of my people, both you and the sons of Israel. Go [and] serve Y^ehowah, as you have proposed. Take both your flocks and your herds, just as you [all] have proposed, and go. Also, bless me.”* (Kukis mostly literal translation)

Exodus 12:31–32 *Pharaoh summoned Moses and Aaron by night, and he said, “Rise up and go out from my people, both you and the sons of Israel. Go and serve Jehovah, your God, just as you have proposed. Take both your flocks and your herds and go—exactly as your have proposed. Also, I ask that you bless me as well.”* (Kukis paraphrase)

Altogether there are 6 Qal imperatives in these two verses. These are direct orders from Pharaoh.

It was not Pharaoh alone who asked the people of Israel to leave.

And so is stronger Egypt than the people to hasten to send them away out from the land, for they said, “All we are dying.”

Exodus
12:33

[The people of] Egypt also prevailed upon the people [of Israel] to hurry, to send them away out from the land, for they said, “We are all dying.”

³¹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Exodus 12:31–32.

The people of Egypt also urged the sons of Israel to quickly get out of there, to leave the land, for they said, “We are all dying.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so is stronger Egypt than the people to hasten to send them away out from the land, for they said, “All we are dying.”
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	When Mosheh and Aharon, and the sons of Israel, heard the voice of Pharoh's weeping, they were not mindful, until he came himself, and all his servants, and all the Mizraee, and urged all the people of the house of Israel, that they might hasten to send them forth from the land; For, said they, if they prolong here one hour more, behold, we are all dead. [JERUSALEM. For, said the Mizraee, if Israel delay one hour (longer), behold, all Mizraim dies.]
Revised Douay-Rheims	And the Egyptians pressed the people to go forth out of the land speedily, saying: We shall all die.
Aramaic ESV of Peshitta	The Egyptians were urgent with the people, to send them out of the land in haste, for they said, "We are all dead men."
Lamsa's Peshitta (Syriac)	And the Egyptians urged the people, that they might get them out of the land of Egypt in haste; for they said, We shall all die.
Updated Brenton (Greek)	And the Egyptians constrained the people, so that they cast them out of the land with haste, for they said, We all shall die.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Egyptians were forcing the people on, to get them out of the land quickly; for they said, We are all dead men.
Easy English	The Egyptians really wanted the Israelites to leave. They wanted to send them out of the country immediately.
Easy-to-Read Version–2001	The people of Egypt also asked them to hurry and leave. Why? Because they said, "If you don't leave, we will all die!"
Easy-to-Read Version–2006	.
Good News Bible (TEV)	The Egyptians urged the people to hurry and leave the country; they said, “We will all be dead if you don't leave.”
<i>The Message</i>	The Egyptians couldn't wait to get rid of them; they pushed them to hurry up, saying, “We're all as good as dead.”
NIRV	The Egyptians begged the people of Israel to hurry up and leave the country. “If you don't,” they said, “we'll all die!”
New Simplified Bible	The Egyptians begged the people to leave the country quickly. They said: »We will all be dead soon!«

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The Egyptians did everything they could to get the Israelites to leave their country fast. They said, "Please hurry and leave. If you don't, we will all be dead."
The Living Bible	And the Egyptians were urgent upon the people of Israel, to get them out of the land as quickly as possible. For they said, “We are as good as dead.”
New Berkeley Version	.
New Life Version	The Egyptians were trying to make the people hurry out of the land. For they said, “We will all be dead.”

New Living Translation All the Egyptians urged the people of Israel to get out of the land as quickly as possible, for they thought, "We will all die!"

Partially literal and partially paraphrased translations:

American English Bible All the Egyptian people also urged them to leave their land quickly, because they were saying:
'We're all going to die!'

Beck's American Translation .

Common English Bible **Israel set free**
The Egyptians urged the people to hurry and leave the land because they thought, 'We'll all be dead'

International Standard V The Egyptian officials [The Heb. lacks *officials*] urged the people to send them out of the land quickly, because they were saying, "We'll all be dead!"

New Advent (Knox) Bible The Egyptians, too, urged the people to hasten their departure; We are dead men else, they said.

Translation for Translators The Egyptians urged the *Israeli* people to leave their country quickly. They said, "*If you do not do that, we will all die!*" In this translation, this is v. 35.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible AND THE EGYPTIANS CONSTRAINED THE PEOPLE, SO THAT THEY CAST THEM OUT OF THE LAND WITH HASTE, FOR THEY SAID, WE ALL SHALL DIE.

Awful Scroll Bible The Egyptians were being strong upon the people, to send them out from their solid grounds, even are to hasten them. For they are to have said: are we to be dying?

Conservapedia Translation The Egyptians in fact insisted on dismissing the people from the land in haste, and they all said, "We are all dying men."

Ferrar-Fenton Bible The Mitzerites also pressed on the People to hasten them to go out from country, "for," they said, "we shall all be dead!"

God's Truth (Tyndale) And the Egyptians were fierce upon the people, and made haste to send them out of the land: for they said: we be all dead men.

HCSB Now the Egyptians pressured the people in order to send them quickly out of the country, for they said, "We're all going to die!"

Lexham English Bible And [the] Egyptians urged the people [in order] to hurry their release from the land, because they said, "All of us [will] die!"

Tree of Life Version Now the Egyptians urged the people, sending them out of the land quickly, for they thought, "We will all be dead!"

Unlocked Literal Bible The Egyptians were in a great hurry to send them out of the land, for they said, "We are all dead people."

Urim-Thummim Version .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Egyptians, too, pressed the people to leave the country in all haste. For they said, "If they don't go, we are all going to die."

The Heritage Bible And the Egyptians seized upon the people, to make them flow as liquid to send them out of the land, because they said, We will all be dead!

New American Bible (2002) The Egyptians likewise urged the people on, to hasten their departure from the land; they thought that otherwise they would all die.

New American Bible (2011) .

New Jerusalem Bible .

New RSV The Egyptians urged the people to hasten their departure from the land, for they said, 'We shall all be dead.'

Revised English Bible—1989 The Egyptians urged on the people and hurried them out of the country, “or else”, they said, “we shall all be dead”.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible The Egyptians pressed to send the people out of the land quickly, because they said, “Otherwise we’ll all be dead!”

The Complete Tanach So the Egyptians took hold of the people to hasten to send them out of the land, for they said, “We are all dead.”

We are all dead: They said, “This is not in accordance with Moses’ decree, for he said, ‘And every firstborn in the land of Egypt will die’ (Exod. 11:5), but here, the ordinary people too are dead, five or ten in one house.” -[from Mechilta] See Rashi on verse 30.

exeGesés companion Bible And the Misrayim prevail on the people, that they send them from the land in haste; for they say, We all die!

Kaplan Translation The Egyptians were also urging the people to hurry and leave the land. ‘We are all dead men!’ they were saying.

Orthodox Jewish Bible And the Egyptians were urgent upon the people, that they might send them out of ha’arets in haste; for they said, Kullanu mesim (We are all dead ones).

Expanded/Embellished Bibles:

The Amplified Bible Exodus of Israel
The Egyptians [anxiously] urged the people [to leave], to send them out of the land quickly, for they said, “We will all be dead.”

The Expanded Bible The Egyptians also asked [^L urged] the Israelites [^L people] to hurry and leave, saying, “If you don’t leave, we will all die!”

Kretzmann’s Commentary And the Egyptians were urgent upon the people, that they might send them out of the land in haste, they almost resorted to violence in hurrying the departure of the children of Israel; for they said, We be all dead men. That is often the effect when God visits His enemies with such a terrible destruction, that even the survivors are filled with a dread and panic which sees nothing but death on all sides.

NET Bible® The Egyptians were urging⁸¹ the people on, in order to send them out of the land quickly,⁸² for they were saying, “We are all dead!”

^{81tn} The verb used here (נִרְץ, khazaq) is the same verb used for Pharaoh’s heart being hardened. It conveys the idea of their being resolved or insistent in this – they were not going to change.

^{82tn} The phrase uses two construct infinitives in a hendiadys, the first infinitive becoming the modifier.

The Voice The Egyptians frantically urged the people of Israel to hurry and leave their land. **Egyptians** (*imploring*): If you do not leave soon, we will all be dead.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and “Mits’rayim ^{Two straits} seized upon the people to hurry to send them from the land, given that they said, all of us are dying,...

Charles Thompson OT And the Egyptians pressed the people with great earnestness to hurry them away out of the country; for they said, We shall all die.

Concordant Literal Version Also the Egyptians were steadfast over the people to hasten to dismiss them from the land, for they said: All of us are dying.

Green’s Literal Translation And the Egyptians were strong on the people, to hasten to send them away from the land. For they said, All of us are about to die.

New American Standard B. Exodus of Israel

New King James Version Restored Holy Bible 6.0	The Egyptians urged the people, to send them out of the land in haste, for they said, "We will all be dead." . [End Plagues].
Third Millennium Bible	And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We are all dead men.
Young's Literal Translation	And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, "We are all dead men." And the Egyptians are urgent on the people, hasting to send them away out of the land, for they said, 'We are all dead;'
The gist of this passage:	The people of Egypt came to the sons of Israel, and asked them to leave immediately, saying, "Otherwise, we are all dead."

Exodus 12:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
châzaq (חָזַק) [pronounced khaw-ZAHK]	to tie up, to bind; to hold fast, to adhere to, to be stuck to; to be strong, to be firm, to increase in prosperity, to strengthen	3 rd person feminine singular, Qal imperfect	Strong's #2388 BDB #304
When châzaq is followed by וְ or לְ, it means <i>to prevail over [upon], to be stronger than</i> ; when followed by a lamed, it means <i>to persist (in something), to be constant, to be earnest</i> .			
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	double straights; transliterated Mizraim; also Egypt, Egyptians	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595
Should this be a feminine singular noun?			
‘al (עַל) [pronounced ġah]	upon, beyond, on, against, above, over, by, beside	preposition of relative proximity	Strong's #5921 BDB #752
‘am (עַם) [pronounced ġahm]	people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: [The people of] Egypt also prevailed upon the people [of Israel]...

Even though Pharaoh gave Moses a command, there was no need to broadcast this command throughout the land of Egypt. The Egyptians themselves spoke directly to the people (the sons of Israel).

Pharaoh will give the order for all sons of Israel to leave; and the people of Egypt will demand the same.

Exodus 12:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
mâhar (מָהָר) [pronounced maw-HAHR]	<i>to hasten, to hurry, to hustle, to make haste, to rush; its transitive use is to prepare quickly, to bring quickly, to do quickly</i>	Piel infinitive construct	Strong's #4116 BDB #554
Owens says this acts as an adverb here; I think it works quite fine as simply an infinitive construct.			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	Piel infinitive construct	Strong's #7971 BDB #1018
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...to hurry, to send them away out from the land,...

The Egyptians urge the people to leave. They ask them to do this quickly.

This is done alongside Pharaoh. The people of Egypt decide to take matters into their own hands and ask the sons of Israel to leave Egypt as well. They are likely unaware of the decree of Pharaoh.

The people of Egypt are on board with expelling the Hebrews of the land. Everyone has lost a family member; and they do not know how to survive another plague.

Let me suggest that the Egyptians of that area go to the people, and perhaps even bring them silver and gold, and ask them to leave. So, there is not just a decree from Pharaoh, but from the Egyptian people as well.

This indicates to us that the people of Egypt and Pharaoh have been, for the most part, on the same page throughout this series of judgments. That is, certainly there was great judgment on the people of Egypt; but this was not a situation where they disagreed with Pharaoh.

Exodus 12:33c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾamar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person plural, Qal perfect	Strong's #559 BDB #55
kôl (ל) [pronounced koh/]; also kol (ל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article; with the 1 st person plural suffix	Strong's #3605 BDB #481
mûwth (תומ) [pronounced mooth]	<i>dying, perishing; one who is dying [perishing]</i>	Qal active participle	Strong's #4191 BDB #559

Translation: ...for they said, “We are all dying.”

Every home had a death in it; and those who remained decided that they did not want to be next. They believed that everyone would eventually die if Israel remained. The people of Egypt understood what Moses has been requiring. “God said, ‘Let My people go.’” At some point, early on, this certainly got out.

The people of Egypt recognize the power of Israel’s God; and they recognize that all of their lives are in danger if Israel does not leave.

The free labor of the Hebrews was no longer important enough to retain them. The Egyptians who sent them out were not necessarily believers. They were not dying. God specifically struck down the first-born exactly as He said He would do. The Hebrews in the land was not in and of itself a curse to them. However, like most people, they perceived what they wanted to perceive. They believe *what they chose* to believe. This is the case for all systems of belief, be it Christianity, atheism, evolution, socialism, etc. What God had intended to do was clear and specific. Their solution was also clear and specific. What God was not doing was killing them all. However, they had no idea what other plagues might come next. They just knew that they wanted no more judgments from their God. Israel leaving assured them of that.

Exodus 12:33 [The people of] Egypt also prevailed upon the people [of Israel] to hurry, to send them away out from the land, for they said, “We are all dying.”

This is an excellent sentence which will help us to understand difficult passages of narrative. Just because someone says something, and it is recorded in the Word of God, that does not mean that what they say is a pronouncement of truth. In their own minds, the Egyptians believed that, if the Israelites stayed, the Egyptians would be wiped out (this is potentially true); but it was not going to happen right then and there.

Insofar as the Egyptians were concerned, they might all be killed if the Israelites remained in their territory for even a day longer. The Israelites had to leave immediately.

Bear in mind, any of the Egyptians could have observed the Passover (it is possible that a smattering of them did). God did not limit them in any way. If an Egyptian household took a lamb and offered it up, putting the blood on their door posts, God would have spared that family as well. We have no record one way or the other here. We

do have the record that virtually every Egyptian household had a death in it. Nevertheless, we know that God's salvation is provided for and offered to all men.

Application: God has a plan for your life, as He does for every other believer. You may have screwed up your own life in a hundred different ways, but God can work through all of that. First thing you need is to use **rebound** on a regular basis—100x a day if necessary (rebound is naming your sins to God and keeping current with your wrong acts). Then you need to take in Bible doctrine every day. This will turn around the life of any person. So there is no misunderstanding, your life being turned around is not going to occur overnight. But, after a few months of positive volition, you will begin to notice differences.

Application: Just as there was salvation and preservation of life for every son of Israel and every Egyptian, so that offer stands for you. God needs for you to take in doctrine on a daily basis, 45 minutes to an hour a day. That is enough, in most cases, to counteract the constant human viewpoint that you hear every day; and it will help to deal with your worry, fears and anxiety. What the world offer will never quell your fears or anxiety.

There is a lot of narrative in the Bible, and you may, from time to time, wonder, "What does this have to do with me? God is leading the children of Israel out of Egypt, and this happened about 3500 years ago—how does that pertain to me?" (1) When taking in Bible doctrine, you do not have to be overly subjective. You do not need to ask, every few minutes, *what does this mean to me?* Take it in, learn it, and you will grow spiritually. Just like the child who looks at his spinach or broccoli or green beans and wants to eat cup cakes all day long. The right food sustains you long term; the other, at best, gives you a sugar high. (2) A good pastor will, from time to time, make application to you and to your life. A good pastor will, as time allows, chose a recent event in our history and relate it to what is being studied. R. B. Thieme, Jr. found illustrations from life all of the time, including many political and military illustrations. When you take in doctrine, and it begins to take hold, you will find yourself, on many occasions, thinking, "Oh, that's what that means" or "Now I get it" or "I can see where applying that to my life is going to change a great many things."

Application: I am in a business where it would be very easy to have mental attitude sins towards some of the people that I interact with. There are times where I might be inclined to plot revenge; to think of ways to get back on someone who has wronged me. However, I have found, through learning and applying Bible doctrine, that anger, revenge motivation, and other things of that nature are detrimental to *my life*, not to theirs. As a result, I am one of the happiest, most well-adjusted people I know.

Application: In searching my mind, I can come up with 5 things which ought to be permeating my mind, which I ought to be stressing over (and, as I typed that, 2 more things occur to me). I know that I will deal with them as I need to; and being stressed or upset or feeling like an injustice has been done to me—I don't have to worry about any of those things.

Application: You will find this as a believer in Bible class. At the very beginning, you are so subjective and so concerned about your own life that, on many occasions during a Bible class, you will want to take time out and think about yourself and things going on in your life. You just rebound that lack and concentration and concentrate on the teaching. As you grow spiritually, you are going to find that you are able to concentrate more fully on what is being taught; and you will think about yourself a whole lot less.

Application: Satan wants you to think about yourself, think about other people, or think about things that you want and about situations that concern you. God wants you to focus on Him and His Word. Satan's way will lead you into a life of constant subjectivity and instability; God's way will lead you to a life of happiness and stability.

Exodus 12:33 [The people of] Egypt also prevailed upon the people [of Israel] to hurry, to send them away out from the land, for they said, "We are all dying." (Kukis mostly literal translation)

Exodus 12:33 The people of Egypt also urged the sons of Israel to quickly get out of there, to leave the land, for they said, "We are all dying." (Kukis paraphrase)

So far, this is what we have been studying:

Then he [Pharaoh] 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. Take your flocks and your herds, as you have said, and be gone, and bless me also!" (Exodus 12:31–32)

Pharaoh had lost his firstborn son. Members of his cabinet had suffered the same loss. There was only one way to end these continuous plagues, and that was to send Israel out.

It was not just Pharaoh; the people of Egypt also wanted Israel to exit their land.

The Egyptians were [also] urgent with the people to send them out of the land in haste. For they said [because of the 10th plague], "We shall all be dead." (Exodus 12:33, ESV, embellished)

Pharaoh and his people acted independently, but with the same aim—to require that the people of Israel leave Egypt.

Throughout this period of time, Pharaoh and the people of Egypt had been in synch, even if there were no formal conferences or meetings which took place that involved the people of Egypt. Pharaoh, no doubt, met with his cabinet, and there are indications in the narrative that we have studied that there may have been a relatively healthy give and take at those meetings. Pharaoh obviously made all of the final decisions and the Egyptians seem to be in agreement with him throughout this ordeal.

Pharaoh has told Moses to pack up and take his people out of Egypt. The people of Egypt have talked with the people of Israel, and they have also demanded that they leave Egypt.

And so lift up the people their dough before he is leavened; their kneading bowls being bound in a thick blanket upon their shoulder.

Exodus 12:34

The people lifted up their dough, before it is leavened, and their kneading bowls were bound up in a knapsack on their shoulders.

The people did not have time to let their dough finish rising. It was in their kneading bowls, which were placed in a knapsack on their shoulders.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so lift up the people their dough before he is leavened; their kneading bowls being bound in a thick blanket upon their shoulder.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And the people carried their dough upon their beads, being unleavened, and what remained to them of the paschal cakes and bitter things they carried, bound up with their raiment, upon their shoulders.
Revised Douay-Rheims	The people therefore took dough before it was leavened: and tying it in their cloaks, put it on their shoulders.
Aramaic ESV of Peshitta	The people took their dough before it was leavened, their kneading troughs being bound up in their clothes on their shoulders.
Lamsa’s Peshitta (Syriac)	And the people took their kneading dough before it was leavened and their cold kneading dough wrapped up in their mantles upon their shoulders.
Updated Brenton (Greek)	And the people took their dough before their meal was leavened, bound up as it was in their garments, on their shoulders.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the people took their bread-paste before it was leavened, putting their basins in their clothing on their backs.
Easy English	So the Israelites took their bread before they had cooked it. They had not even put the yeast into it. They put the bread in dishes and they covered it with clothes. Then they carried the dishes on their shoulders.
Easy-to-Read Version–2006	The Israelites did not have time to put the yeast in their bread. They just wrapped the bowls of dough with cloth and carried them on their shoulders.
Good News Bible (TEV)	So the people filled their baking pans with unleavened dough, wrapped them in clothing, and carried them on their shoulders.
<i>The Message</i>	The people grabbed their bread dough before it had risen, bundled their bread bowls in their cloaks and threw them over their shoulders.
NIRV	So the people took their dough before the yeast was added to it. They carried it on their shoulders in bowls for kneading bread. The bowls were wrapped in clothes.
New Simplified Bible	The people picked up their bread dough before it had risen. They carried it on their shoulders in bowls and wrapped up in their clothes.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	So the Israelites quickly made some bread dough and put it in pans. But they did not mix any yeast in the dough to make it rise. They wrapped cloth around the pans and carried them on their shoulders.
The Living Bible	The Israelis took with them their bread dough without yeast, and bound their kneading troughs into their spare clothes, and carried them on their shoulders.
New Berkeley Version	.
New Life Version	So the people took their dough before yeast had been added. They tied their dough pots in their clothes on their shoulders.
New Living Translation	The Israelites took their bread dough before yeast was added. They wrapped their kneading boards in their cloaks and carried them on their shoulders.
Unlocked Dynamic Bible	So the Israelite people prepared to leave at once. They took the bowls in which they mixed the dough to make bread and the dough that was in the bowls without any yeast in it, and they wrapped the bowls in their cloaks. They put the bowls on their shoulders and left.

Partially literal and partially paraphrased translations:

American English Bible	So the children of IsraEl took all their bread dough that hadn't fermented yet and wrapped it in cloths, and carried it on their shoulders.
Beck's American Translation	.
Common English Bible	So the people picked up their bread dough before the yeast made it rise, with their bread pans wrapped in their robes on their shoulders.
International Standard V	.
New Advent (Knox) Bible	So the Israelites carried away the dough in their kneading-troughs before they had time to leaven it, tying it up in cloths and carrying it on their shoulders.
Translation for Translators	So the <i>Israeli</i> people <i>prepared to leave at once</i> . They took the bowls in which they mixed the dough to make bread, and the dough that was in the bowls without any yeast in it, and wrapped the bowls in their cloaks. They put the bowls on their shoulders, <i>and left</i> . This is v. 36 in this translation; they simply re-ordered the verses.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The people were to take up their dough - was it to be leavened? - and their kneading-troughs, and are to be binding their clothing onto their shoulders.
Ferrar-Fenton Bible	So the People took up the dough before it was fermented with yeast, rolled up in their knapsacks on their shoulders.
God's Truth (Tyndale)	And the people took the dough before it was soured which they had in store, and bound it in cloths, and put it upon their shoulders.
HCSB	.
Unlocked Literal Bible	So the people took their dough without adding any yeast. Their kneading bowls were already tied up in their clothes and on their shoulders.
Urim-Thummim Version	And the people took up the dough before it was fermented, their kneading bowls being bound up in their garments on their shoulder.
Wikipedia Bible Project	And the people carried their dough before it had risen, their kneaders stashed in their clothing, upon their backs.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So the Israelites carried away on their shoulders the dough which had not yet risen, and their kneading bowls wrapped in their cloaks.
The Heritage Bible	And the people lifted their dough before it was leavened, their kneading-troughs bound up in their clothes upon their shoulders.
New American Bible (2011)	.
New Jerusalem Bible	So the people carried off their dough still unleavened, their bowls wrapped in their cloaks, on their shoulders.
Revised English Bible—1989	The people picked up their dough before it was leavened, wrapped their kneading troughs in their cloaks, and slung them on their shoulders.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The people took their dough before it had become leavened and wrapped their kneading bowls in their clothes on their shoulders.
The Complete Tanach	The people picked up their dough when it was not yet leavened, their leftovers bound in their garments on their shoulders.

when it was not yet leavened: The Egyptians did not permit them to tarry long enough for it to leaven.

their leftovers: Heb. סִתְּרָא שֶׁם. The remaining matzah and bitter herbs. — [from Mechilta and Jonathan]

on their shoulders: Although they took many animals with them, they [carried the remaining matzoth and bitter herbs on their shoulders because] they loved the mitzvoth. — [from Mechilta]

exeGeses companion Bible	And the people bear their dough ere it ferments - binding their doughboards in their clothes on their shoulders.
Kaplan Translation	The people took their dough before it could rise. Their leftover dough was wrapped in their robes [and placed] on their shoulders. leftover dough (Targum; Mekhilta; Rashi). Or, 'masses of dough' (Radak, Sherashim); or 'kneading pans' (Saadia Gaon; Rashbam; Ibn Ezra; Septuagint).
Orthodox Jewish Bible	And the people took their batzek (deaf dough, having no indication of fermentation [see 1C 5:7 OJBC]) before it was leavened, their kneading pans being wrapped up in their clothes [and carried] upon their shoulders.

Expanded/Embellished Bibles:

The Expanded Bible	So the people took their dough before the yeast [leaven] was added. They wrapped the bowls for making dough [^L kneading bowls] in clothing and carried them on their shoulders.
Kretzmann's Commentary	And the people (the children of Israel) took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. "They had already put enough unleavened dough for seven days into the baking pans, and carried these on their shoulders, wrapped up in their outer garments, or rather in wrapping-cloths, such as might be used for mantles or wallets. " (Lange.).
NET Bible®	So the people took their dough before the yeast was added, ⁸³ with their kneading troughs bound up in their clothing on their shoulders. ^{83tn} The imperfect tense after the adverb תָּרַם (terem) is to be treated as a preterite: "before it was leavened," or "before the yeast was added." See GKC 314-15 §107.c.
The Voice	So the Israelites hurried. They took their bread dough before any yeast had been added, packed up their kneading bowls, wrapped them in some of their clothing, and carried them on their shoulders.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and the people lifted up his dough before he was soured, their kneading bowls were pressed in (with) their apparel upon their shoulder,...
Charles Thompson OT Concordant Literal Version	. And the people carried their dough ere it was leavened, their kneading-troughs bundled in their garments on their backs.
Emphasized Bible	So the people took up their dough, ere yet it was leavened,—with their kneading-bowls, bound up in their mantles on their shoulders,...
English Standard Version	So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders.
Modern English Version	So the people took their dough before it was leavened, with their kneading troughs being bound up in their clothes on their shoulders.
New King James Version	.
Young's Updated LT	And the people takes up its dough before it is fermented, their kneading-troughs are bound up in their garments on their shoulder.

The gist of this passage: The people of God have to leave quickly. They do not have time to let their bread rise.

Exodus 12:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
nâsâ' (נָסָא) [pronounced naw-SAW]	to lift up, to bear, to carry	3 rd person masculine singular, Qal imperfect	Strong's #5375 BDB #669

Exodus 12:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Nâsâ' actually has a variety of Qal meanings: It means ❶ <i>to take up, to lift up, to bear up</i>; ❷ <i>to lift up someone's head</i> (this is used in a favorable way; i.e., it is mused to mean <i>to make one cheerful or merry</i>; ❸ <i>to lift up one's own countenance</i>, i.e., <i>to be cheerful, full of confidence</i>, ❹ <i>to bear, to carry</i>, ❺ <i>to lift up in a balance</i>, i.e., <i>to weigh carefully</i>; ❻ <i>to bear one's sin or punishment</i>, ❼ <i>to lift up the voice</i> (this can be used in the sense of bemoaning, crying, crying out, rejoicing, <i>to lift up any with the voice</i> (a song, an instrument); ❽ <i>to lift up the soul</i> (i.e., <i>to wish for, to desire</i>); ❾ <i>to have the heart lifted up</i> (i.e., they are ready and willing to do something; ❿ <i>to bear one's sin</i> (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ'. BDB adds the following: <i>to support, to sustain, to endure; to take, to take away, to carry off, to forgive</i>.</p>			
'am (אָם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bâtsêq (בָּצֵק) [pronounced <i>baw-TSAYK</i>]	<i>dough [leavened, before being leavened], flour</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1217 BDB #130
terem (טֶרֶם) [pronounced <i>TEH-rem</i>]	<i>not yet; before, from before, before that, previously; before the beginning</i>	an adverb of time, sometimes used in the negative sense	Strong's #2962 (and #2958) BDB #382
châmêts (חָמֵץ) [pronounced <i>khaw-MAYTS</i>]	<i>to leaven</i>	3 rd person masculine singular, Qal imperfect	Strong's #2556 BDB #329

Translation: *The people lifted up their dough, before it is leavened,...*

This was the middle of the night, and apparently a great many Egyptians came to the Hebrew people in the middle of the night to ask them to leave. We do not know what conversations took place, but if a Hebrew man said, "We are leaving first thing tomorrow morning," the response would have been, "That is not soon enough."

There are 3 things at play here: (1) Moses has already told the people of Israel to be ready to go at a moment's notice. (2) The Hebrew people themselves, thinking of freedom and thinking about independence from Egypt, wanted themselves to leave—and 1 minute from now was not soon enough. (3) The Egyptians, clearly understand that the death of their loved ones fell upon the shoulders of the God of the sons of Israel, they wanted Israel and her God to be gone immediately. It will be apparent in the next verse that the Egyptians were willing to do virtually anything to speed along the exodus of the Israelites.

Given those 3 factors, which are in complete agreement with one another, leaving right then and there is what is called for. Nobody is going to sleep until daylight and pack up and leave then; no one is going to get up and have a nice, leisurely breakfast, grab their stuff and head out. It was time to go right then; and they did.

Exodus 12:34a *So the people took their dough before it was leavened,...* (NKJV)

Egyptians from every direction spoke to the people of Israel and asked them to quickly leave. How exactly did this happen? Recall earlier that God told the people of Israel to speak to their neighbors and ask them for silver and gold. So, either a relationship of sorts already existed (like a master/maid relationship, or even one of friendship); or an interaction was just established right then and there when a Hebrew man walked up to the door of an Egyptian and said, “We would like some of your silver and gold.”

We can reasonably be assured of several things: (1) at some point, Egyptians did give the Hebrew people silver and gold. It is even possible that Egyptians urging Hebrews to leave brought to them silver and gold jewelry to encourage them to go. (2) The Hebrew people first went out of their way to speak to the Egyptians; and here, Egyptians went out of their way to speak to the Hebrew people. Logically, one contact led to a reciprocal contact. (3) What is described in vv. 31–36 takes place pre-dawn. Egyptian households did not sit around and ponder, “Our firstborn is dead; what should we do?” Immediately, the Egyptians acted. They knew all about everything that had been happening, they went to either a specific Hebrew family or simply to the Hebrew people in general and asked them to leave Egypt. Perhaps they demanded, perhaps they requested; but many brought some or all of their valuables with them.

The whole idea of this verse is, all of this takes place suddenly, during the very night that the firstborn died. If the firstborn died at midnight, by 1 am, Pharaoh told Moses to go; and Egyptians had come into Goshen, asking the Hebrew people to leave.

Exodus 12:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mish ^{er} eth (מִשְׁעָרֶת) [pronounced <i>mihsh-EH-rehth</i>]	<i>a kneading trough, a bowl a household vessel</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4863 BDB #602
tsârar (צָרָר) [pronounced <i>tsaw-AHR</i>]	<i>are bound, are tied up, are restricted, are laid a hold of, are shut up; are shown hostility toward, are treated as an enemy</i>	feminine plural, Qal passive participle	Strong's #6887 & #3334 BDB #865
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
semîykâh (שֵׁמִיכָה) [pronounced <i>sehm-ee-KAW</i>]	<i>a rug, a thick coverlet, a blanket, a quilt; wrapper, mantle, covering garment, garments, clothes, raiment, a cloth</i>	feminine singular noun with the definite article	Strong's #8063 BDB #970

In Ex. 12:34, this appears to be something of a knapsack, rucksack made of sturdy cloth that one would carry on one's shoulders.

‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
sh ^e kem (שֵׁכֶם) [pronounced <i>shek-EHM</i>]	<i>shoulder; upper part of back below neck; back; [elevated] track of land</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #7926 BDB #1014

A noun is simply dependent on how it is used. Here, it is logical that this would be a dual noun, but it is generally in the singular. This is the only place it is mentioned in the book of Exodus.

Translation: ...and their kneading bowls were bound up in a knapsack on their shoulders.

The bread dough was in the kneading bowls, and it was set out to rise; and now, they were being urged to leave. So these bowls of dough were quickly thrown into blankets or makeshift knapsacks, and then placed on the shoulders of various Hebrew people in each family.

Therefore, each family had bread, but it was bread which had not been allowed to rise.

The idea behind the unleavened bread, which we hear about over and over again is, the Hebrews were in such a hurry to leave that they did not have time let their bread rise. However, taking the bread before it was leavened was as much symbolic as it was real. The children of Israel were leaving in a pure state without corruption. God the Holy Spirit points this out to indicate that the Hebrews who left Egypt were saved.

Exodus 12:34 The people lifted up their dough, before it is leavened, and their kneading bowls were bound up in a knapsack on their shoulders. (Kukis mostly literal translation)

The people of Israel (Jacob) are leaving in a hurry, so that they do not even have time to let the dough rise for their bread. This all takes place suddenly. The Egyptians come to them and ask them to leave—immediately.

Their kneading bowls, the bowls which would be used for the rising of their dough, have to be strapped in, bound up with everything else, as they prepare to leave. Just as there was no time to get a good sleep and leave in the am after breakfast; there was no time to allow the dough to rise. We may reasonably assume that the very last act of the Hebrew people on their way out the door was the cooking of their bread. This verse sounds as if they took the uncooked bread with them (apparently to be baked when they make their first stop).

Exodus 12:34 The people did not have time to let their dough finish rising. It was in their kneading bowls, which were placed in a knapsack on their shoulders. (Kukis paraphrase)

Pharaoh called for Moses and Aaron (a graphic); from [St-Takla](#); accessed March 10, 2021. I believe that St-Takla produces its own images. I have no idea as to what sort of organization it is.

I don't know why, but I like the expressions on the faces in this picture.

Pharaoh called for Moses and Aaron by night, and said, "Rise, go out from among my people, both you and the children of Israel. And go, serve the LORD as you have said. Also take your flocks and your herds, as you have said, and be gone; and bless me also" (Exodus 12:31-32)



Pharaoh specifically tells Moses and Aaron to take the people of Israel to move out.

The people of Egypt also urged the sons of Israel to quickly get out of there, to leave the land, for they said, "We are all dying." (Exodus 12:33)

The people of Egypt come and speak personally to the children of Israel, asking them to leave Egypt.

The people (of Israel) did not have time to let their dough finish rising. It was in their kneading bowls, which were placed in a knapsack on their shoulders. (Exodus 12:34) (NKJV)

The children of Israel moved out immediately.

Chapter Outline

Charts, Graphics and Short Doctrines

The People Are Given Gold and Silver from the Egyptians

And sons of Israel had done as a word of Moses and so they ask from Egypt manufactured items of silver and manufactured items of gold and clothing. And Y ^e howah had given grace [to] the people in eyes of Egypt; and so they will ask them and so they will spoil Egypt.	Exodus 12:35–36	The sons of Israel had done as Moses had told them [lit., <i>according to the word of Moses</i>]: they asked the Egyptians for silver and gold jewelry and [for] items of clothing. Y ^e howah has given grace to the people [of Israel] in the sight of Egypt. Therefore, the people [lit., <i>they</i>] asked from them, and they spoiled Egypt.
The sons of Israel did just as Moses had told them: they asked the Egyptians for silver and gold jewelry and for items of clothing. Jehovah gave grace to Israel before Egypt, so Israel asked for those things and Egypt gave them to Israel.		

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And sons of Israel had done as a word of Moses and so they ask from Egypt manufactured items of silver and manufactured items of gold and clothing. And Y ^e howah had given grace [to] the people in eyes of Egypt; and so they will ask them and so they will spoil Egypt.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And the sons of Israel did according to the word of Mosheh, and asked of the Mizraee vessels of silver and vessels of gold. And the Lord gave the people favour and compassion before the Mizraee, and they brought forth to them, and they emptied the Mizraee of their riches.
Revised Douay-Rheims	And the children of Israel did as Moses had commanded: and they asked of the Egyptians vessels of silver and gold, and very much raiment. And the Lord gave favour to the people in the sight of the Egyptians, so that they lent unto them: and they stripped the Egyptians.
Aramaic ESV of Peshitta	The B'nai Yisrael did according to the word of Mosha; and they asked of the Egyptians jewels of silver, and jewels of gold, and clothing. Mar-Yah gave the people favour in the sight of the Egyptians, so that they let them have what they asked. They despoiled the Egyptians.
Lamsa's Peshitta (Syriac)	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 clothing; And the LORD gave the people favor in the sight of the Egyptians, so that they lent to them whatever they asked. And thus they stripped the Egyptians.
Updated Brenton (Greek)	And the children of Israel did as Moses commanded them, and they asked of the Egyptians articles of silver and gold and apparel. And the Lord gave His people favor in the sight of the Egyptians, and they lent to them; and they plundered the Egyptians.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the children of Israel had done as Moses had said; and they got from the Egyptians ornaments of silver and of gold, and clothing: And the Lord had given the people grace in the eyes of the Egyptians so that they gave them whatever was requested. So they took away all their goods from the Egyptians.
Easy English	The Israelites had obeyed Moses. They had asked the Egyptians for silver and gold. They had also asked them for clothes. The Lord had made the Egyptians think good thoughts about the Israelites. Because of this, the Egyptians let them have all that they asked for. So the Israelites took everything that was valuable from the Egyptians.
Easy-to-Read Version—2006	They went to their Egyptian neighbors and asked for clothing and things made from silver and gold. The LORD caused the Egyptians to be kind to the Israelites, so the Egyptians gave their riches to the Israelites.
<i>The Message</i>	The Israelites had already done what Moses had told them; they had asked the Egyptians for silver and gold things and clothing. GOD saw to it that the Egyptians liked the people and so readily gave them what they asked for. Oh yes! They picked those Egyptians clean.
NIRV	They did just as Moses had directed them. They asked the Egyptians for things made out of silver and gold. They also asked them for clothes. The LORD had caused the Egyptians to treat the Israelites in a kind way. So the Egyptians gave them what they asked for. The Israelites took many expensive things that belonged to the Egyptians.
New Simplified Bible	The sons of Israel did what Moses told them. They asked the Egyptians for gold and silver jewelry and for clothes. Jehovah made the Egyptians generous to the people. They gave them what they asked for. So the sons of Israel stripped Egypt of its wealth.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The Israelites had already done what Moses had told them to do. They had gone to their Egyptian neighbors and asked for gold and silver and for clothes. The LORD had made the Egyptians friendly toward the people of Israel, and they gave them whatever they asked for. In this way they carried away the wealth of the Egyptians when they left Egypt.
The Living Bible	And the people of Israel did as Moses said and asked the Egyptians for silver and gold jewelry and for clothing. And the Lord gave the Israelis favor with the Egyptians, so that they gave them whatever they wanted. And the Egyptians were practically stripped of everything they owned!.
New Berkeley Version	.
New Life Version	The people of Israel had done what Moses had said. They had asked the Egyptians for things made of silver and gold and for clothes. And the Lord had given the people favor in the eyes of the Egyptians. So the Egyptians let them have whatever they asked for. And they took the best things of Egypt.
New Living Translation	.
Unlocked Dynamic Bible	Then the Israelite people did as Moses told them. They went to their Egyptian neighbors and asked them for silver and gold jewelry and clothing. Yahweh caused the Egyptian people to greatly respect the Israelite people, so they gave them what they asked for. In that way, the Israelites carried away the wealth of the Egyptian people.

Partially literal and partially paraphrased translations:

American English Bible	Then, following Moses' instructions, they asked the Egyptians for clothing, as well as for items of silver and gold. And because Jehovah had caused the Egyptians to
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	view them favorably, they [gave them these things]... so they plundered the Egyptians.
Beck's American Translation Common English Bible	. The Israelites did as Moses had told them and asked the Egyptians for their silver and gold jewelry as well as their clothing. The LORD made sure that the Egyptians were kind to the people so that they let them have whatever they asked for. And so they robbed the Egyptians.
International Standard V New Advent (Knox) Bible	. Nor did they forget to do what Moses had bidden them; they asked the Egyptians for gold and silver trinkets, and a great store of garments. And the Lord let his people have their way with the Egyptians, claiming as they would; so they took toll of Egypt.
Translation for Translators	Then the <i>Israeli</i> people did as Moses/I had told them. They <i>went</i> to their Egyptian <i>neighbors</i> and asked them for silver and gold jewelry and clothing. Yahweh caused the Egyptian people to greatly respect the <i>Israeli</i> people, so they gave them what they asked for. In that way, they carried away the wealth of the Egyptian people. The Egyptians urged the <i>Israeli</i> people to leave their country quickly. They said, " <i>If you do not do that, we will all die!</i> " So the <i>Israeli</i> people <i>prepared to leave at once</i> . They took the bowls in which they mixed the dough to make bread, and the dough that was in the bowls without any yeast in it, and wrapped the bowls in their cloaks. They put the bowls on their shoulders, <i>and left</i> . This is vv. 33–36, but you will notice that they changed the order of the verses.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND THE CHILDREN OF ISRAEL DID AS MOSES COMMANDED THEM, AND THEY ASKED OF THE EGYPTIANS ARTICLES OF SILVER AND GOLD AND APPAREL. AND JESUS GAVE HIS PEOPLE FAVOR IN THE SIGHT OF THE EGYPTIANS, AND THEY LENT TO THEM; AND THEY SPOILED THE EGYPTIANS.
Awful Scroll Bible	The sons of Isra-el are to have effected the concerns of Moses. They were to ask the Egyptians for their articles of silver, articles of gold, and their garments. Jehovah is to have given his people favor, in the eyes of the Egyptians. Even were they to ask and strip away of the Egyptians.
Conservapedia Translation	The Sons of Israel did everything that Moses had told them to do: they borrowed articles of silver and gold, and clothing, from the Egyptians. The LORD gave the people a good impression in the eyes of the Egyptians, so that they lent them everything they asked. Thus they despoiled the Egyptians. Later, the reader will see what became of all this silver, gold, and cloth.
Ferrar-Fenton Bible	The children of Israel also had done as Moses ordered, and had de- manded from the Mitzerites orna- ments of silver and articles of gold, and clothing; and the EVER-LIVING gave them favour in the eyes of the Mitzerites. Thus they demanded from them, and escaped from the Mitzeraim.
God's Truth (Tyndale)	And the children of Israel did according to the saying of Moses: and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord got the people favour in the sight of the Egyptians: and so they borrowed and robbed the Egyptians.
HCSB	The Israelites acted on Moses' word and asked the Egyptians for silver and gold jewelry and for clothing. And the LORD gave the people such favor in the Egyptians' sight that they gave them what they requested. In this way they plundered the Egyptians.
Unlocked Literal Bible	Now the people of Israel did as Moses told them. They asked the Egyptians for articles of silver, articles of gold, and clothing. Yahweh made the Egyptians eager

Urim-Thummim Version
Wikipedia Bible Project

to please the Israelites. So the Egyptians gave them whatever they asked for. In this way, the Israelites plundered the Egyptians.

And the sons of Israel did as Moses had spoken, and asked of the Egyptians for wares of silver and waves of gold, and clothing. And Yahweh gave the people grace in the eyes of the Egyptians, and they did asketh them, and they exploited Egypt.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

And the children of Israel did according to the word of Moses, and they asked of the Egyptians items of silver, and items of gold, and garments; And Jehovah gave the people grace in the eyes of the Egyptians, and they asked them, and they snatched³⁶ wealth from the Egyptians. Gen 15:14.

³⁶ 12:36 snatched, natsal, to snatch or strip away. The Hebrews did not steal anything. The Hebrews asked the Egyptians, and the Egyptians gave practically everything they had to them to get rid of them.

New American Bible (2011)

And the Israelites did as Moses had commanded: they asked the Egyptians for articles of silver and gold and for clothing. Indeed the LORD had made the Egyptians so well-disposed toward the people that they let them have whatever they asked for. And so they despoiled the Egyptians. Ex 3:21–22; 11:2–3; Ps 105:37–38.

New Jerusalem Bible

The Israelites did as Moses had told them and asked the Egyptians for silver and golden jewellery, and clothing. Yahweh made the Egyptians so much impressed with the people that they gave them what they asked. So they despoiled the Egyptians.

Revised English Bible—1989

Meanwhile, as Moses had told them, the Israelites had asked the Egyptians for silver and gold jewellery and for clothing. Because the LORD had made the Egyptians well disposed towards them, they let the Israelites have whatever they asked; in this way the Egyptians were plundered.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

The people of Isra'el had done what Moshe had said — they had asked the Egyptians to give them silver and gold jewelry and clothing; and ADONAI had made the Egyptians so favorably disposed toward the people that they had let them have whatever they requested. Thus they plundered the Egyptians.

The Complete Tanach

And the children of Israel did according to Moses' order, and they borrowed from the Egyptians silver objects, golden objects, and garments.

according to Moses' order: that he said to them in Egypt: "and let them borrow, each man from his friend" (Exod. 11:2). — [from Mechilta]

and garments: These meant more to them than the silver and the gold, and [thus] whatever is mentioned later in the verse is more esteemed. — [from Mechilta]

The Lord gave the people favor in the eyes of the Egyptians, and they lent them, and they emptied out Egypt.

and they lent them: Even what they [the Israelites] did not request, they [the Egyptians] gave them. You say, "[Lend me] one." [They responded,] "Take two and go!" -[from Mechilta]

and they emptied out: Heb. וּלְצִיָּו; Onkelos renders: וּנְקִיָּוָה; and they emptied out.

exeGeses companion Bible

And the sons of Yisra El
work according to the word of Mosheh;

and they ask of the Misrayim
instruments of silver, instruments of gold and clothes:
and Yah Veh grants the people charism
in the eyes of the Misrayim,
- asking and stripping the Misrayim.

Kaplan Translation

The Israelites [also] did as Moses had said. They requested silver and gold articles and clothing from the Egyptians. God made the Egyptians respect the people, and they granted their request. [The Israelites] thus drained Egypt of its wealth.

as Moses had said

See Exodus 11:2, 3:22

Orthodox Jewish Bible

And the Bnei Yisroel did according to the devar Moshe; they requested of the Egyptians k'lei kesef, and k'lei zahav, and garments;
And Hashem gave the people favor in the sight of the Mitzrayim, so that they granted their request. So they plundered the Egyptians.

Expanded/Embellished Bibles:

The Amplified Bible

Now the Israelites had acted in accordance with the word of Moses; and they had asked the Egyptians for articles of silver and articles of gold, and clothing. The LORD gave the people favor in the sight of the Egyptians, so that they gave them what they asked. And so they plundered the Egyptians [of those things].

The Expanded Bible

The Israelites [^Lsons/^Tchildren of Israel] did what Moses told them to do and asked their Egyptian neighbors for things made of silver and gold and for clothing. The LORD caused the Egyptians to think well [favorably] of them, and the Egyptians gave the people everything they asked for. So the Israelites took rich gifts from them [^Lthey plundered/picked clean the Egyptians].

Kretzmann's Commentary

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, costly vessels and jewelry, and raiment; and the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. The children of Israel simply demanded, and the Egyptians readily gave what was asked, glad, apparently, that they could give, if only it would mean the removal of the strangers out of their midst. And they spoiled the Egyptians, they took along all these treasures as rich plunder and as a well earned compensation, as a blessing of God.

NET Bible®

Now the Israelites had done⁸⁴ as Moses told them – they had requested from the Egyptians⁸⁵ silver and gold items and clothing. The Lord⁸⁶ gave the people favor⁸⁷ in the sight of the Egyptians, and they gave them whatever they wanted,⁸⁸ and so they plundered Egypt.⁸⁹

^{84tn} The verbs “had done” and then “had asked” were accomplished prior to the present narrative (S. R. Driver, Exodus, 99). The verse begins with disjunctive word order to introduce the reminder of earlier background information.

^{85tn} Heb “from Egypt.” Here the Hebrew text uses the name of the country to represent the inhabitants (a figure known as metonymy).

^{86tn} The holy name (“Yahweh,” represented as “the Lord” in the translation) has the vav disjunctive with it. It may have the force: “Now it was Yahweh who gave the people favor....”

^{87sn} God was destroying the tyrant and his nobles and the land's economy because of their stubborn refusal. But God established friendly, peaceful relations between his people and the Egyptians. The phrase is used outside Exod only in Gen 39:21, referring to Joseph.

^{88tn} The verb מוֹלֵאשׁ (vayyash'ilum) is a Hiphil form that has the root שָׁאֵל (sha'al), used earlier in Qal with the meaning “requested” (12:35). The verb here is frequently translated “and they lent them,” but lending does not fit the point. What they gave the Israelites were farewell gifts sought by demanding or asking for them. This may exemplify a “permissive” use of the Hiphil stem, in which “the Hiphil designates an action that is agreeable to the object and allowed by the subject” (B. T. Arnold and J. H. Choi, A Guide to Biblical Hebrew Syntax, 52).

^{89sn} See B. Jacob, “The Gifts of the Egyptians; A Critical Commentary,” Journal of Reformed Judaism 27 (1980): 59-69.

Syndein/Thieme

And the children of Israel did according to the word of Moses. And they 'kept on seeking' of the Egyptians jewels of silver, and jewels of gold, and raiment. And Jehovah/God gave the people grace/favor in the sight of the Egyptians, so that they were caused to grant/lend/'hand over' unto them such things as they required. And they 'intensively stripped off'/spoiled/plundered the Egyptians.

{Note: The Jews were slaves for generations. God caused the Egyptians to voluntarily hand over a lot of their immense wealth to the Jews as these former slaves left Egypt.}

The Voice

The people of Israel also did what Moses had told them to do; they asked the Egyptians for items made of silver and gold, and they asked for *extra* clothing as well. The Eternal caused the Egyptians to have a favorable attitude toward *His people*, so the Egyptians fulfilled these requests *and gave the people what they asked for*. This is how the Israelites stripped the Egyptians of their valued possessions.

For many years the Egyptians stripped the people of Israel of their lives, labor, and dignity. God's justice demands that Israel be paid for all they lost.

Literal, almost word-for-word, renderings:

Bond Slave Version

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: And the LORD gave the people favour in the sight of the Egyptians, so that they lent to them such things as they required. And they spoiled the Egyptians.

Brenner's Mechanical Trans.

...and the sons of "Yisra'el" ^{He turns El aside} [had] done like the word of "Mosheh" ^{Plucked out}, and they enquired from "Mits'rayim" ^{Two straits} items of silver and items of gold and apparel, and "YHWH" ^{He is} [had] (placed) the beauty of the people in the eyes of "Mits'rayim" ^{Two straits}, and they [granted] it to them and they delivered "Mits'rayim" ^{Two straits}, ...

Charles Thompson OT

So the people took up, upon their shoulders, their dough which had not yet been leavened: the masses of mixed up meal, bound up in their mantles now the Israelites had done as Moses commanded them; they had asked of the Egyptian gold and silver vessels and raiment, and the Lord had given his people favour in the sight of the Egyptians and they had supplied them, so they spoiled the Egyptians and the Israelites to the number of six hundred thousand men on foot besides women and children began their march from Ramesses to Succoth. Vv. 34 & 37 are included for context.

Emphasized Bible

And the sons of Israel, did according to the word of Moses,—and asked of the Egyptians, articles of silver and articles of gold and mantles. And Yahweh, gave the people favour in the eyes of the Egyptians and they gave them gladly,—so they spoiled the Egyptians.

Modern English Version

Now the children of Israel did according to the word of Moses, and they requested of the Egyptians articles of silver and articles of gold, and clothing. And the LORD gave the people favor in the sight of the Egyptians, so that they gave them *what they requested*. Thus they plundered the Egyptians.

New European Version

The children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and clothing. Yahweh gave the people favour in the sight of the Egyptians, so that they let them have what they asked. They despoiled the Egyptians.

New King James Version
Third Millennium Bible

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And the children of Israel did according to the word of Moses, and they borrowed from the Egyptians jewels of silver and jewels of gold and raiment. And the LORD gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they despoiled the Egyptians.

Young's Literal Translation And the sons of Israel have done according to the word of Moses, and they ask from the Egyptians vessels of silver and vessels of gold, and garments. 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.

The gist of this passage: Moses told the people to ask for articles of clothing, gold and silver; and the Egyptians came through, and supplied them with those things.

Vv. 35-36

Exodus 12:35a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal perfect	Strong's #6213 BDB #793
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
dâbâr (דְּבַר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular construct	Strong's #1697 BDB #182
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: The sons of Israel had done as Moses had told them [lit., according to the word of Moses]:...

The people had been told by Moses to make some very specific requests of the Egyptians. All this had been done previously. I have thought it possible that some Israelites may have warned their Egyptian counterparts of the final plague (they would have known as the 10th plague).

Moses told the people to ask for jewelry from the Egyptians (Exodus 11:2).

Exodus 12:35b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
shâ'al (שָׁאַל) [pronounced shaw-AHL]	to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute	3 rd person masculine plural, Qal imperfect	Strong's #7592 BDB #981
min (מִן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	double straights; transliterated Mizraim; also Egypt, Egyptians	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595
k ^e lîy (כֶּלִּי) [pronounced k ^e lee]	manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables	masculine plural construct	Strong's #3627 BDB #479
keçeph (כֶּסֶף) [pronounced KEH-sef]	silver, money; silver [as a metal, ornament, color]; shekels, talents	masculine singular noun	Strong's #3701 BDB #494
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
k ^e lîy (כֶּלִּי) [pronounced k ^e lee]	manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables	masculine plural construct	Strong's #3627 BDB #479
zâhâb (זָהָב) [pronounced zaw-HAW ^e V]	gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor	masculine singular noun	Strong's #2091 BDB #262
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
s ^e mâlôth (שְׂמַלּוֹת) [pronounced smaw-LOTH]	[covering, outer] garments, clothing, clothes	feminine plural noun	Strong's #8071 BDB #971

Translation: ...they asked the Egyptians for silver and gold jewelry...

The way the verbs are in this passage, it is not clear as to *when* the Israelites asked for gold and silver jewelry. Let me suggest that it occurred at two separate times: (1) some Hebrew people did as God commanded, and they went out at the time that Moses spoke to them, and asked for gold and silver jewelry. (2) Other Hebrew men and women did not have the nerve to go and ask for this silver and gold, so they did not. However, when the Egyptians came to them and said, "You all need to leave Egypt," and they said, "We will leave but we need some traveling

cash.” It is also possible that Egyptians showed up in Goshen, with silver and gold (and other valuables), giving them to the Hebrew people and asking them to leave.

The Egyptians knew what the Israelites had been asking for and brought those things with them when they came to implore the Israelites to leave.

Exodus 12:35c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
shâ'al (שָׁאַל) [pronounced <i>shaw-AHL</i>]	<i>to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute</i>	3 rd person masculine plural, Qal imperfect	Strong's #7592 BDB #981

Translation: ...and [for] items of clothing.

Interestingly enough, clothing is not mentioned at the beginning of Exodus 11, but it is here.

Even though only jewelry is mentioned in Exodus 11:2, clothing became a part of this in two possible ways: (1) God also told Moses to tell the people to ask for clothing, but this is not mentioned in Exodus 11:2. Or, (2) God did not tell them to ask for clothing, but they did anyway. I lean towards this second explanation, as the clothing of the sons of Israel did not wear out when they were in the desert. God knew that from eternity past, so God would not have required them to ask for clothing. It is also possible that some Egyptians did not have silver and gold, but they logically figured that they should bring anything of value to the people of Israel, which would have included various skins and fabric (which we will read about later in the book of Exodus).

Exodus 12:35 *The sons of Israel did just as Moses had told them: they asked the Egyptians for silver and gold jewelry and for items of clothing.* (NKJV)

Exodus 12:35 *The sons of Israel had done as Moses had told them [lit., according to the word of Moses]: they asked the Egyptians for silver and gold jewelry and [for] items of clothing.* (Kukis mostly literal translation)

The sons of Jacob were told to request items of value from the Egyptians, and these things would be taken as remuneration for their years as slaves.

The record is not specific at what time the gold and silver was given to the sons of Israel. It is my educated guess that, when the Egyptians came to the Hebrew people to urge them to leave, at that time, they would have brought them gold and silver. The Egyptians may have seen it as a bribe to get them to leave.

This verse fulfills Gen. 15:14, wherein God promises to Moses: *"But I will also judge the nation whom they will serve; and afterward, they will come out with many possessions."* There are a combination of two things occurring here. When friends part or when a servant leaves, a gift is in order; however, in some cases, the Egyptian owners were willing to give anything to cause the Hebrews to leave. It seems reasonable that there were both groups, although after the death of their first-born, those who did not follow the Passover procedure were certainly more embittered toward the Hebrews, even though the loss of their first-born was their own fault.

As had been mentioned, not all Egyptians despised the Hebrews. As in any group of peoples, there were pro-Semites and anti-Semites. God nowhere ordered the execution of the Egyptians. They had not, as a people,

reached a point of no-return degeneracy. Some possibly followed the instructions of Yahweh but most did not. After having the Israelites as slaves for a long time, there were certainly Egyptians who looked down upon them and others who looked upon the Hebrews with true affection and respect (we had the same thing when the United States had the institution of slavery; it is just that the latter aspect receives very little attention).

The people had asked for jewelry (a graphic); from [St-Takla](#); accessed March 10, 2021.

This is what has happened so far:

Exodus 12:33 **The Egyptians were urgent with the people to send them out of the land in haste. For they said, "We shall all be dead."**

The first Passover and the death of the firstborn had just taken place. Both Pharaoh and his citizens were eager to be rid of the Hebrew people, no matter what the demands. Here, the Egyptians actually came directly to the people and asked them to leave.



Exodus 12:34 **So the people took their dough before it was leavened, and their kneading bowls were bound up in their cloaks on their shoulders.**

This was so sudden that the people did not have time to leaven their bread dough. This sounds as if they carried they unbaked bread with them; there is another passage which suggests that they baked the bread and left. It is reasonable to assume that both things happened. Despite all of the build-up, this was sudden to the Israelites.

Exodus 12:35 **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.** (NKJV)

When the Egyptians asked the Israelites to leave, many of them brought gold, silver and clothing.

Exodus 12:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chên (חֵן) [pronounced <i>khayn</i>]	<i>grace, favor, blessing</i>	masculine singular noun	Strong's #2580 BDB #336

Exodus 12:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘ēynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine plural construct	Strong's #5869 (and #5871) BDB #744
Together, the bēyth preposition and the construct form ‘ēynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>], literally mean <i>in the eyes of</i> ; it can be understood to mean <i>in the opinion of, in the thinking of, in the estimation of, in the view of; as _____ sees things to be, in the sight of</i> .			
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: Y^ehowah has given grace to the people [of Israel] in the sight of Egypt.

This repeats what was said back in **Exodus 11** ([HTML](#)) ([PDF](#)) ([WPD](#)).

We are not given any specifics in this verse how God gave the people *grace in the sight of the Egyptians*. I would say that this is based upon the judgments which God brought against the Egyptians. The end result was, many Egyptians brought their gold and silver jewelry to the sons of Israel, as they also urged them to go. Bringing this treasure would have been the people finding grace in the sight of the Egyptians.

Exodus 12:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
shâ'al (שָׁאַל) [pronounced <i>shaw-AHL</i>]	<i>to ask [a favor]; to ask for temporary use, to borrow, to lend, to grant; to inquire of</i>	3 rd person masculine plural, Hiphil imperfect with the 3 rd person masculine plural suffix	Strong's #7592 BDB #981

Translation: Therefore, the people [lit., they] asked from them,...

This sounds as if most of the asking (perhaps all of it?) occurred *after* the Egyptians asked them to leave.

This is actually only two words in the Hebrew. We first have the wâw consecutive (which is often not even counted as a word, as it is pretty much a single letter affixed to the word which follows). The *second word* is the 3rd person masculine plural, Hiphil imperfect with the 3rd person masculine plural suffix of shâ'al (שָׁאֵל) [pronounced *shaw-AHL*], which means, *to ask [a favor]; to ask for temporary use, to borrow, to lend, to grant; to inquire of*. Because this is the Hiphil (causative) stem, the meanings are: *caused to ask [a favor]; made to ask for temporary use, made to borrow, caused to lend, made to grant; caused to inquire of*. Strong's #7592 BDB #981.

Literally, this can be translated, *and so they were caused to ask them; or, they were made to lend [grant] them*. This either repeats what we read in v. 35 (*they had asked the Egyptians for silver and gold jewelry and for clothing*); or it moves the narrative forward to mean, *[the Egyptians] were caused to lend [grant] them [the sons of Israel] [gold, silver and clothing]*.

Exodus 12:36c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâtsal (נָטַל) [pronounced <i>naw-TSAHL</i>]	<i>to strip off, to spoil to deliver</i>	3 rd person masculine plural, Piel imperfect	Strong's #5337 BDB #664
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: ...and they spoiled Egypt.

The sons of Israel spoiled Egypt, which means Egypt gave many of their possessions to Israel.

The final verb, nâtsal (נָטַל) [pronounced *naw-TSAHL*], requires some explanation. In the Niphal, it means *to deliver oneself or to be delivered*; in the Hiphil, it means *to snatch away or to deliver*. However, here, it is in the Piel imperfect and it means *to strip off or to spoil*. The imperfect views only a portion of an event, without reference to its completed action, and the Piel is an accomplished act, often expressing intensity. Our concept of *spoiling* is taking wealth by force. This is not what occurred. For much of 400 years, the Hebrews have served the Egyptians as slaves and this is what is due them. They are not being compensated for the centuries of slave labor, but they were requesting back pay and remuneration for themselves, the ones who actually were slaves during that generation from those who, in that generation, benefitted economically from the slavery. The Hebrews were not blackmailing the Egyptians; they had worked for hundreds of years for the Egyptians and they were requesting a small amount of remuneration as opposed to a few centuries of back pay.

Their enslavement earned this. Furthermore, this is a fulfillment of Gen. 15:14 ([God is speaking to Abraham]: "But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions.") and of Exodus 3:21–22 ([God is speaking to Moses]: "And I will give this people favor in the sight of the Egyptians; and when you go, you shall not go empty, but each woman shall ask of her neighbor, and any woman who lives in her house, for silver and gold jewelry, and for clothing. You shall put them on your sons and on your daughters. So you shall plunder the Egyptians."—ESV).

I believe that most Israelites knew the book of Genesis. I have explained earlier that, when references were made to Abraham, Isaac, and Jacob, no one seemed to ask, “Who are these guys that you keep talking about?” We do not know when Genesis was committed to writing, but it seems logical that either Moses or Joshua did that (it appears that Moses dictated and Joshua wrote).

As I have stated in the study of the book of Genesis, I believed that this book was passed down from memory, and that it was recited at various spiritual functions. Regardless, God made many promises to Abraham and He made some similar promises to Moses. Those promises, listed above, were fulfilled in Exodus 12:35–36.

Regarding Moses and the book of Genesis, Moses spent 40 years in training to become the pharaoh of Egypt, and that would have included an education. I believe that he learned the book of Genesis as a part of his education; and he also learned about his actual racial background. It is even possible that he carried the book of Genesis (in his head) when he fled to Midian and lived there for the next 40 years of his life.

Exodus 12:36 *Y^ehowah has given grace to the people [of Israel] in the sight of Egypt. Therefore, the people [lit., they] asked from them, and they spoiled Egypt.* (Kukis mostly literal translation)

We need a full understanding all of v. 36. If we only look at this final phrase, it sounds as if the Israelites robbed, stole and plundered the Egyptians. However what comes before this suggests that this was a result of the free will of the Egyptians. They chose to bring these things to the Israelites. Their motivations may have been varied, but the Egyptians operated from their own volition (this may help to explain why God did not simply destroy the Egyptian people and then point the way to Canaan).

Exodus 12:35–36 *The sons of Israel had done as Moses had told them [lit., according to the word of Moses]: they asked the Egyptians for silver and gold jewelry and [for] items of clothing. Y^ehowah has given grace to the people [of Israel] in the sight of Egypt. Therefore, the people [lit., they] asked from them, and they spoiled Egypt.* (Kukis mostly literal translation)

You might wonder why all the Egyptians do not despise Moses because of all the plagues and pain he has brought them. Many of them recognize his power under God's hand and, if they do not believe in Y^ehowah is the only God of the universe, they have come to respect Him as the most powerful God of the universe. To some limited extent, some of the Egyptians have come to respect Moses as a servant of the Hebrew God.

The Egyptians know what is occurring. God threatens to bring a plague on Egypt and the Pharaoh is given the chance to submit to God's will, but he does not. The Egyptians in part must recognize that if Pharaoh allows the Hebrews to leave Egypt, then they will no longer suffer these plagues. Given some of the dissension that we heard in Pharaoh's meetings with his cabinet, it is even possible that some Egyptians blame Pharaoh for the plagues (there is no reason to assume that Egyptians had a monolithic opinion about all things). However, most Egyptians probably sided with their king.

Certainly, the Egyptians were strongly divided as to how they felt concerning Moses, Pharaoh and these horrible plagues. Certainly, it would set family member at odds with family member, neighbor against neighbor. However, God has a plan for the Hebrews and they have some cognizance of who is sympathetic and who is not. They know who to go to, to ask for proper remuneration. They are not begging for money nor is their hand out like a man on the street alleging that he will work for food. They are asking for far less than what is rightfully theirs.

Exodus 12:35–36 *The sons of Israel did just as Moses had told them: they asked the Egyptians for silver and gold jewelry and for items of clothing. Jehovah gave grace to Israel before Egypt, so Israel asked for those things and Egypt gave them to Israel.* (Kukis paraphrase)

The Exodus Begins

And so will move out sons of Israel from Rameses Succoth-ward; about six hundreds a thousand men as well as [possibly, *besides*] children.

Exodus
12:37

The sons of Israel moved out from Rameses towards Succoth. [There were] about 600,000 men besides children [who began this journey].

The sons of Israel moved out from Rameses towards Succoth. There were about 600,000 men, besides their children, who began this journey.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so will move out sons of Israel from Rameses Succoth-ward; about six hundreds a thousand men as well as [possibly, <i>besides</i>] children.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And the sons of Israel moved forth from Pilusin towards Succoth, a hundred and thirty thousand, protected there by seven clouds of glory on their four sides: one above them, that neither hail nor rain might fall upon them, nor that they should be burned by the heat of the sun; one beneath them, that they might not be hurt by thorns, serpents, or scorpions; and one went before them, to make the valleys even, and the mountains low, and to prepare them a place of habitation. And they were about six hundred thousand men, journeying on foot, none riding on horses except the children five to every man;...
Revised Douay-Rheims	And the children of Israel set forward from Ramesse to Socoth, being about six hundred thousand men on foot, beside children.
Aramaic ESV of Peshitta	The B'nai Yisrael travelled from Rameses to Succoth, about six hundred thousand on foot who were men, besides children.
Lamsa's Peshitta (Syriac)	Then the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides the little ones.
Updated Brenton (Greek)	And the children Israel departed from Rameses to Succoth, <i>to the full number of</i> six hundred thousand footmen, even men, besides the baggage.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the children of Israel made the journey from Rameses to Succoth; there were about six hundred thousand men on foot, as well as children.
Easy English	Then the Israelites travelled from Rameses to Succoth. There were about 600 000 men who walked. There were also many women and children.
Easy-to-Read Version–2001	The people of Israel traveled from Rameses to Succoth. There were about 600,000 men. This does not include the children.
Easy-to-Read Version–2006	The Israelites traveled from Rameses to Succoth. There were about 600,000 men, not counting the small boys.
God's Word™	The Israelites Leave Egypt The Israelites left Rameses to go to Succoth. There were about six hundred thousand men on foot, plus all the women and children.
Good News Bible (TEV)	The Israelites Leave Egypt The Israelites set out on foot from Rameses for Sukkoth. There were about 600,000 men, not counting women and children.
The Message	The Israelites moved on from Rameses to Succoth, about 600,000 on foot, besides their dependents.

NIRV	The Israelites traveled from Rameses to Sukkoth. There were about 600,000 men old enough to go into battle. The women and children went with them.
New Simplified Bible	The Israelites left Rameses to go to Succoth. There were about six hundred thousand men on foot, plus all the women and children.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The Israelites walked from the city of Rameses to the city of Succoth. There were about six hundred thousand of them, not counting women and children.
The Living Bible	That night the people of Israel left Rameses and started for Succoth; there were six hundred thousand of them, besides all the women and children, going on foot.
New Berkeley Version	.
New Living Translation	That night the people of Israel left Rameses and started for Succoth. There were about 600,000 men [Or <i>fighting men</i> ; Hebrew reads <i>men on foot</i> .], plus all the women and children.
Unlocked Dynamic Bible	The Israelite people walked from the city of Rameses to the town of Succoth. There were about 600,000 men who went, in addition to the women and children.

Partially literal and partially paraphrased translations:

American English Bible	Then the children of IsraEl got up and left RaMesse, traveling toward to SocChoth (which included some six-hundred-thousand men on foot) with everything they owned, along with a huge number of others who left with them. This included their sheep, bulls, and many cattle. V. 38 is included for context.
Beck's American Translation	.
International Standard V	<i>The Exodus Begins</i> About 600,000 Israeli men traveled from Rameses to Succoth on foot, not counting children.
New Advent (Knox) Bible	.
Translation for Translators	The Israeli people traveled from Rameses <i>city</i> to Succoth <i>town</i> . There were about 600,000 men who went, in addition to the women and children.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND THE CHILDREN ISRAEL DEPARTED FROM RAMESESSES TO SUCCOTH, TO THE FULL NUMBER OF SIX HUNDRED THOUSAND FOOTMEN, BESIDES WOMEN & CHILDREN.
Awful Scroll Bible	The sons of Isra-el were to pull up from Rameses to Succoth, six hundred thousand on foot of the strong men, apart from little ones,...
Conservapedia Translation	The Sons of Israel traveled from Rameses to Succoth. They numbered six hundred thousand infantrymen, together with children.
Ferrar-Fenton Bible	Then the children of Israel marched from Ramases to the Encampment, about six hundred thousand men beside children;...
God's Truth (Tyndale)	Thus took the children of Israel their journey from Rameses to Sucoth six hundred thousand men of foot, beside children.
HCSB	.
NIV, ©2011	The Israelites journeyed from Rameses to Sukkoth. There were about six hundred thousand men on foot, besides women and children.
Tree of Life Version	Then <i>Bnei-Yisrael</i> journeyed from Rameses to Succoth, about 600,000 men on foot, as well as children.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	And the sons of Israel carried forth from Raamses towards Succoth, as six hundred thousand men, excluding children.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The Israelites left Rameses for Succoth, about six hundred thousand of them on the march, counting the men only, and not the children.
The Heritage Bible	And the children of Israel pulled up from Rameses to Succoth, about six hundred thousand on foot, mighty men, separate from children.
New American Bible (2011)	<i>Departure from Egypt.</i> The Israelites set out from Rameses [Nm 33:3–5] for Succoth, about six hundred thousand men on foot, not counting the children.
New English Bible—1970	The exodus from Egypt THE EXODUS. THE ISRAELITES SET OUT from Rameses on the way to Succoth, about six hundred thousand men on foot, not counting dependants.
New Jerusalem Bible	The Israelites left Rameses for Succoth, about six hundred thousand on the march—men, that is, not counting their families.
Revised English Bible—1989	The exodus from Egypt THE Israelites set out from Rameses on the way to Succoth, about six hundred thousand men on foot, as well as women and children.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The people of Isra'el traveled from Ra'amses to Sukkot, some six hundred thousand men on foot, not counting children.
The Complete Tanach	The children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot, the men, besides the young children.

from Rameses to Succoth: They were 120 “mil” [apart]. Yet they arrived there instantly, as it is said: “and I carried you on eagles’ wings.” -[from Mechilta]

the men: from 20 years old and older. — [from Song Rabbah 3:6]

exeGesés companion Bible	And the sons of Yisra El pull stakes from Rameses to Sukkoth/Brush Arbors, about six hundred thousand on foot - the mighty, apart from toddlers:...
Kaplan Translation	<i>The Exodus</i> The Israelites traveled from Rameses toward Sukkoth. There were about 600,000 adult males on foot, besides the children. Rameses See Genesis 47:11. This is distinct from Ra'amses mentioned in Exodus 1:11. Sukkoth Cf. Exodus 13:20, Numbers 33:5. Some say that this is the Egyptian Tjek or Sekhut (see note on Exodus 1:11), capital of the Nome Heroopolites, and site of the village of Naville, Josephus identifies it with Letopolis, which was rebuilt as Babel when Cambyses laid Egypt waste (Antiquities 2:15:1). This is apparently the same as Fostat or Cairo (cf. Strabo 17:807). According to Talmudic tradition, Sukkoth was 120 (Rashi; Ba'aley Tosafoth) or 130 (Targum Yonathan; Lekach Tov) Hebrew miles from Rameses. This is 102 or 110 miles. If it is assumed that Rameses was identical with Heliopolos, then this would set Sukkoth along the Gulf of Suez or in the northern Sinai Peninsula. If Rameses is Pelusium, it could be in approximately the same area. In general, this is a three day journey (see note on Genesis 30:36). 600,000 adult males Over 20 years old, see Exodus 38:26, Numbers 1:46, 11:21, 26:51. on foot

(Targum Yonathan; Radak, Sherashim; Septuagint). Or, 'able-bodied men' (Midrash HaGadol; Josephus 2:15:1). See Numbers 11:21, Judges 20:2, 1 Samuel 4:10, 15:4, Jeremiah 12:5, etc.

Orthodox Jewish Bible

And the Bnei Yisroel journeyed from Rameses towards Sukkot, about 600,000 gevarim on foot, not counting women and children.

Expanded/Embellished Bibles:

The Amplified Bible

Now the Israelites journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides [the women and] the children.

The Expanded Bible

The Israelites [^Lsons/T children of Israel] traveled from Rameses to Succoth [^Cboth were in the Nile Delta]. There were about six hundred thousand men walking [^Lon foot], not including the women and children [^Lchildren].

Kretzmann's Commentary

Verses 37-39

The Journey to Succoth

And the children of Israel journeyed from Rameses, the neighborhood of the city or the district where they had been living in Egypt, to Succoth, on the edge of the wilderness toward the east, where the Suez Canal now passes through, about six hundred thousand on foot that were men, beside children, the Hebrew word including all of those that did not travel on foot, but on beasts of burden or in wagons. The entire number of the people may well have exceeded two million souls.

NET Bible®

The Israelites journeyed⁹⁰ from Rameses⁹¹ to Sukkoth. There were about 600,000 men⁹² on foot, plus their dependants.⁹³

^{90tn} Heb “and the sons of Israel journeyed.”

^{91sn} The wilderness itinerary begins here. W. C. Kaiser records the identification of these two places as follows: The name Rameses probably refers to Qantir rather than Tanis, which is more remote, because Qantir was by the water; Sukkoth is identified as Tell el Maskhuta in the Wadi Tumilat near modern Ismailia – or the region around the city (“Exodus,” EBC 2:379). Of the extensive bibliography, see G. W. Coats, “The Wilderness Itinerary,” CBQ 34 (1972): 135-52; G. I. Davies, “The Wilderness Itineraries: A Comparative Study,” TynBul 25 (1974): 46-81; and J. T. Walsh, “From Egypt to Moab. A Source Critical Analysis of the Wilderness Itinerary,” CBQ 39 (1977): 20-33.

^{92tn} The word for “men” (מִיִּבְגֵּיָה, haggkavarim) stresses their hardiness and capability – strong men, potential soldiers – in contrast with the word that follows and designates noncombatants.

^{sn} There have been many attempts to calculate the population of the exodus group, but nothing in the text gives the exact number other than the 600,000 people on foot who were men. Estimates of two million people are very large, especially since the Bible says there were seven nations in the land of Canaan mightier than Israel. It is probably not two million people (note, the Bible never said it was – this is calculated by scholars). But attempts to reduce the number by redefining the word “thousand” to mean clan or tribe or family unit have not been convincing, primarily because of all the tabulations of the tribes in the different books of the Bible that have to be likewise reduced. B. Jacob (Exodus, 347) rejects the many arguments and calculations as the work of eighteenth century deists and rationalists, arguing that the numbers were taken seriously in the text. Some writers interpret the numbers as inflated due to a rhetorical use of numbers, arriving at a number of 60,000 or so for the men here listed (reducing it by a factor of ten), and insisting this is a literal interpretation of the text as opposed to a spiritual or allegorical approach (see R. Allen, “Numbers,” EBC 2:686-96; see also G. Mendenhall, “The Census Lists of Numbers 1 and 26,” JBL 77 [1958]: 52-66). This proposal removes the “embarrassingly” large number for the exodus, but like other suggestions, lacks completely compelling evidence. For a more extensive discussion of the large numbers used to describe the Israelites in their wilderness experience, see the note on “46,500” in Num 1:21.

^{93tn} For more on this word see 10:10 and 24.

Syndein/Thieme

And the sons of Israel journeyed from Rameses to Succoth . . . about six hundred thousand on foot who were men . . . besides/'not counting' the children/'little ones'.

{Note: Apparently this verse is letting us know that the men of age for war was about 600,000.}

The Voice

The Israelites *left and* traveled from Rameses to Succoth. There were about 600,000 men, plus all the women and children.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and the sons of "Yisra'el ^{He turns El aside} journeyed from "Ra'meses ^{Child of the sun} unto "Sukhot ^{Booths} , (about) six hundred thousand warriors on foot, <aside> from the children,...
Charles Thompson OT Concordant Literal Version	. The sons of Israel journeyed from Rameses toward Succoth, about six hundred thousand men on foot, those of mastery, besides the little ones.
<i>Emphasized Bible</i>	Then did the sons of Israel break up from Rameses, towards Succoth,—about six hundred thousand foot of men grown, besides little ones.
New American Standard B.	Now the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, aside from children.
New European Version	The Israelites Leave Egypt The children of Israel travelled from Raamses to Succoth, about six hundred thousand on foot who were men, besides children.
New King James Version	.
Updated Bible Version 2.11	And the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot who were [able-bodied] men, besides children.
World English Bible	The children of Israel traveled from Rameses to Succoth, about six hundred thousand on foot who were men, in addition to children.
<i>Young's Literal Translation</i>	And the sons of Israel journey from Rameses to Succoth, about six hundred thousand men on foot, apart from infants.

The gist of this passage:

The people of Israel traveled from Rameses to Succoth. There were 600,000 men of fighting age, along with children.

Exodus 12:37a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
nâṣa' (נָסָא) [pronounced naw-SAHG]	to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow	3 rd person masculine plural, Qal imperfect	Strong's #5265 BDB #652
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural construct	Strong's #1121 BDB #119
Yis'ra'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Some scholars placing Moses' original flight from Egypt at 1482 B.C. (give or take). He would have been fleeing Thuthmosis III (1482 B.C.), whose death is mentioned in Exodus 2:23, making Amenhotep II as the Pharaoh of the Exodus.

However, we have the Hebrews, in Exodus 1:11, building the cities of Pithom and Rameses, the latter capitol, and a project continued by Rameses after having been begun by his father, Seti I. The city was likely named after Rameses II (as Rameses I only reigned for a year). This would place the Exodus after 1300 B.C., and since the Hebrews are spoken of as being in the land around 1220 B.C., the Exodus, by this viewpoint, is likely between 1290-1260 B.C. (see Chronology of the NASB for more details). I think this is all arrived at by accepting certain Egyptian dates as being gospel.

At the point of this writing, I personally have no real preference. I have further notes from Thieme on this in **Acts 13** ([HTML](#)) ([PDF](#)) ([WPD](#)). The explanation given to the 1Kings 6:1 passage is that each set of 40 years is approximate, referring to roughly a generation, and twelve generations from Moses to Solomon are spoken of in this dating. I don't know that I buy that yet.

R. B. Thieme, Jr., who had a standing offer at the University of Arizona to teach ancient history, believes the exodus occurred 1441 B.C. or so and that the Pharaoh of Egypt at this time was Amenhotep II. Bob taught that he reigned between 1450–1425 B.C. ([Wikipedia](#) has 1427 to 1401 B.C. instead). His oldest son was killed in the plague of the firstborn; his second son came to the throne as Thutmose IV and reigned 1425–1412 B.C.

Exodus 12:37b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
shêsh (שש) [pronounced shaysh]	<i>six</i>	masculine form of numeral	Strong's #8337 BDB #995
mê'ôwth (מאות) [pronounced may-OHTH]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547
'eleph (אלף) [pronounced EH-lef]	<i>a thousand, a family [unit], a clan; (500?); a military unit</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
rag ^e lîy (רגל) [pronounced rahg ^e -LEE]	<i>on foot, footmen; foot soldier</i>	masculine singular adjective	Strong's #7273 BDB #920
This is the first occurrence of this word in Scripture.			
geber (גבר) [pronounced GEH ^B -vehr]	<i>men, as separate from women and children; a male; male offspring, a male [man]-child; a strong man; a warrior [with strength and ability]</i>	masculine plural noun with the definite article	Strong's #1397 (& #1399) BDB #149
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Exodus 12:37b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bad (בד) [pronounced <i>bahd</i>]	<i>separation, by itself, alone</i>	masculine singular noun	Strong's #905 BDB #94
Together, the lamed preposition and bad (בד) mean <i>in a state of separation, by itself, alone, only; apart</i> .			
min (מן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
This phrase may possibly be translated <i>besides, as well as</i> in 1Kings 4:23.			
ṭaph (טף) [pronounced <i>tahf</i>]	<i>children, little children, little ones, young boys; young people up to the age of 20; families</i>	masculine singular (collective) noun; pausal form	Strong's #2945 BDB #381

Although the ṭaph (טף) [pronounced *tahf*] can refer to little ones, it also can refer to young men who are under the age of 20 (Ex. 12:37) and to families as well (2Chron. 20:13).

Translation: [There were] about 600,000 men besides children [who began this journey].

This is misinterpreted by some as meaning 600 families, leaving in small, scattered groups. Manfred Barthel the author of *What the Bible Really Says*, has a good idea once in a great while. However, he reads the Bible lightly and then, remembering one or two small portions of it, jots down a few ideas that might sound reasonable to the very casual reader. He, like many of those of the liberal Christian persuasion, has tried to tone down the Scriptures, remove anything which might be supernatural, miraculous or exclusive-sounding. Once and awhile, he hits upon a good idea not pursued by others, but most of what he has to offer is not in keeping with the actual text and the related texts. This idea is a prime example. His thought of the exodus is a few families left Egypt, a few at a time; in small groups, with very little fanfare, and this explains why we do not hear much about them in Egyptian history. If one believes that the archeological records unearthed as they pertain to Egypt reign in the area of truth, and that the Bible is but a religious book filled with a great deal of mythology and legend, the his approach is rational.

However, in Genesis, we pursued the Bible, its purpose, the reality of it in our study of the Scriptures, and have found it to be nothing short of God's Word to man, unadulterated with myth or fiction. Therefore, the idea that the exodus was a few families leaving in scattered shifts hardly accounts for the repeated incredible growth which the Bible speaks of so frequently and does not jive whatsoever with numbers given at later times for those who did leave Egypt.

The number of Hebrews to exodus Egypt were determined in a variety of ways. This listed just the adult males themselves; there would have been an equal number of females and a large number of children; and there would have been some Egyptians who believed in Yahweh. Altogether, this would be approximately 2,000,000.

Here, we find out the population of Israel. There were about 600,000 men who began this journey.

Exodus 12:37 The sons of Israel moved out from Rameses towards Succoth. [There were] about 600,000 men besides children [who began this journey]. (Kukis mostly literal translation)

What seems to make the most sense is, the Hebrew people were in Egypt for 430 years, beginning with Joseph moving his family there, and that they left around 1440 B.C. This gives us a set of dates, before and after, which

are easy to square with the Biblical text. The idea that the Hebrew people were in Egypt for only 215 years does not square with their population growth, which is testified to in several places in the Pentateuch.

The number of men descended from Jacob were 600,000. There was probably an equal number of women, and slightly more children. This is where the figure 2 million comes from.

Exodus 12:37 The sons of Israel moved out from Rameses towards Succoth. There were about 600,000 men, besides their children, who began this journey. (Kukis paraphrase)

Israeli is leaving out of Egypt. There are some who have come along with them.

And also a mixed company—many—have gone up with them. And a flock and oxen—cattle abundant very.	Exodus 12:38	With them, a multitude [of people]—a mixed group [of varying ethnicities and status] went up with them. Also, [with them] went [their] flocks [and] cattle—a great abundance of livestock.
A mixed group of men and women—many people who were not descended from Israel—went up with them. Also, a great abundance of livestock—flocks and cattle—went up with them.		

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And also a mixed company—many—have gone up with them. And a flock and oxen—cattle abundant very.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	...and a multitude of strangers, [JERUSALEM. A mixed multitude,] two hundred and forty myriads, went up with them, and sheep, and oxen, and cattle, very many.
Revised Douay-Rheims	And a mixed multitude without number went up also with them, sheep and herds and beasts of divers kinds, exceeding many.
Aramaic ESV of Peshitta	A mixed multitude went up also with them, with flocks, herds, and even very much livestock.
Lamsa’s Peshitta (Syriac)	And a mixed multitude went up also with them; and their flocks, and herds, and many cattle.
Updated Brenton (Greek)	And a great mixed company went up with them, and sheep and oxen and very much cattle.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And a mixed band of people went with them; and flocks and herds in great numbers.
Easy English	Many other people travelled with them. And they had a very large number of animals, both sheep and cows.
Easy-to-Read Version–2001	There were many, many sheep, cattle and other things. There were also many different kinds of people traveling with them. These people were not Israelites, but they left Egypt with the people of Israel.
Easy-to-Read Version–2006	A great number of people who were not Israelites went with them, along with many sheep, cattle, and other livestock.

<i>The Message</i>	There was also a crowd of riffraff tagging along, not to mention the large flocks and herds of livestock.
NIRV	So did many other people. The Israelites also took large flocks and herds with them.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Many other people went with them as well, and there were also a lot of sheep, goats, and cattle.
The Living Bible	People of various sorts [literally, "a mixed multitude." The meaning is not clear.] went with them; and there were flocks and herds—a vast exodus of cattle.
New Berkeley Version	.
New Life Version	And a mixed group of people went with them, and very many flocks and cattle.
New Living Translation	A rabble of non-Israelites went with them, along with great flocks and herds of livestock.
Unlocked Dynamic Bible	Many other people who were not Israelites went along with them. There was also a large amount of livestock, including flocks of sheep and goats and herds of cattle.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	A diverse crowd also went up with them along with a huge number of livestock, both flocks and herds.
International Standard V	.
New Advent (Knox) Bible	The Israelites, then, set out from Ramesses to Socoth, about six hundred thousand men on the march, not reckoning in the children; and with them a mingled array of other folk, past counting; they had flocks and herds, too, and beasts of all kinds, in great numbers. V. 37 is included for context.
Translation for Translators	Many other people who were not Israelis went along with them. There were also livestock, including flocks of <i>sheep and goats</i> and herds of <i>cattle</i> .

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND A GREAT MIXED COMPANY WENT UP WITH THEM, AND SHEEP AND OXEN AND VERY MUCH CATTLE. †(Some Egyptians went with them. Counting all people, it was surely over a million people which is why it took ALL night for them to cross the riverbed or lake bed)
Awful Scroll Bible	...and an interwoven many are to have gone up, with their small cattle and large cattle, a greatly burdening livestock.
Ferrar-Fenton Bible	...many strangers also went; up with them, and very great herds of sheep and cattle.
God's Truth (Tyndale)	And much common people went also with them, and sheep, and oxen, and cattle exceeding much.
HCSB	An ethnically diverse crowd also went up with them, along with a huge number of livestock, both flocks and herds.
NIV, ©2011	Many other people went up with them, and also large droves of livestock, both flocks and herds.
Unlocked Literal Bible	.
Urim-Thummim Version	And a mixed multitude went up along with them with the flocks, herds, and very numerous livestock.
Wikipedia Bible Project	And a great motley bunch went up with them, and sheep and cattle, much livestock.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	A great number of other people of all descriptions went with them, as well as sheep and cattle in droves.
The Heritage Bible	And also a mixed multitude went up with them, and flocks, and exceeding great herds of livestock.
New American Bible (2002)	⁵ A crowd of mixed ancestry also went up with them, besides their livestock, very numerous flocks and herds. ⁵ [38] Mixed ancestry: half-Hebrew and half-Egyptian. Cf ⇒ Numbers 11:4; ⇒ Lev 24:10-11.
New American Bible (2011)	A crowd of mixed ancestry* also went up with them, with livestock in great abundance, both flocks and herds. * [12:38] Mixed ancestry: not simply descendants of Jacob; cf. Nm 11:4; Lv 24:10-11.
New Jerusalem Bible	A mixed crowd of people went with them, and flocks and herds, quantities of livestock.
Revised English Bible–1989	With them too went a large company of others, and animals in great numbers, both flocks and herds.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	A mixed crowd also went up with them, as well as livestock in large numbers, both flocks and herds.
The Complete Tanach	And also, a great mixed multitude went up with them, and flocks and cattle, very much livestock.
	a great mixed multitude: A mixture of nations of proselytes. — [from Zohar, vol. 2, p. 45b]
exeGeses companion Bible	...and a great rabble also ascends with them; and flocks and oxen - mighty heavy chattel:...
Kaplan Translation	A great mixture [of nationalities] left with them. There were [also] sheep and cattle, a huge amount of livestock. A great mixture... See Numbers 11:4. Also see Nehemiah 13:3, Jeremiah 25:20, 50:37. This group numbered well over a million (Targum Yonathan; Mekhilta).
Orthodox Jewish Bible	And an erev rav (mixed multitude, a mixed company that was large) went along also with them; and tzon, and herds, even very many domestic animals.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	A mixed multitude [of non-Israelites from foreign nations] also went with them, along with both flocks and herds, a very large number of livestock.
The Expanded Bible	·Many other people who were not Israelites [^L A mixed multiude] went with them, as well as a large number of sheep, goats, and cattle.
Kretzmann's Commentary	And a mixed multitude went up also with them, a company of people that were not Israelites, a mixture of various peoples, chiefly adventurers of a low type, Num. 11:4, a medley, a great rabble; and flocks and herds, even very much cattle.
NET Bible®	A mixed multitude ⁹⁴ also went up with them, and flocks and herds – a very large number of cattle. ⁹⁵ ^{94tn} The “mixed multitude” (בְּרֵאֵר, 'erev rav) refers to a great “swarm” (see a possible cognate in 8:21[17]) of folk who joined the Israelites, people who were impressed by the defeat of Egypt, who came to faith, or who just wanted to escape Egypt (maybe slaves or descendants of the Hyksos). The expression prepares for later references to riffraff who came along. ^{95tn} Heb “and very much cattle.”

Syndein/Thieme	And a mixed multitude went up also with them . . . and flocks, and herds, even very much cattle. {Note: So, here the women and children are mentioned, but the exact numbers are not given.}
The Voice	Another crowd, made up of various and sundry peoples, accompanied them, as well as herds, flocks, and a great number of livestock.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and also an abundant mixture [had] gone up (with) them, and flocks and cattle, the livestock was (very) heavy ,...
Charles Thompson OT Concordant Literal Version	. Moreover a mixed multitude ascended with them, and flocks, herds and cattle, exceedingly heavy.
English Standard Version	A mixed multitude also went up with them, and very much livestock, both flocks and herds.
New King James Version Young's Updated LT	. And a great rabble also has gone up with them, and flock and herd—very much cattle.

The gist of this passage: The mixed multitude go with the Israelites out of Egypt.

Exodus 12:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced gahm]	also, furthermore, in addition to, even, moreover	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>and also, together with, along with, joined with, and, furthermore, and furthermore</i> .			
ʿêreb (עָרֵב) [pronounced GAY-rehb]; also spelled ʿereb (עֶרֶב) [pronounced GEH-rehb]	mixture, mixed company, mixed people, heterogeneous body attached to a people	masculine singular noun	Strong's #6154 BDB #786
rab (רַב) [pronounced rah ^b v]	many, much, great (in the sense of large or significant, not acclaimed); enough	masculine singular adjective	Strong's #7227 BDB #912
ʾâlâh (אָלַח) [pronounced gaw-LAWH]	to go up, to ascend, to come up, to rise, to climb	3 rd person masculine singular, Qal perfect	Strong's #5927 BDB #748

There appears to be a military component in the use of this verb in some contexts. That is, it sometimes does *not* mean *to go up [in elevation]* or *to go up [in a northerly direction]*, but *to go up against* an enemy in battle or *to go to a specific place in order to position oneself ready for war*.

Exodus 12:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿēth (אֵת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 rd person masculine plural suffix	Strong's #854 BDB #85

Translation: *With them, a multitude [of people]—a mixed group [of varying ethnicities and status] went up with them.*

The phrase *mixed multitude* comes from two Hebrew words:

The first is masculine singular noun ʿēreb (עֵרֵב) [pronounced *GAY-rehb*]; also spelled ʿereb (עֵרֵב) [pronounced *GEH-rehb*]. It means, *mixture, mixed company, mixed people, heterogeneous body attached to a people*. Strong's #6154 BDB #786.

This is modified by the masculine singular adjective rab (רַב) [pronounced *rahv*], which means, *many, much, great* (in the sense of *large* or *significant*, not *acclaimed*). Strong's #7227 BDB #912. This second word indicates that this was quite a large subset of people.

This mixed group would be other slaves, with a variety of backgrounds; as well as Egyptians and other peoples who might be living in Egypt. It would not be out of the realm of possibility for an Egyptian family with slaves to go together with the people of Israel. This group here is a non-Hebrew group of people. They would be coming from all races and all strata of life in Egypt.

People who live in Egypt have observed what was going on for the past 1 or 2 months. They know who Moses is, they know about the God of Israel, they know about the warnings from God, and they have seen how the words of God were fulfilled. Therefore, they used their reason to exercise faith in the Revealed God and to go out with the people of that God.

Also, looking at this from the other side; these people (no matter who they were) would have been aware of the Egyptian gods. They have seen the impotence of the Egyptian gods as opposed to the omnipotence of the God of the Hebrew people. It was logical to them to choose the Hebrew God.

Here is where free will is so apparent. All Egypt saw what happened; everyone was aware of Moses and Aaron; they all, quite obviously, knew who Pharaoh was. They were aware of the Egyptian gods; and they were aware of the God of the Hebrews bringing these plagues upon all Egypt (and, sometimes against the people who chose to believe in the God of the Hebrews). And every single person in Egypt experienced every plague firsthand. The people have observed the exact same things—yet some chose the God of the Hebrews and some chose against Him. When numbers are given, it appears that every Israelites trusted in their God and every Egyptian did not; but here, we have a mixed multitude.

Exodus 12:38a *A mixed multitude went up with them also,....* (NKJV)

These are likely Egyptians and others (including Egyptian slaves who were not Hebrews) who also believed in the Revealed God (Jesus Christ) and who choose at this time to go with the Hebrews. Such an accompaniment should be viewed as a positive thing; however, Scofield believes that the mixed multitude caused trouble (Num. 11:4–6). He is not the only one. A significant number of commentators give these people a really bad rap. The mixed multitude are often made the scapegoat for Israel's apostasy in the desert. The commentators who hold this view are absolutely wrong. It is as if they never read the rest of the Pentateuch. Every time rebellions

are recorded and men are disciplined, those men are Hebrews—in many cases, we are given their family line. The problem was not with those who had been evangelized and chose to cast their lot with the Hebrews—the problem was with those who originally followed Moses, but then backslid, so to speak. They did not believe God's Word and rebelled against God's elected leaders (even though these same rebels had believed in the Revealed God). The ethnic origins of these rebels is never presented in the Bible as an issue.

Those in rebellion are the entire generation of Hebrews who are twenty years or older at the time of the first census (which means we are talking about everyone who is in this exodus generation who is roughly eighteen or nineteen or older—let me repeat that, **everyone!**) Sometimes I refer to that generation as **Gen X**, to distinguish them from their children (whom I have dubbed, *the generation of promise*).

Like the Hebrews, there were certainly those who were positive toward God's Word and those who were not; the latter causing many of the problems. This mixed multitude will include both a younger generation and the adults. Everyone from that mixed multitude who is eighteen or above will die the sin unto death in the desert. Everyone who is a Jew who is eighteen or above will die the sin unto death. There are only a dozen or fewer noted exceptions.

So it is not the problem of the mixed multitude. They will never be mentioned as a separate entity again. In fact, if anything, these of the mixed multitude are to be commended. These are Egyptians (and others) who have forsaken their homeland, have gone against their culture, and have departed to be with God's people. This mixed multitude is not any more a problem to Israel than the Israelites themselves. What appears to be the case is, these people seemed to completely integrate into the Jewish society. Since they are never spoken of separately again, I believe that they became as Jewish as anyone with the actual genes of Abraham, Isaac and Jacob. They probably intermarried and had sons and daughters who were therefore Jewish in that way as well.

One more thing: throughout the Bible, in the Old and New Testaments, this generation of Israelites—Gen X—are spoken of, and God said, **"I loathed that generation!"** How anyone could think to blame this mixed multitude for the multitude of negative volition on the part of Gen X, is beyond me.

Exodus 12:38a **A mixed multitude went up with them also,....** (NKJV)

This mixed multitude is never specifically identified. Let me suggest that these were other slaves, as well as Egyptians and non-Egyptians living in Egypt. Since they are not identified specifically, and called a *mixed multitude*, it makes sense that this is not a homogenous group. I would suggest that this group is made up of slaves of other groups and of Egyptians as well. As I suggested on previous occasions, Egyptians and their other slaves saw all that happened. They endured each and every judgment. Some of them finally decided, "I want to cast my lot with the Hebrew people—their God is the most powerful."

There are even translators who portray these people in a bad light, one called them a *motley bunch* and another calls them a *crowd of riffraff*. There are some commentators who make these out to be the bad guys every time that Israel has a failing. That is simply incorrect. They will, in some way or another, become integrated into the people of Israel. I do not believe that how this occurs is ever specified. The only logical explanation is, people of Egypt—whether Egyptians or other slaves—decided to cast their lot with the Israelites. This would be because of the power of their God. No matter how you look at it, there is no way that we ought to cast these people in a bad light.



A mixed multitude went up with them (a graphic); from [Free Daily Bible Study](#); accessed March 9, 2021.

When God judged Egypt, there was often a way out—even when these judgments were upon Egyptian territory exclusively. When a plague could not be avoided, then let me suggest to you that, there was little or no positive volition in Egypt. In other words, Pharaoh's negative volition is not the only factor in God's judgments. Virtually all of Egypt rejected the Revealed God as well (apart from the mixed multitude).

Exodus 12:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tsô'n (צֹנִי) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun	Strong's #6629 BDB #838
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
mîq ^e neh (מִיִּנְקָה) [pronounced mik-NEH]	<i>cattle, livestock (specifically sheep, cows and goats); herds, flocks</i>	masculine singular (collective) plural noun	Strong's #4735 BDB #889

Exodus 12:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This noun is built on the verb qânâh (קָנָה) [pronounced kaw-NAWH] which means, <i>to get, acquire, obtain; [of God] to found, to originate, to create; to possess; to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem].</i> Strong's #7069 BDB #888. Furthermore, wealth in the ancient world was defined by the number of animals a person had, so such a word could reasonably come to mean <i>wealth, possessions, acquisition, substance</i> .			
kâbêd (כָּבֵד) [pronounced kaw ^b -VAYD]	<i>heavy, overweight, abundant, numerous, dull; hard, difficult, burdensome, grievous; severe; very oppressive, numerous, rich</i>	masculine singular adjective	Strong's #3515 BDB #458
m ^e ôd (מְאֹד) [pronounced m ^e -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: Also, [with them] went [their] flocks [and] cattle—a great abundance of livestock.

You may recall that this was a sticking point with Pharaoh; he did not want the Hebrew people to leave and to take their animals with them. There were two likely reasons for this: Pharaoh wanted assurance that the people would return to Egypt or he wanted his people to plunder the Israelites while they were temporarily gone. Pharaoh wanted his people to take the Israeli livestock (this is logical conjecture on my part). However, after the final plague, Pharaoh was beaten down. He was a defeated man; and he simply let the people go, *with* their children and *with* their livestock.

Although the Hebrew people received things made from gold and silver, as well as clothing; they did not receive animals from the Egyptians, as their livestock has been all but destroyed.

In the ancient world, a family's livestock represented their wealth. Today, this would be like taking one's stock, bond and mutual fund portfolio with them.

The exact route taken by Moses and the Hebrew people is unknown at this time; however, Rameses was certainly going to be near the Great Sea (the Mediterranean Sea), off the Nile. Goshen is South-east of there and the Hebrews seemed to go in a Southeasterly direction toward the Gulf of Suez, called the Red (or, Reed) Sea. There are several areas where they may have crossed the Red Sea (or, actually, a tributary thereof). These routes will be discussed at a future time.

Exodus 12:38 *With them, a multitude [of people]—a mixed group [of varying ethnicities and status] went up with them. Also, [with them] went [their] flocks [and] cattle—a great abundance of livestock.* (Kukis mostly literal translation)

God has told Moses what will occur and Moses has certainly told the elders of Israel. This is an indication that their faith in Y^ehowah still left something to be desired. They were not ready at all for a march across the desert. At the darkness or shortly before, the Hebrews should have been involved in preparing their foodstuffs and packing their things for a trip out of Egypt. However, their faith was not quite that strong.

Exodus 12:38 *A mixed group of men and women—many people who were not descended from Israel—went up with them. Also, a great abundance of livestock—flocks and cattle—went up with them.* (Kukis paraphrase)

And so they will bake the dough which they had brought out of Egypt—unleavened breads cakes for it was not leavened for they were thrust out from Egypt—and they could not to delay. Moreover, their provisions were not [properly] prepared.

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They baked the dough which they had brought out of Egypt—[these were] unleavened bread cakes that had not leavened because they were driven out of Egypt and they were unable to wait [for the bread to rise]. As a result, their provisions were not [properly] prepared.

At some point, they baked the dough which they had brought out of Egypt, but the end product had not leavened, so the people ate unleavened bread cakes. They were unable to wait for the bread to rise because they had been driven out of Egypt. As a result, their provisions were not properly prepared.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they will bake the dough which they had brought out of Egypt—unleavened breads cakes for it was not leavened for they were thrust out from Egypt—and they could not to delay. Moreover, their provisions were not [properly] prepared.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And they divided the dough which they brought out of Mizraim, which they had carried on their heads, and it was baked for them by the heat of the sun, (into) unleavened cakes, because it had not fermented; for the Mizraee had thrust them out, neither could they delay; and it was sufficient for them to eat until the fifteenth of the month Ijar; because they had not prepared provision for the way.
Revised Douay-Rheims	And they baked the meal, which a little before they had brought out of Egypt, in dough: and they made earth cakes unleavened: for it could not be leavened, the Egyptians pressing them to depart, and not suffering them to make any stay: neither did they think of preparing any meat.
Aramaic ESV of Peshitta	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, and could not wait, neither had they prepared for themselves any food.
Lamsa's Peshitta (Syriac)	And they baked on a griddle unleavened bread of the dough which they had brought forth out of the land of Egypt, for it was not leavened: because the Egyptians drove them out. and they could not make it into flat loaves, neither had they prepared for themselves any provisions for the journey.
Updated Brenton (Greek)	And they baked the dough which they brought out of Egypt, unleavened cakes, for it had not been leavened; for the Egyptians cast them out, and they could not remain, neither did they prepare provision for themselves for the journey.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they made unleavened cakes from the paste which they had taken out of Egypt; it was not leavened, for they had been sent out of Egypt so quickly, that they had no time to make any food ready.
Easy English	<p>The Israelites cooked the bread that they had brought with them from Egypt. It had no yeast in it, because the Israelites left Egypt quickly. The Egyptians had pushed them out. The Israelites did not have time to make bread with yeast in it. Nor did they have time to prepare any other food.</p> <p>When you make bread with yeast in it, you must wait for the bread to become light and full of air. Then you can cook it. This takes some time. The Israelites were in a hurry. They did not have time for this.</p>

Easy-to-Read Version—2006	The people did not have time to put yeast in their bread or make any special food for their journey. So they had to bake their bread without yeast.
Good News Bible (TEV)	They baked unleavened bread from the dough that they had brought out of Egypt, for they had been driven out of Egypt so suddenly that they did not have time to get their food ready or to prepare leavened dough.
<i>The Message</i>	They baked unraised cakes with the bread dough they had brought out of Egypt; it hadn't raised—they'd been rushed out of Egypt and hadn't time to fix food for the journey.
NIRV	The Israelites brought dough from Egypt. With it they baked loaves of bread without yeast. The dough didn't have any yeast in it. That's because the people had been driven out of Egypt before they had time to prepare their food.
New Simplified Bible	With the dough they had brought from Egypt, they baked round, flat bread. The dough had not risen because they had been thrown out of Egypt and had no time to prepare food for the trip.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	They left Egypt in such a hurry that they did not have time to prepare any food except the bread dough made without yeast. So they baked it and made thin bread.
The Living Bible	When they stopped to eat, they baked bread from the yeastless dough they had brought along. It was yeastless because the people were pushed out of Egypt and didn't have time to wait for bread to rise to take with them on the trip.
New Berkeley Version	.
New Life Version	They made the dough they had brought out of Egypt into loaves of bread without yeast. Yeast was not added to the dough because they had been sent out of Egypt and could not wait. They could not make ready any food for themselves.
New Living Translation	For bread they baked flat cakes from the dough without yeast they had brought from Egypt. It was made without yeast because the people were driven out of Egypt in such a hurry that they had no time to prepare the bread or other food.
Unlocked Dynamic Bible	On their way, they baked bread with the dough that they carried with them when they had been told to leave Egypt. The dough did not have yeast in it because they were told to leave Egypt so quickly that they did not have enough time to get food ready to take with them or enough time to mix yeast in the dough.

Partially literal and partially paraphrased translations:

American English Bible	[And when they got there], they baked the dough that they had brought from Egypt into fermentation-free loaves (there was still no fermentation in the dough), because the Egyptians hadn't allowed them to stay any longer. For since they had been literally thrown out, they hadn't been allowed enough time to properly prepare for their journey.
Beck's American Translation	.
Common English Bible	They baked unleavened cakes from the dough they had brought out of Egypt. The dough didn't rise because they were driven out of Egypt and they couldn't wait. In fact, they didn't have time to prepare any food for themselves.
International Standard V	They baked the dough that they brought out of Egypt into thin cakes of unleavened bread. It had not been leavened because they were driven out of Egypt and could not wait, nor had they prepared provisions for themselves.
New Advent (Knox) Bible	For cooking they used the dough which they had brought with them all the way from Egypt, making girdle-cakes without any yeast in them; they had had no time to leaven it, no chance of making provision for their journey, with the Egyptians eagerly bidding them begone, and allowing them no respite.
Translation for Translators	On their way, they baked bread with the dough that they carried with them when they had been expelled from Egypt. The dough did not have yeast in it, because

they were told to leave Egypt so quickly that they did not have enough time to get food ready to take with them, or enough time to mix yeast in the dough.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND THEY BAKED THE DOUGH WHICH THEY BROUGHT OUT OF EGYPT, UNLEAVENED CAKES, FOR IT HAD NOT BEEN LEAVENED; FOR THE EGYPTIANS THREW THEM OUT, AND THEY COULD NOT REMAIN, NEITHER DID THEY PREPARE PROVISION FOR THEMSELVES FOR THE JOURNEY.
Awful Scroll Bible	They were to bake unleavened cakes, from the dough they are to have brought out of Egypt - is it to have been leavened? - They have been driven out from Egypt - are they to have been able to delay and prepare for themselves provisions? -.
Conservapedia Translation	They baked ember cakes with the dough that they were bringing out of Egypt, because it had not been leavened. They were practically thrown out of Egypt, and were not allowed to dally, and had not even prepared any victuals for themselves.
Ferrar-Fenton Bible	They also banked the dough which they had brought from the Mitzeraim into biscuits, before it was fermented, for the Mitzerites drove them, and they were not able to ferment it, as well as also being ordered not to do it.
God's Truth (Tyndale)	And they baked sweet cakes of the dough which they brought out of Egypt, for it was not soured: because they were thrust out of Egypt and could not tarry, neither had they prepared them any other provision of meat.
HCSB	.
Tree of Life Version	They had baked <i>matzot</i> cakes from the dough that they brought out of Egypt. It had no <i>hametz</i> , because they were thrust out of Egypt and could not delay, so they had not made provisions for themselves.
Unlocked Literal Bible	They baked bread without yeast in the dough that they brought from Egypt. It was without yeast because they had been driven out of Egypt and could not delay to prepare food.
Urim-Thummim Version	They baked unleavened cakes from the dough that they brought out of Egypt, for it was not leavened because they were expelled out of Egypt, and they could not delay, neither had they prepared themselves any provisions.
Wikipedia Bible Project	And they baked the dough which they took out from Egypt into cracker-cakes, because it did not rise, because they were evicted from Egypt, and could not procrastinate, and also game-meat they did not prepare.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	With the dough they had brought with them from Egypt, they made cakes of unleavened bread. It had not risen, for when they were driven from Egypt they could not delay and had not even provided themselves with food.
The Heritage Bible	And they baked unleavened cakes of the dough which they brought out of Egypt, because it was not leavened, because they were driven out of Egypt, and were not able to take their time, and also they had not made for themselves any food.
New American Bible (2002)	Since the dough they had brought out of Egypt was not leavened, they baked it into unleavened loaves. They had been rushed out of Egypt and had no opportunity even to prepare food for the journey.
New American Bible (2011)	The dough they had brought out of Egypt they baked into unleavened loaves. It was not leavened, because they had been driven out of Egypt and could not wait. They did not even prepare food for the journey.
New Jerusalem Bible	.
New RSV	They baked unleavened cakes of the dough that they had brought out of Egypt; it was not leavened, because they were driven out of Egypt and could not wait, nor had they prepared any provisions for themselves.

Revised English Bible—1989 The dough they had brought from Egypt they baked into unleavened loaves of bread, because there was no leaven; for they had been driven out of Egypt and had had no time even to get food ready for themselves.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible They baked matzah loaves from the dough they had brought out of Egypt, since it was unleavened; because they had been driven out of Egypt without time to prepare supplies for themselves.

The Complete Tanach They baked the dough that they had taken out of Egypt as unleavened cakes, for it had not leavened, for they were driven out of Egypt, and they could not tarry, and also, they had not made provisions for themselves.

matzah cakes: cakes of matzah. Dough which did not leaven is called matzah

and also, they had not made provisions for themselves: for the trip. [This verse] tells [of] Israel's praise, [namely] that they did not say, "How will we go out into the desert without provisions?" Instead they believed and left. This is what is what is stated explicitly in the Prophets: "I remember to you the loving kindness of your youth, the love of your nuptials, your following Me in the desert, in a land not sown" (Jer. 2:2). Now what was the [Israelites'] reward? It is explained afterward: "Israel is holy to the Lord, etc." (Jer. 2:3). — [from Mechilta]

exeGeses companion Bible ...and they bake matsah ashcakes of the dough they bring from Misrayim, for it is not fermented; because they were expelled from Misrayim and could not linger, and they worked not any hunt for themselves.

Kaplan Translation [The Israelites] baked the dough that they had brought out of Egypt into unleavened (matzah) cakes, since it had not risen. They had been driven out of Egypt and could not delay, and they had not prepared any other provisions.

Orthodox Jewish Bible And they baked the batzek (deaf dough) which they brought forth out of Mitzrayim, into round flat cakes of matzot; ki lo chametz, because they were thrust out of Mitzrayim, and could not tarry (linger), neither had they prepared for tzeidah (supply of food, provision).

Expanded/Embellished Bibles:

The Amplified Bible And they baked unleavened cakes of the dough which they brought from Egypt; it was not leavened, since they were driven [quickly] from Egypt and could not delay, nor had they prepared any food for themselves.

The Expanded Bible ·The Israelites [^LThey] used the dough they had brought out of Egypt to bake loaves of ·bread without yeast [unleavened bread]. The dough ·had no yeast in it [was unleavened], because they had been ·rushed [driven] out of Egypt and had no time to get food ready for their trip.

Kretzmann's Commentary And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; these unleavened cakes were the only provision they had, for their deliverance came upon them much more quickly than they had looked for; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. Thus they celebrated, for the first time, the Feast of Unleavened Bread. And so the name of the Lord was magnified by this great deliverance, which remained a source of inspiration to the Hebrew poets for many hundreds of years, even as we Christians sing the praises of the eternal redemption which was gained for us by Christ.

NET Bible®	<p>They baked cakes of bread without yeast using the dough they had brought from Egypt, for it was made without yeast – because they were thrust out⁹⁶ of Egypt and were not able to delay, they⁹⁷ could not prepare⁹⁸ food for themselves either.</p> <p>^{96sn} For the use of this word in developing the motif, see Exod 2:17, 22; 6:1; and 11:1.</p> <p>^{97tn} Heb “and also.”</p> <p>^{98tn} The verb is <i>ʿasu</i> (“they made”); here, with a potential nuance, it is rendered “they could [not] prepare.”</p>
Syndein/Thieme	And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened. Because they were tossed out of Egypt, and could not delay/tarry . . . neither had they prepared for themselves any victual/provisions.
The Voice	They baked flat bread <i>along the way</i> from the dough without yeast which they carried with them from Egypt. The dough had no yeast because the people had been rushed out of Egypt, and they did not have enough time to gather food supplies for themselves.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and they will bake the dough which they made go out from "Mits'rayim ^{Two straits} ", these are bread cakes of unleavened bread, given that he was not soured, given that they were cast out from "Mits'rayim ^{Two straits} ", and they were not able to linger, and also, they did not do provisions (for) themselves,...
Charles Thompson OT	And of the dough which they brought out of Egypt they baked unleavened cakes, for it had not been leavened: for the Egyptians hurried them away and they could not wait, and they had not dressed any provisions for themselves for the journey.
Concordant Literal Version	They baked the dough which they brought forth from Egypt, unleavened ember cakes, for it was not leavened, for they were driven out of Egypt and they could not dally, and, moreover, they did not make provision for themselves.
<i>Emphasized Bible</i>	Then baked they the dough which they had brought out of Egypt—into round unleavened cakes for it had not been leavened,—for they had been driven out of Egypt and could not tarry, and indeed no provisions, had they made ready for themselves.
Modern English Version	They baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened because they were driven out of Egypt and could not linger, nor had they prepared for themselves any food.
Modern Literal Version	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 and could not abide, neither had they prepared for themselves any provisions.
New American Standard B.	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 [Lit <i>made</i>] any provisions for themselves.
New King James Version	.
World English Bible	They baked unleavened cakes of the dough which they brought out of Egypt; for it wasn't leavened, because they were thrust out of Egypt, and couldn't wait, and they had not prepared any food for themselves.
Young's Updated LT	And they bake with the dough which they have brought out from Egypt unleavened cakes, for it has not fermented; for they have been cast out of Egypt, and have not been able to delay, and also provision they have not made for themselves.

The gist of this passage: At some point they baked their bread, but they left in such a hurry that they had no time to put in the yeast and to let the bread rise.

Exodus 12:39a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âphâh (אָפֶה) [pronounced <i>aw-FAW</i>]	<i>to bake, to cook</i>	3 rd person masculine plural, Qal imperfect	Strong's #644 BDB #66
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bâtsêq (בָּצֵק) [pronounced <i>baw-TSAYK</i>]	<i>dough [leavened, before being leavened], flour</i>	masculine singular noun with the definite article	Strong's #1217 BDB #130
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	3 rd person plural, Hiphil perfect	Strong's #3318 BDB #422
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: They baked the dough which they had brought out of Egypt...

The Hebrew people had to quickly gather up their things and move out. The dough that they made had not enough time to rise. At some point, it needed to be baked in order for them to have bread to eat.

It is not clear exactly when this bread was baked. In anticipation, a few may have baked the bread during that night. However, it is possible that, after a significant journey (a day or so), that they stopped and made bread and then ate it.

Exodus 12:39b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
matstsâh (מַצֹּת) [pronounced <i>mahts-TSAWH</i>]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread</i>	feminine plural noun	Strong's #4682 BDB #595

Exodus 12:39b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿūggâh (עֻגָּה) [pronounced <i>gooog-GAW</i>]	<i>a disc or cake of bread</i>	feminine plural noun	Strong's #5692 BDB #728
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châmêts (חָמֵץ) [pronounced <i>khaw-MAYTS</i>]	<i>to leaven</i>	3 rd person masculine singular, Qal perfect	Strong's #2556 BDB #329
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
gârash (גָּרַשׁ) [pronounced <i>gaw-RASH</i>]	<i>to be thrust [cast, thrown, driven] out</i>	3 rd person plural, Pual perfect	Strong's #1644 BDB #176
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: ...—[these were] unleavened bread cakes that had not leavened because they were driven out of Egypt...

However, the bread did not have enough time to rise by means of the leaven, as they were driven out of Egypt. Therefore, they ended up with unleavened bread cakes.

In the future, the Hebrew people would have to have unleavened bread each year at this time in order to look back on the circumstances of their leaving Egypt.

After the firstborn died, the Egyptians could not get rid of the Israelites quick enough. they were given whatever they asked for and implored to leave immediately. There's nothing wrong with making up a sandwich when God tells you that you are going on a long trip.

Exodus 12:39c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 12:39c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (יָכֹל) [also yâkôwl (יָכֹל)] [pronounced yaw-COAL]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 rd person masculine singular, Qal perfect	Strong's #3201 BDB #407
With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to not be permitted to; to lack the power to.</i>			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mâhahh (מָהַח) [pronounced maw-HAH]	<i>to delay, to linger, to tarry, to wait; to refuse, to turn back</i>	Hithpael infinitive construct	Strong's #4102 BDB #554

Translation: ...and they were unable to wait [for the bread to rise].

The Egyptians wanted them to leave Egypt immediately, so they could not simply hang around waiting for their bread to rise.

They had no time to put in the yeast, and then let it rise, and then bake the bread. This is a process which takes an hour or more (for the first rise); and they did not have that amount of time.

Exodus 12:39d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>and also, together with, along with, joined with, and, furthermore, and furthermore.</i>			
tseydah (צֵדָה) [pronounced TSAY-dah]	<i>provisions [taken on a journey]</i>	feminine singular noun	Strong's #6720 BDB #845
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Exodus 12:39d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿāsâh (אָסָה) [pronounced gaw-SAWH]	to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish	3 rd person masculine plural, Qal perfect	Strong's #6213 BDB #793

Translation: As a result, their provisions were not [properly] prepared.

I believe the idea of this final phrase is, what they needed for basic provisions could not be properly prepared. There was no time.

It is interesting that we find a reason here for unleavened bread: they did not have time to hang around and let the bread rise. Now, the reason for unleavened bread would later become, the leaven represented the infiltration of false doctrine, but these two reasons are intermingled.

The Hebrews had to separate from Egypt; they could not have simply established their independence there in Goshen—God was taking them into their land, and, in part, to separate them from the leaven of the Egyptian culture and religion. Had they remained for any amount of time, they might have been persuaded to remain in slavery, so they baked bread without leaven so that they could bake it, take it and go.

Exodus 12:39 They baked the dough which they had brought out of Egypt—[these were] unleavened bread cakes that had not leavened because they were driven out of Egypt and they were unable to wait [for the bread to rise]. As a result, their provisions were not [properly] prepared. (Kukis mostly literal translation)

It appears that in preparation for their journey, they prepared the bread, but without leaven, because they had no time to allow the bread to rise. It is possible that they stopped along the way to bake bread as well.

They Hebrew people often took specific incidents in their lives, and repeated those incidents in the future ceremonially as a witness to what took place.

Exodus 12:39 At some point, they baked the dough which they had brought out of Egypt, but the end product had not leavened, so the people ate unleavened bread cakes. They were unable to wait for the bread to rise because they had been driven out of Egypt. As a result, their provisions were not properly prepared. (Kukis paraphrase)

The next two verses launch us into a serious controversy which you may not even realize exists.

And a habitation of sons of Israel when they remained in Egypt: thirty a year and four hundreds a year. And so he is, from an end of thirty a year and four hundreds a year, in a selfsame the day the this, have gone out all armies of Yehowah from a land of Egypt.	Exodus 12:40–41	The [time of] habitation of the sons of Israel when they lived in Egypt [was] 430 years. It was, at the end of 430 years, [in fact,] on the very same day, [that] the armies of Y ^e howah have gone out from the land of Egypt.
The sons of Israel lived in Egypt for 430 years. And it happened, exactly at the end of 430 years—to the day—that the people of Y ^e howah exited the land of Egypt.		

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And a habitation of sons of Israel when they remained in Egypt: thirty a year and four hundreds a year. And so he is, from an end of thirty a year and four hundreds a year, in a selfsame the day the this, have gone out all armies of Yehowah from a land of Egypt.
Dead Sea Scrolls Targum (Onkelos)	. And the dwelling of the sons of Israel in their abode in Mizraim (was) four hundred and thirty years. And it was at the end of four hundred and thirty years, in that same day, that all the hosts of the Lord went forth from the land of Mizraim..
Targum (Pseudo-Jonathan)	And the days of the dwelling of the sons of Israel in Mizraim were thirty weeks of years, (thirty times seven years,) which is the sum of two hundred and ten years. But the number of four hundred and thirty years (had passed away since) the Lord spake to Abraham, in the hour that He spake with him on the fifteenth of Nisan, between the divided parts, until the day that they went out of Mizraim. And it was at the end of thirty years from the making of this covenant, that Izhak was born; and thence until they went out of Mizraim four hundred (years), on the selfsame day it was that all the hosts of the Lord went forth made free from the land of Mizraim.
Revised Douay-Rheims	And the abode of the children of Israel that they made in Egypt, was four hundred and thirty years. Which being expired, the same day all the army of the Lord went forth out of the land of Egypt.
Aramaic ESV of Peshitta	Now the time that the B'nai Yisrael lived in Egypt was four hundred thirty years. It happened at the end of four hundred thirty years, even the same day it happened, that all the armies of Mar-Yah went out from the land of Egypt.
Lamsa's Peshitta (Syriac)	Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years. on this very day that all the hosts of the LORD went out from the land of Egypt.
Updated Brenton (Greek)	And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Canaan, was four hundred and thirty years. And it came to pass after the four hundred and thirty years, all the forces of the Lord came forth out of the land of Egypt by night.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now the children of Israel had been living in Egypt for four hundred and thirty years. And at the end of four hundred and thirty years, to the very day, all the armies of the Lord went out of the land of Egypt.
Easy English	The Israelites had lived in Egypt for 430 years. It was on the last day of the 430 years that all the Lord's people left the country called Egypt.
Easy-to-Read Version—2006	The Israelites had lived in Egypt [The ancient Greek and Samaritan versions say, "Egypt and Canaan." This would mean they counted the years from about Abraham's time, not from Joseph's. See Gen. 15:12-16 and Gal. 3:17.] for 430 years. After 430 years, to the very day, all the armies of the LORD [The Israelites] left Egypt.
God's Word™	The Israelites had been living in Egypt for 430 years. After exactly 430 years all the LORD'S people left Egypt in organized family groups.
Good News Bible (TEV)	The Israelites had lived in Egypt for 430 years. On the day the 430 years ended, all the tribes of the Lord's people left Egypt.
The Message	The Passover The Israelites had lived in Egypt 430 years. At the end of the 430 years, to the very day, GOD's entire army left Egypt.

Names of God Bible	The Israelites had been living in Egypt for 430 years. After exactly 430 years all Yahweh's people left Egypt in organized family groups.
NIRV	The Israelites lived in Egypt for 430 years. Then all the LORD's people marched out of Egypt like an army. That happened at the end of the 430 years, to the exact day.
New Simplified Bible	The Israelites had been living in Egypt for four hundred and thirty years. After exactly four hundred and thirty years all of Jehovah's people left Egypt in organized family groups.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The LORD's people left Egypt exactly four hundred thirty years after they had arrived.
The Living Bible	The sons of Jacob and their descendants had lived in Egypt 430 years, and it was on the last day of the 430th year that all of Jehovah's people left the land. This night was selected by the Lord to bring his people out from the land of Egypt; so the same night was selected as the date of the annual celebration of God's deliverance. V. 42 is included here for context.
New Berkeley Version	.
New Life Version	The people of Israel had lived in Egypt 430 years. At the end of 430 years, on that same day, all of the Lord's people left Egypt.
New Living Translation	The people of Israel had lived in Egypt ^[c] for 430 years. In fact, it was on the last day of the 430th year that all the LORD's forces left the land. ^[c] Samaritan Pentateuch reads in Canaan and Egypt; Greek version reads in Egypt and Canaan.
Unlocked Dynamic Bible	The Israelite people had lived in Egypt and Canaan for 430 years. On the day that those 430 years ended, on that very day, all the tribes of Yahweh's people left Egypt.

Partially literal and partially paraphrased translations:

American English Bible	Now, though it had been four hundred and thirty years that the children of IsraEl been in the land of CanaAn and in the land of Egypt; the whole army of Jehovah left the land of Egypt that night.
Beck's American Translation	.
Common English Bible	The length of time that the Israelites had lived in Egypt was four hundred thirty years. At the end of four hundred thirty years, on that precise day, all the LORD's people in military formation left the land of Egypt.
International Standard V	Now the time that the Israelis lived in Egypt was 430 years. At the end of 430 years, to the very day, all the tribal divisions of the LORD went out from the land of Egypt.
New Advent (Knox) Bible	It was four hundred and thirty years since the Israelites had first dwelt in Egypt; at the end of that time, the whole muster of the Lord's people left Egypt in a single day.
Translation for Translators	The Israeli people had lived in Egypt 430 years. On the day that those 430 years ended, on that very day, all the tribes of Yahweh's people left Egypt.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND THE SOJOURNING OF THE CHILDREN OF ISRAEL, WHILE THEY SOJOURNED IN THE LAND OF EGYPT AND THE LAND OF CANAAN, WAS FOUR HUNDRED AND THIRTY YEARS. AND IT CAME TO PASS AFTER THE FOUR HUNDRED AND THIRTY YEARS, ALL THE FORCES OF JESUS CAME FORTH OUT OF THE LAND OF EGYPT BY NIGHT. †(<i>The night after Passover. It was the first night of the Festival of Unleavened Bread</i>)
Awful Scroll Bible	The assembly of the sons of Isra-el, are to have abided with the Egyptians, four hundred years and thirty years. At the end of the four hundred years and thirty

	years, critically to the day, the armies of Jehovah are to have led out, from the solid grounds of Egypt.
Conservapedia Translation	The span of the sojourning of the Sons of Israel, who had lived in Egypt, was 430 years [See Galatians 3:17]. And it happened that at the end of the 430 years, on the very day that it came to pass, all the armies of the LORD went out of the land of Egypt.
Ferrar-Fenton Bible	Period of Israel's Residence in Egypt Now. the period of the residence of the children of Israel, during which they stayed amongst the Mitzerites, was four hundred and thirty years. And it was at the end of the four hundred and thirtieth year, upon the self-same day, that all the armies, of the EVER-LIVING came out from the land of the Mizeraim;...
God's Truth (Tyndale)	And the time of the dwelling of the children of Israel which they dwelt in Egypt, was four hundred and thirty years. And when the four hundred and thirty years were expired, even the self same day departed all the hosts of the Lord out of the land of Egypt.
HCSB Lexham English Bible	. And the period of dwelling of the {Israelites} that they dwelled in Egypt [was] four hundred and thirty years. And at the end of four hundred and thirty years, on this exact day, all of Yahweh's divisions went out from the land of Egypt.
NIV, ©2011	Now the length of time the Israelite people lived in Egypt [Masoretic Text; Samaritan Pentateuch and Septuagint <i>Egypt and Canaan</i>] was 430 years. At the end of the 430 years, to the very day, all the LORD's divisions left Egypt.
Tree of Life Version	Now the time that <i>Bnei-Yisrael</i> lived in Egypt was 430 years. So it happened at the end of 430 years, to the very day, that all the armies of <i>ADONAI</i> went out from the land of Egypt.
Unlocked Literal Bible	The Israelites had lived in Egypt for 430 years. At the end of 430 years, on that very day, all of Yahweh's armed groups went out from the land of Egypt.
Urim-Thummim Version	Now the time that the children of Israel lived in Egypt was 430 years. Then at the end of 430 years, even on that very same day the hosts of YHWH departed from the land of Egypt.
Wikipedia Bible Project	And the settlement of the sons of Israel, that they settled in Egypt, was four hundred and thirty years. And it was at the end of four hundred and thirty years, and it was in that very day, that all of Yahweh's ranks left the land of Egypt.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The Israelites had been in Egypt for four hundred and thirty years. 41.It was at the end of these four hundred and thirty years to the very day that the armies of Yahweh left Egypt.
The Heritage Bible	And the dwelling of the children of Israel, who dwelt in the land of Egypt, was four hundred and thirty years. Gen 15:13 And it was, at the end of the four hundred and thirty years, and it was this selfsame day, all the hosts of Jehovah went out from the land of Egypt. Gen 15:13
New American Bible (2011)	The time the Israelites had stayed in Egypt* was four hundred and thirty years [Gn 15:13; Acts 7:6; Gal 3:17]. At the end of four hundred and thirty years, on this very date, all the armies of the LORD left the land of Egypt. * [12:40] In Egypt: according to the Septuagint and the Samaritan Pentateuch "in Canaan and Egypt," thus reckoning from the time of Abraham. Cf. Gal 3:17.
New Jerusalem Bible	The time that the Israelites spent in Egypt was four hundred and thirty years. And on the very day the four hundred and thirty years ended, all Yahweh's armies left Egypt.
New RSV	The time that the Israelites had lived in Egypt was four hundred and thirty years. At the end of four hundred and thirty years, on that very day, all the companies of the Lord went out from the land of Egypt.

Revised English Bible—1989 The Israelites had been settled in Egypt for four hundred and thirty years. At the end of the four hundred and thirty years to the very day, all the tribes of the LORD came out of Egypt.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible The time the people of Isra'el lived in Egypt was 430 years. At the end of 430 years to the day, all the divisions of *ADONAI* left the land of Egypt.

The Complete Tanach And the habitation of the children of Israel, that they dwelled in Egypt, was four hundred and thirty years.

that they dwelled in Egypt: after the other dwellings in which they dwelled as foreigners in a land that was not theirs. — [from Mechilta]

was four hundred and thirty years: Altogether, from the time that Isaac was born, until now, were 400 years. From the time that Abraham had seed [i.e., had a child, the prophecy] “that your seed will be strangers” (Gen. 15:13) was fulfilled; and there were another 30 years from the decree “between the parts” (Gen 15:10) until Isaac was born. It is impossible, however, to say that [they spent 400 years] in Egypt alone, because Kehath [the grandfather of Moses] was [one] of those who came with Jacob. Go and figure all his years, all the years of his son Amram, and Moses’ 80 years; you will not find them [to be] that many, and perforce, Kehath lived many of his years before he descended to Egypt, and many of Amram’s years are included in the years of Kehath, and many of Moses’ years are included in Amram’s years. Hence, you will not find 400 years counting from their arrival in Egypt. You are compelled, perforce, to say that the other dwellings [which the Patriarchs settled] were also called being “sojournings” and even in Hebron, as it is said: “where Abraham and Isaac sojourned (וָיָגְלוּ)” (Gen. 35:27), and [Scripture] states also “the land of their sojournings in which they sojourned” (Exod. 6:4). Therefore, you must say that [the prophecy] “your seed will be strangers” [commences] when he [Abraham] had offspring. And only when you count 400 years from the time that Isaac was born, you will find 210 years from their entry into Egypt. This is one of the things that [the Sages] changed for King Ptolemy. — [from Mechilta, Meg. 9a]

It came to pass at the end of four hundred and thirty years, and it came to pass in that very day, that all the legions of the Lord went out of the land of Egypt.

It came to pass at the end of four hundred and thirty years, and it came to pass in that very day: [This] tells [us] that as soon as the end [of this period] arrived, the Omnipresent did not keep them [even] as long as the blink of an eye. On the fifteenth of Nissan, the angels came to Abraham to bring him tidings. On the fifteenth of Nissan Isaac was born; on the fifteenth of Nissan the decree of “between the parts” was decreed. — [from Mechilta]

exeGeses companion Bible The settlements of the sons of Yisra El who settled in Misrayim, is four hundred years and thirty years. And so be it, at the end of the four hundred years and thirty years, even that selfsame day, so be it, all the hosts of Yah Veh go from the land of Misrayim.

Hebraic Roots Bible And the time of the dwelling of the sons of Israel, which they dwelt in Egypt, was four hundred and thirty years. And it happened, from the end of four hundred and thirty years, it happened on this day, all the armies of YAHWEH went out from the land of Egypt.

Kaplan Translation The lifestyle that the Israelites endured in Egypt had thus lasted 430 years. At the end of the 430 years, all of God’s armies left Egypt in broad daylight.

lifestyle

(Hirsch; cf. Mekhilta; Megilla 9a). Since the 400 years (Genesis 15:13) were counted from Isaac's birth, and Isaac was born when Abraham was 100 years old (Genesis 21:5), the 430 years had to have begun when Abraham was 70 years old. Abraham was 75 years old when he left Charan (Genesis 12:4), so this was five years earlier. Some say that this is counted from the time of the Covenant Between Halves (Genesis 15:13), which occurred before Abraham left Charan (see Mekhilta; Seder Olam; Gra ad loc.; Rashi). Others say that Abraham began his life of wandering as a foreigner when he was 70 years old, and his lifestyle endured for 430 years (cf. Gra loc. cit.; Rambam). Others state that Canaan was under Egyptian domination, and therefore the Israelites and their ancestors had been under Egyptian domination for 430 years (cf. Torah Sh'lemah 421).

If we assume that 400 years elapsed between Isaac's birth and the Exodus, then, since Isaac was 60 when Jacob was born (Genesis 25:26), and Jacob was 130 when he came to Egypt (Genesis 47:9), the total number of years the Israelites were in Egypt was actually 210 (Seder Olam; Pirkey Rabbi Eliezer 48).

Josephus, however, states that the Israelites were in Egypt for a total of 215 years (Antiquities 2:15:2; cf. Septuagint; Pirkey Rabbi Eliezer 48). According to this, the 430 years were counted from the time that Abraham was 75 years old, when he left Charan. The 400 years would then have begun when Isaac was five years old.

in broad daylight

Or, 'on that very day'; cf. Genesis 7:13.

Orthodox Jewish Bible

Now the moshav (time period of residence) of the Bnei Yisroel dwelling in Mitsrayim was four hundred and thirty shanah.

And it came to pass at the ketz (end) of the four hundred and thirty shanah, even the exact day it came to pass, that kol Tzivos Hashem went out from Eretz Mitsrayim.

The Scriptures 1998

And the sojourn of the children of Yisra'el who lived in Mitsrayim was four hundred and thirty years. And it came to be at the end of the four hundred and thirty years, on that same day it came to be that all the divisions of הוֹרֵי went out from the land of Mitsrayim.

Expanded/Embellished Bibles:

The Amplified Bible

Now the period of time the children of Israel lived in Egypt was four hundred and thirty years. At the end of the four hundred and thirty years, to that very day, all the hosts of the LORD [gathered into tribal armies] left the land of Egypt.

The Expanded Bible

The people of Israel had lived in Egypt for four hundred thirty years; on the very day the four hundred thirty years ended, the Lord's divisions [hosts; 12:17] of people left Egypt. That night the LORD kept watch to bring them out of Egypt, and so on this same night the Israelites are to keep watch to honor the Lord from now on [throughout their generations].

Kretzmann's Commentary

Verses 40-51

Further Precepts Concerning the Passover

Now the sojourning of the children of Israel who dwelt in Egypt was four hundred and thirty years, four long or ten short generations as they were then reckoned. 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, the great armies that were to wage His wars, went out from the land of Egypt. The departure of them all took place on the same day, on the fifteenth of Abib, the day after the Passover Festival.

NET Bible®

Now the length of time the Israelites lived in Egypt was 430 years.⁹⁹ At the end of the 430 years, on the very day, all the regiments¹⁰⁰ of the Lord went out of the land of Egypt.

^{99sn} Here as well some scholars work with the number 430 to try to reduce the stay in Egypt for the bondage. Some argue that if the number included the time in Canaan, that would reduce the bondage by half. S. R. Driver (Exodus, 102) notes that P thought Moses was the fourth generation from Jacob (6:16-27), if those genealogies are not selective. Exodus 6 has Levi – Kohath – Amram – Moses. This would require a period of about 100 years, and that is unusual. There is evidence, however, that the list is selective. In 1 Chr 2:3-20 the text has Bezalel (see Exod 31:2-5) a contemporary of Moses and yet the seventh from Judah. Elishama, a leader of the Ephraimites (Num 10:22), was in the ninth generation from Jacob (1 Chr 7:22-26). Joshua, Moses' assistant, was the eleventh from Jacob (1 Chr 7:27). So the "four generations" leading up to Moses are not necessarily complete. With regard to Exod 6, K. A. Kitchen has argued that the four names do not indicate successive generations, but tribe (Levi), clan (Kohath), family (Amram), and individual (Moses; K. A. Kitchen, *Ancient Orient and Old Testament*, 54-55). For a detailed discussion of the length of the sojourn, see E. H. Merrill, *A Kingdom of Priests*, 75-79.

^{100sn} This military term is used elsewhere in Exodus (e.g., 6:26; 7:4; 12:17, 50), but here the Israelites are called "the regiments of the Lord."

Syndein/Thieme

Now the sojourning/'strangers passing though a strange land' of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. 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/people {tsaba'} of Jehovah/God { tsaba' is also the word for armies, but here it means the people} went out from the land of Egypt.

The Voice

The Israelites had lived in the land of Egypt for a total of 430 years. On the last day of their 430th year, all the forces belonging to the Eternal left the land of Egypt. This was the night when the Eternal kept watch over His people and brought them safely out of the land of Egypt; now this night is to be kept by His people, to be celebrated by all of the people of Israel throughout all generations.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and the settling of the sons of "Yisra'el ^{He turns El aside}, who settled in "Mits'rayim ^{Two straits}, was / and four hundred years, and (it) (came to pass), (at) the conclusion of the / and four hundred years, and (it) (came to pass) in the bone of this day , all the armies of "YHWH ^{He is} went out from the land of "Mits'rayim ^{Two straits},...

Charles Thompson OT

Now the sojourning of the Israelites which they and their fathers had sojourned in the land of Egypt and in the land of Chanaan was four hundred and thirty years. And at the end of four hundred and thirty years all the host of the Lord came out of the land of Egypt.

Concordant Literal Version

Now the dwelling of the sons of Israel and their fathers who dwelt in the land of Canaan and in the land of Egypt was four hundred thirty years. And it came to be at the end of four hundred thirty years--and it came to be on this very day--that all the host of Yahweh went forth from the land of Egypt.

English Standard Version

The time that the people of Israel lived in Egypt was 430 years. At the end of 430 years, on that very day, all the hosts of the LORD went out from the land of Egypt.

New American Standard B.

Now the time that the sons of Israel lived [Or *of the sons of Israel who dwelt*] in Egypt was four hundred and thirty years. And at the end of four hundred and thirty years, to the very day [Lit *that it happened on this very day*], all the hosts of the LORD went out from the land of Egypt.

New European Version

Now the time that the children of Israel lived in Egypt was four hundred thirty years. It happened at the end of four hundred thirty years, even the same day it happened, that all the armies of Yahweh went out from the land of Egypt.

New King James Version

Now the sojourn [Length of the stay] of the children of Israel who lived in Egypt [Sam., LXX Egypt and Canaan] was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years—on that very same day—it came to pass that all the armies of the LORD went out from the land of Egypt.

Young's Literal Translation

And the dwelling of the sons of Israel which they have dwelt in Egypt is four hundred and thirty years. And it comes to pass, at the end of four hundred and thirty

years—yea, it comes to pass in this self-same day—all the hosts of Jehovah have gone out from the land of Egypt.

The gist of this passage: Israel lived in Egypt for 430 years and left on the very day that they entered Egypt.

Exodus 12:40			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
môwshâb (מוֹשָׁב) [pronounced <i>moh-SHAH^bV</i>]	<i>a seat, a place for sitting; a sitting down, an assembly; a settlement, territory, a habitation; time of inhabitation; inhabitants</i>	masculine singular construct	Strong's #4186 BDB #444
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
yâshab (יָשָׁב) [pronounced <i>yaw-SHAH^bV</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person plural, Qal perfect	Strong's #3427 BDB #442
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595
The Samaritan Pentateuch and the Greek LXX also have <i>and Canaan</i> .			
sh ^e lôshîym (שְׁלֹשִׁים) [pronounced <i>sh^elow-SHEEM</i>]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ar ^e ba' (עֲרֵבָה) [pronounced <i>ahr^e-BAHG</i>]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916

Exodus 12:40

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	hundreds	feminine plural construct; numeral	Strong's #3967 BDB #547
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine singular noun	Strong's #8141 BDB #1040

Translation: The [time of] habitation of the sons of Israel when they lived in Egypt [was] 430 years.

Believe it or not, this particular verse and the one following has been the focus of one of the most heated debates from the Old Testament. There are two basic views—the sons of Jacob lived in the land of Egypt for 430 years or they lived in the land for 215 years. Reading this and the next verse makes this look like a simple debate to decide.

As has been discussed in previous chapters, there is certainly some disagreement on the amount of time that Israel spent living in Egypt. However, the clearest statements have them living in Egypt for 430 years (there is no verse saying that they lived in Egypt for 215 years—however, a targum contains this point of view).

The NKJV is not always the best translation, but what we have is good enough to relay what it is that we need to know—the amount of time that the Hebrews lived in Egypt. This is emphasized in the next verse. When you see it twice like this (v. 40 and v. 41), you know that this is the exact time period.

Bullinger has something to say about this verse which I do not fully understand.

Bullinger: There are two reckonings of the sojourning: one starting from the "promise "to Abraham, Exodus 12:40 . Galatians 1:3 , 1:14, 1:17—430 years; the other starting from the recognition of his "seed" (Isaac), Genesis 21:12. See Acts 7:6 and = Gen 15:13400 years. N. B. 450 years to Samuel; 490 to Saul...This dwelling in Egypt was only 215 years...and is to be distinguished from the "sojourning", which was another 215 years.³³

His claim is that this verse does not say that the sons of Israel dwelt in Egypt for 430 years. He, like a few other commentators, reckon this sojourning of 430 years as beginning with Abraham's temporary move to Egypt (or some other starting point). However, when one takes the four generations, the 430 years (both of which are discussed below) along with the 400 years of enslavement) there is no way that this jives with Bullinger's interpretation. I respect Bullinger in the extreme, but I cannot buy into his time table here (yet there are many who have Bullinger's opinion).

As we proceed, I am going to go into great detail on this controversy—the length of time that the people of Israel lived in Egypt. I might go on for too long for your own personal taste. However, because this is a matter of serious controversy—and because I believe that I can resolve this using the Scriptures and reason—I will go into said detail.

Exodus 12:40 The [time of] habitation of the sons of Israel when they lived in Egypt [was] 430 years. (Kukis mostly literal translation)

³³ From <https://www.studydrive.org/commentaries/eng/bul/exodus-12.html> accessed July 14, 2021. Twice, Bullinger references appendix 60, but that deals with God's name. Maybe what was meant was appendix 50, which deals specifically with chronology.

Exodus 12:41a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qêts (קֵץ) [pronounced kayts]	<i>end [usually of time]; end, extremity [of space]</i>	masculine singular noun	Strong's #7093 BDB #893
With min, qêts means <i>at the end of, after</i> .			
sh'ôlôshîym (שְׁלֹשִׁים) [pronounced sh'low-SHEEM]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ar'ba' (אַרְבָּעָה) [pronounced ahr'-BAHQ]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040

Translation: *It was, at the end of 430 years,...*

The controversial question: did Israel live in Egypt for 430 years?

Here, the beginning phrase is, *and so he is* (or, *and so it happens*). So there is a great emphasis, to repeat this phrase within the same thought. This means that something came to pass, something happened, at the end of 430 years.

God gives us this time frame in His Word so we should work with it. This is an exact, literal 430 years. There are two things to be examined here: the time period and the population. Exodus begins by telling us that there were seventy Israelites who came to Egypt at that point in time, seventy-five in all, including Joseph and his entire family (which would have had to include one daughter—Gen. 41:50 46:26–27 Exodus 1:5 Acts 7:14). Exodus 12:37 38:26 and Num. 2:32 tell us that this population grew to 603,550 adult males. It was predicted in Gen. 15:13 that **"Know for certain that your [Abraham's] descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years."**

In modern measuring systems, when we say something measures 14.8 inches, this means that it is closer to 14.8 inches than it is to 14.7 or 14.9 inches. That is, it falls between 14.75 and 14.85 inches. This is how accuracy, precision and significant digits work. When dealing in the hundreds, the number 400 would be closer to 400 than it is to 300 or 500 years. It is an approximation. That is, this falls between 350 and 450 years. This would indicate that Israel was enslaved between 30 and 80 years after Joseph brought his family into the land. Soon, I will be more exact regarding this number.

In the same context, we read, **"Then, in the fourth generation, they shall return here, for the iniquity of the Amorite is not yet complete"** (Gen. 15:16). We already have the time frame here (and from other passages) so this allows us to understand the four generations as it is used here. A man's life, in this era, was around 100 years (despite the Hebrew people being enslaved). So 4 generations, in this sense, would be about 400 years.

We might picture these four generations as those four men who bridged the gap between Levi and Moses. Those four generations are spoken of in Exodus 6:16–26. We begin with the son of Jacob, Levi (v. 16), who is the ancestor of Kohath (v. 16), who is the ancestor of Amram (v. 18), who is the father of Moses (v. 20). As was mentioned back in Exodus 6:20, these four men are the four generations who bridge the gap between Jacob and Moses; whose ages add up to be approximately 400 years. It is their lives that are spoken of in Gen. 15:16, whose lives bridge the gap from rulership (Joseph, son of Jacob, was the Prime Minister of Egypt); to citizenship (Joseph brought his family to Egypt); to slavery (a pharaoh who did not know Joseph put the Hebrew people into slavery); to the exodus.

Although we are never told this, who knows but that maybe it was these particular men who kept the records which were later organized or copied into the book that we call Genesis, and passed down to the descendant best qualified to guard and protect these Scriptures (I continue to believe that the book of Genesis was passed down orally from generation to generation, but, at some point, someone or some group had to commit it to writing). I do not believe this to necessarily have been Moses.

As an aside, I am continually in awe when I compare Scripture with Scripture to see the complete accuracy with which each verse is recorded, when it is taken in context and compared with passages which modify and explain it. The passages which we are studying are a prime example.

Gal. 3:16 reads: **Now the promises were spoken to Abraham and to his seed, He does not say, And to seeds, as referring to many, but rather to one, And to your seed, that is Christ.** What I am saying is this: the Law, which came 430 years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise. This tells us that the beginning of this 430 years began with Joseph.³⁴ Jacob is the last person to whom the promises from God were made prior to the Hebrews' bondage to Egypt (Gen. 28:14 32:12 35:11 46:3 48:4).

Stephen tells us, in Acts 7:6. **"But God spoke to this effect, that his offspring would be aliens in a foreign land, and that they would be enslaved and mistreated for four hundred years."** (See also Gen. 15:13). Because of the phrasing, we may take the 430 years as exact and the 400 years as approximate (the slight difference in the population figures indicates that sometimes numbers are rounded as approximate). God made promises to

³⁴ Some Biblical scholars begin this 430 years with Abraham when he dwelt in Egypt; however, this does not allow us enough time, in my opinion for a population to grow from 70+ believers into 2,000,000

Abraham and his heirs; specifically to Jacob in Gen. 46:2–4 (see also 48:2–4). The 430 would be the exact amount of time that Israel was in Egypt; and 400 years would be the approximate time that the people were enslaved.

Let's get as specific as we can, now, with the ages of Jacob and Joseph and how those ages relate to the time in Egypt. Jacob enters into Egypt at age 130 (Gen. 47:9) and he dies at age 147, 17 years later (Gen. 47:28). You may recall that Jacob was buried in the land of Canaan and that he was well-beloved by the Egyptians. It was my suggestion that this could be attributed to the teaching (or reading) of the book of Genesis. To be clear, Genesis was not a book on vellum or parchment at this time, but a memorized book which each generation of Hebrews added to. It is my suggestion that, by the reciting of the words of Genesis for 17 years on a variety of occasions, each year brought many Egyptians to the God of the Israelites. This explains *why* Jacob was so beloved by the Egyptian people (quite frankly, when studying Jacob's life, he does not come off as a very loveable person).

As has been discussed previously, Judah, Simeon or Levi, Reuben and Joseph would have all stood up and spoken the words of their own stories, which became a part of the book of Genesis. What they said and repeated on many occasions are the very words which we read today.

Just so you don't think I am overstepping any bounds here, this is *my belief* as to how the book of Genesis was made a part of the souls of the Israelites in Egypt. It is logical to me that the people who experienced these various things stood up and told those in attendance (for whatever celebration was taking place) what happened to them. I believe that the logical outgrowth of this was the synagogue, where various men will stand up and read the Scriptures, one after another, each person reading perhaps 1–10 chapters from a given book (all of the books of the Old Testament would be read in some rotation). I come to this understanding of the preservation of Genesis from logical deduction, but I would be hard-pressed to prove this with a series of Scriptures.

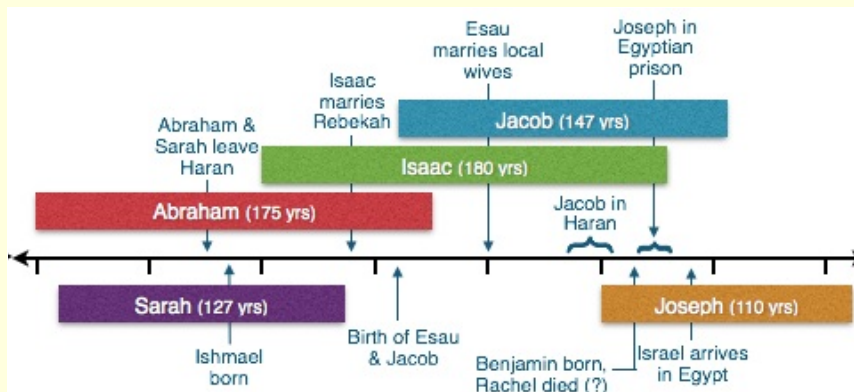
Now let's consider Joseph. He was 17 when sold into slavery; age 30 when he was made prime minister; he presided over 7 years of prosperity followed by 2 years of famine, at which point, he revealed himself to his brothers (this makes Joseph 39). The brothers would have gone home and fetched their father, Jacob, bringing him to Egypt when Joseph is 39 (or 40). To stay with nice even numbers, if Joseph is 40 when his father moves to Egypt, then Jacob was age 90 when he fathered Joseph. Joseph will be 57 when his father Jacob dies. If Joseph dies at age 110 (Gen. 50:22), that is 70 years that he lives in Egypt, after his father moved to Egypt.

Logically, when Jacob (Israel) himself moves to Egypt—bringing with him *all* of his progeny, that starts the clock ticking for the 430 years.

British Bible School does a nice job on this chronology.

Timeline Featuring Abraham, Isaac, Jacob and Joseph (a graphic); from **British Bible School**; accessed July 7, 2021.

The Pharaoh, in Joseph's day, gave the land of Goshen to the Hebrews (Gen. 47:1–6). Therefore, I would place the beginning point of the 430 years at Gen. 46:6. Joseph would have died 70 years after his family moved to Egypt; and 53 years after his father dies. During this 70 years, the sons of Israel were very



prosperous and prolific. Joseph had even been around to see three generations of his son's sons (Gen. 50:33). Shortly after Joseph's death, very possibly less than a decade later, there arose a new Pharaoh who did not know Joseph or the history of the Hebrews, other than they were quite numerous and they were not Egyptians. Furthermore, the Hebrew people, during this time in Egypt, remained very separate from the Egyptians. If there was any intermarriage, that is not noted in the Bible.

Regarding the Pharaoh who rises up, who does not know Joseph: my impression is that this would be a young and arrogant Pharaoh who believes that he has all the answers. This Pharaoh enslaved the people of Israel. This would have been 70–100 years after the settling of the Hebrews in Egypt (enough time for at least two or three generations of Hebrews). In fact, if the enslavement of the Hebrew people began 70 years after they entered Egypt, then they would have been enslaved for about 360 years (which is approximately 400 years—remember our discussion about approximations).

Exodus 12:41b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘etsem (עֵצֶם) [pronounced <i>geh-TSEM</i>]	<i>bone, substance, self; self-same, (very) same; corporeality, duration, existence, and therefore identity</i>	feminine singular substantive	Strong's #6106 BDB #782
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

I believe that this would be properly translation, *on this very same day, on the very same day*.

Translation: ...[in fact,] *on the very same day*,...

The emphasis is that this is the very same day.

This verse is one of those places where context is king.

Did Israel remain in Egypt for 430 years? (Part II)

Israel lived in Egypt for 430 years—which is a significant period of time, as the land of Canaan had been given to Abraham. If you studied the book of Genesis with me, you understand that the Jews moving out of Canaan into Egypt was a very big deal. God did this to isolate Israel from the degeneracy of Canaan (which degeneracy would continue and escalate while Israel was in Egypt).

I believe that this very short phrase (...—on that very same day—...) is the deciding factor for me in this controversy. The Hebrew people knew their own history and this particular day—either the day that they left Canaan or the day that they arrived in Egypt—would have been quite significant. This would have stood out in their minds. Amongst themselves, they may have said, “Mark this day” or “Remember this day.”

The other approach to this passage, which claims that Israel was in Egypt for 215 years (or 230 years) then pushes this particular day of 430 years back to a less specific time. When exactly did the 430 years begin and what did that date really signify? No matter how good and clever the arguments for the shortened period of time in Egypt, I have yet to know the exact day the 430 years would go back to and why that day would have been so significant to the Hebrew people that it would have been remembered. But leaving Canaan and entering into Egypt—that would have been a significant day, one quite easy to remember. What could be more important to a people who are given a land by God, and now they are leaving that land?

One thing which stands out about the history of the Jewish people is, God promised them a very specific piece of real estate—it was a specific parcel of land, and it is fought over and died over even up to this day. People may doubt the Old Testament and the events that we are studying, but there is no doubt that the people of Israel are tied to the land of Israel. When a large influx of Israelites returned to this traditional land soon after World War II (after the death camps in Germany and elsewhere), that must have been a remarkable experience. And the history behind it goes back 3500 years.

Exodus 12:41c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person plural, Qal perfect	Strong's #3318 BDB #422
kôl (כָּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
ts ^e bâ'ôwth (צְבָאוֹת) [pronounced tz ^{eb} -vaw-OHTH]	<i>armies, hosts; wars</i>	masculine plural noun, simply the plural of Strong's #6635, but often used in titles; construct form	Strong's #6635 BDB #838

This word is variously translated, *armies, armed groups, hosts, forces, ranks, military formation, divisions, companies, legions, regiments, tribes, tribal groups, family groups, people*. It is always interesting to compare the translations at this point, because most of them clearly use a word which is a military reference; and a significant number of translations use a non-military term here, despite the fact that God the Holy Spirit chose a military term (one which is found over 480 times in the Old Testament).

Exodus 12:41c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
min (מן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH- yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: ...[that] the armies of Y^ehowah have gone out from the land of Egypt.

Although we are laser focused on the time frame that Israel was in Egypt, remember the context of what we are studying. The Jews, under the leadership of Moses, are now packing up and leaving Egypt, following the 10th plague, the death of the firstborn.

The ts^ebâ'ôwth (תְּצַבֹּוֹת) [pronounced tz^{eb}-vaw-OHTH] of Y^ehowah went out from the land of Egypt. This word means, *armies, hosts; wars*. This word is variously translated, *armies, armed groups, hosts, forces, ranks, military formation, divisions, companies, legions, regiments, tribes, tribal groups, family groups, people*. It is always interesting to compare the translations at this point, because most of them clearly use a word which is a military reference (which would be accurate). However, there are a significant number of translations that use a non-military term here, despite the fact that God the Holy Spirit chose a military term (one which is found over 480 times in the Old Testament). Strong's #6635 BDB #838.

Now, to be fair to the translations which use a non-military term, this people have never been in a war and they have never had military training. However, they will engage in a number of military skirmishes, as we will see.

Exodus 12:41 It was, at the end of 430 years, [in fact,] on the very same day, [that] the armies of Y^ehowah have gone out from the land of Egypt. (Kukis mostly literal translation)

This marks the day, exactly 430 years later, that the people of Y^ehowah, the armies of God, exit the land of Egypt.

Exodus 12:40–41 The [time of] habitation of the sons of Israel when they lived in Egypt [was] 430 years. It was, at the end of 430 years, [in fact,] on the very same day, [that] the armies of Y^ehowah have gone out from the land of Egypt. (Kukis mostly literal translation)

Did Israel remain in Egypt for 430 years? (Part III)

We are about to embark on one of the great controversies of the Bible. You may or may not find it interesting. You may form an opinion once this has been covered and you may not (or you may already have an opinion). Nevertheless, we will carefully scrutinize all of the relevant passages from the Bible.

Up front, we should know that there are two general interpretations of this time frame: (1) The Hebrew people spend 215 years in Egypt or (2) the Hebrew people spent 430 years in Egypt. As I have presented the material so far, one might think that the first interpretation makes little or no sense. However, that interpretation did not just appear out of nowhere.

View #1 is found in two of the Jewish/Hebrew names' Bible which I use; and when googling this topic, this point of view tends to be the one that comes up the most often. View #2 appears to be more closely aligned to what the clear reading of the text is. In the reading that I have done, I cannot seem to find any extra-Biblical motivation for either point of view; but it would not surprise me if such motivation existed, but simply eluded me. When it comes to *religious* matters, there can be a great deal of dogmatism found in people who have barely scratched the surface when it comes to a topic that they are dogmatic about.

Before we look at the descendants of Israel (Jacob), which include Moses and Aaron, let's look at the time that Jacob and his sons lived in Egypt. The following passages help to inform us:

Gen. 15:13 Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. (ESV)

Exodus 12:40–41 The sons of Israel lived in Egypt for 430 years. And it happened, exactly at the end of 430 years—to the day—that the people of Y^ehowah exited the land of Egypt.

We should bear in mind that the Septuagint and Samaritan Pentateuch text reads: *And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Canaan, was four hundred and thirty years. And it came to pass after the four hundred and thirty years, all the forces of the Lord came forth out of the land of Egypt by night.* (The Complete Apostles' Bible; emphasis mine)

What we are studying is based upon the Hebrew manuscripts (but, bear in mind, these Hebrew manuscripts are separated in time by over 1000 years from the original writings). The Complete Apostles' Bible is based upon the Greek LXX text. The Samaritan text is very similar (but not exactly the same). When dealing with any Bible text, at a minimum, hundreds of years stand between the original writing and the texts which we have—no matter what language it is that we are speaking about.

The oldest text that we have is based upon the Dead Sea Scrolls, which come from a very ancient library from around 200 B.C. The text here is very incomplete (blocks of chapters are missing; half of the text is unreadable in some places). How the Dead Sea Scrolls help us is, where the text is readable, the Dead Sea Scrolls reveal few disparities (comparatively speaking) to the accepted Hebrew texts which we have relied upon for hundreds of years. There are problems—as is the case between any set of manuscripts—but these are not problems which would cause us to re-think our entire Old Testament.

Back to the additional text found in the Greek and Samaritan texts: generally speaking, text is more likely to drop out rather than to be added in. However, the few times when we find additional text (and this does occur—not often, but it does occur), the reason for the text is calculated. Whoever added the text (if it is a significant addition) often has a reason for adding this text.

A Few Preliminary Observations on the Time Frame of Slavery:

1. The comments made in 2 of the Jewish Bibles/Hebrew Names Bibles which I consult have the 430 years beginning with the birth of Isaac.
2. Even if we accept the LXX text given above, this view that we should calculate this time frame from the birth of Isaac does not jive with the Greek text.
3. Choosing Isaac's birth, unless specifically mentioned, is a fairly arbitrary starting point.

- 1) There is no doubt that the birth of Isaac is an important date—but that date is mostly important to Abraham, Sarah and Isaac. It was really not that important to the Hebrew people. How do I know this? Tell me what that day was, and then I will tell you how I know this.
- 2) Isaac's birth represents the point at which Abraham had the greatest faith in God with the greatest amount of knowledge; and Isaac's birth is a down payment on God's many promises to Abraham.
- 3) However, despite this being a significant event in Jewish history, that still does not square with the Greek text above.
4. Others date the 430 years back to the first time that Abraham stepped into Egypt, where he and Sarah, apparently, purchased Hagar, an Egyptian slave girl.
 - 1) None of these dates would have been as significant as the day that Jacob led all of his (adult) children out from the land that God promised to him, to his father and to his grandfather; and entered into the land of Egypt.
 - 2) At no time is Abraham's entrance into Egypt presented as a significant event, one that ought to be remembered.
 - 3) Remember the overall context; remember the name of the book that we are studying, for goodness sakes! It is the book of Exodus!
5. Exodus 12:41 seems to be very particular about the day that Israel exited Egypt, that it is an anniversary (that would be the prevalent but not universal interpretation).
 - 1) The day that Abraham entered into Canaan would have been a significant day; and if measuring back to the time the Abraham stepped onto Canaanite ground, that significant date might make some sense. However, no one does this, because the timing would be way off.
 - 2) The birth of Isaac is a significant date and it is reasonable that this date would have been remembered for a time. But it is not really related in any way to the exit from Egypt.
 - 3) The date that Abraham and Sarah entered Egypt would not have been considered a significant date, for the most part.
 - 4) Let me add, given the promises of God, the very date that Jacob (and family) set foot in Egypt would have been a very significant date.
 - (1) Remember, God spoke to Jacob and assured him that going to Egypt was okay for him to do. When God speaks to someone about something, we can rest assured, there is an important reason for that communication.
 - (2) The fact that Jacob wanted to be buried in Canaan and Joseph wanted his long dead bones carried back to Canaan when God gave that land to the people, further indicates that their walking into Egypt to live was a very significant event.
 - (3) Bear in mind that, from the beginning, God spoke of giving Canaan to Abraham and his children; so, when Jacob leaves Canaan to live out his life in another country, that act is very significant.
6. Since this passage speaks of 430 years, *to the day*, we would reasonably assume that the 430 years is exact.
7. I believe that it would be impossible to go back to Abraham's entry into Canaan and call that 430 years ago. There are just too many years in that date to the exodus of Egypt.
8. Differences between the Masorite Text (copies of copies of the inspired text of God) and the LXX (the Greek translation of the Hebrew Scriptures) are important and need to be considered and investigated. However, we do not simply accept the text of the LXX when it differs from the Hebrew text. Both texts were preserved by different groups of people over a long period of time.
9. **Conclusions:**
 - 1) Accepting the LXX text does not solve any chronological problems. It replaces one set of problems with another set of problems.
 - 2) Going back in time to an arbitrary event during Abraham's life in Canaan—even if that event is somewhat significant—also does not solve any particular chronological problem. Again, it replaces one set of problems with another.

- 3) It would be much easier to accept the idea that Israel did not spend 430 years in Egypt if there were a clear start date other than their original entry into Egypt (the most logical start date to me, for any interpretation).

Did Israel remain in Egypt for 430 years? (Part IV)

Now, let's throw into this mix the reading from the Pseudo-Jonathan targum:

And the days of the dwelling of the sons of Israel in Mizraim were thirty weeks of years, (thirty times seven years,) which is the sum of two hundred and ten years. But the number of four hundred and thirty years (had passed away since) the Lord spake to Abraham, in the hour that He spake with him on the fifteenth of Nisan, between the divided parts, until the day that they went out of Mizraim. And it was at the end of thirty years from the making of this covenant, that Izhak was born; and thence until they went out of Mizraim four hundred (years), on the selfsame day it was that all the hosts of the Lord went forth made free from the land of Mizraim.

This text, which is of Hebrew origin, gives us some motivation for believing that we need to go back and measure to the time of Isaac. It is stated right here (something I do not recall reading elsewhere). It should be quickly pointed out that the targums function very much like commentary and there is a whole lot of excess text found in the commentary. If you have ever read [Kretzmann's commentary](#), it is the KJV interspersed with comments. These comments are separated by the use of differing font characteristics online, but such things were not in vogue when the targums were written. However, they are very much like reading Kretzmann's commentary, except that, the sacred text is not distinguished from the commentary.

Not all targums are created equal. Not all targums have the same text.

The same passage in the Onkelos targum reads:

And the dwelling of the sons of Israel in their abode in Mizraim (was) four hundred and thirty years. And it was at the end of four hundred and thirty years, in that same day, that all the hosts of the Lord went forth from the land of Mizraim.

The Onkelos targum has about half the text of the Pseudo-Jonathan targum.

My point being is, there is a tradition in the Hebrew thinking, based upon the pseudo-Jonathan targum, to extend this 430 year period of time back to the time of Isaac.

Simply because we have ancient commentary on this period of time does not mean that we must accept that commentary as true and accurate. All Scriptural matters should be solved by examining the Scriptures. If there is additional material which seems to support a Scriptural conclusion, then good. On the other hand, if the Scriptures say one thing, but a commentary—even a really, really good one (or really old one)—says something else, we go with the Scriptures.

There is more to cover on this topic.

So far, we have looked at the idea that the Israelites walked out of Egypt on a very special anniversary. Although there are many people who disagree with the idea that Israel was in Egypt for 430 years; there is considerable disagreement as to what the anniversary is, if not the day that Jacob entered into Egypt. Jacob leading his family into Egypt on a specific date, and that would have been a very significant date, given that God's promises to Abraham, Isaac, and Jacob include the land of Canaan as central to these promises. Moses leading the children of Israel out of Egypt exactly 430 years later makes perfect sense as a noteworthy anniversary. Israel leaves on

the anniversary of them entering into Egypt. Trying to pick another start date for the 430 years is much more difficult to support.

We have considered parallel New Testament passages, and have observed that, even though there are some problems (I think mostly minor) with Israel spending 430 years in Egypt; changing that time period to 215 years (or 230 years) solves virtually nothing, beyond being in agreement with some other texts. However, such a point of view introduces a whole host of additional problems (most of which I have not brought into the discussion).

We have considered a number of ancient manuscripts (including targums) to gain any possible insight as to the length of time Israel was in Egypt. We delve into this topic once again. Key to this final discussion are the many ancient manuscripts which potentially support either of the two views.

All that being said, let's look at the other pertinent verses. These are from the New Testament:

Acts 7:6 **And God spoke to this effect—that his offspring would be sojourners in a land belonging to others, who would enslave them and afflict them four hundred years.**

Gal. 3:16–17 **Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ. This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void.**

This is one of the great historical disputes regarding the Bible. How long did the people of Israel remain in Egypt? By these passages, it appears to be 400 or 430 years. However, that is not agreed upon by all.

We are going to discuss the time that the Jews lived in Egypt, because there is a sharp divide here between 215 years and 430 years (and it is not just the outliers who take the former position). Furthermore, this is a very ancient disagreement, possibly even predating Josephus (from the 1st century A.D.). If this is such an ancient disagreement, then it is possible that text may have been added or removed from the most ancient manuscripts to support the alternative timeline (which would have been a very rare thing indeed to have happened).

In pulling all of this together, I looked at more than a dozen sources. Even though my preference for a 430 year sojourn in Egypt is long-standing, I do not attach any emotional attachment to that view.

For many of the scholarly works which I read, in many cases, I felt like I was being *sold* something. That is, there were many places where they carefully stacked their own references in one direction only. For example:

Rohl (quoted by Kyle Butt) writes: *The Septuagint was first written down in the time of Ptolemy I during the third century B.C. and the earliest surviving manuscript is again much older than the earliest surviving Masoretic copy. The Samaritan version of the first five books of the Old Testament (the Pentateuch) is also considerably more ancient than the Masoretic scriptures and it too retains the longer rendition of the passage on the length of the Sojourn. Thus, **three out of four sources for the book of Exodus** state that the four-hundred-and-thirty-year interval represents the whole period from Abraham's descent into Canaan all the way down to the Exodus of Moses and the Israelites from Egypt* (1995, p. 331).³⁵

Then Kyle Butt draws the [inescapable, in his opinion] conclusion: *If Josephus, the Samaritan Pentateuch, and the Septuagint are correct (**and there is good evidence to indicate that they are**) in stating that "the sojourning of the children of Israel and of their fathers, which they sojourned in the land of Canaan **AND in the land of Egypt was 430 years,**" then the alleged contradiction between*

³⁵ **Apologetics Press**; accessed April 6, 2017; emphasis *mine*.

*Exodus 12:40-41 and Galatians 3:17 evaporates into thin air, and the 215-year figure for the Israelites' sojourn in Egypt can be accepted quite easily as both credible and scriptural.*³⁶

The way that this is written really stacks the deck. When a person claims, *3 out of 4 references agree with me* and he chooses the 4 references, that statement is far less impressive than it appears to be on first read. Rohl is almost exactly my age, so he knows that the Dead Sea Scrolls lacks the text in question (the text which agrees with his point of view), as does the MT. The Dead Sea Scrolls is the most ancient text which we have and it confirms the Masoretic text. So, at bare minimum, Rohl *should* have said, *3 of 5 sources for the book of Exodus...and those 3 sources which agree are **not** consistent with one another*. But Butt did not write that, I did.

The lack of consistency (to be discussed) is quite important, as is the lack of agreement with the Dead Sea Scrolls. I do not find those points being made on Kyle Butt's page. When dealing with a controversy, it is often a good idea to present both sides of the issue in their best light. And only then, if possible, draw a conclusion.

When reading opinion pieces on Scripture which go against orthodoxy, the believer needs to be carefully critical of what is written.

First thing is to consider is various ancient texts. This is Exodus 12:40–41 that we are examining. It would be a good idea to look at as many ancient texts as possible, and to view them critically.

Ancient texts:

Masoretic Text (Hebrew)	The [time of] habitation of the sons of Israel when they lived in Egypt [was] 430 years. It was, at the end of 430 years, [in fact,] on the very same day, [that] the armies of Y ^e howah have gone out from the land of Egypt. (Kukis moderately literal)
Hebrew text trans. (Sigalov)	Now the sojourning of the children of Israel, who dwelt in Egypt, [was] four hundred and thirty years. 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.
The Samaritan Pentateuch	Now the sojourning of the children of Israel and fathers of them, who dwelt in <u>Canaan</u> and in Egypt, [was] four hundred and thirty years. 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 Yahuah went out from the land of Egypt.
Dead Sea Scrolls	[Now the time t]hat the children of Israel [dwel]t in <i>the land of E[gy]pt</i> was four hundred and thirty years. Then at the end of [four hundred and] thirty years, on the very [day,] all the h[ost]s of the LORD went out from the land of E[gyp]t. What is in brackets is not actually preserved in the Dead Sea Scrolls, but determined by comparing the readable text with other ancient texts. The size of the gap of unreadable text is also a factor. The Dead Sea Scrolls represents the most ancient text in our possession (which does <i>not</i> automatically make it the best text). The footnote here reads 4QExod ^c , <i>in Egypt</i> MT. <i>in the land of Canaan and in the land of Egypt</i> Samaritan Pentateuch. <i>in the land of Egypt and in the land of Canaan</i> LXX. ³⁷ Although this is the most ancient text in our possession, that does not guarantee its accuracy. However, the more ancient the witness, the greater its importance (generally speaking).

³⁶ **Apologetics Press**; accessed April 6, 2017; emphasis *mine*.

³⁷ *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 44.

There may be disagreement even in the Samaritan text. The words *in the land of Canaan and* appear to be found in Sigalov's website (see the [Interlinear Pentateuch](#)). However, another [version](#) placed three dots there (...) where the disputed text would be (and changing the options of what to view could eliminate the three dots). Even though the original text of the Samaritan Pentateuch can be found online; I could only find one English translation of it.

Now, let's examine several ancient translations of this text:

Targum (Onkelos)	And the dwelling of the sons of Israel in their abode in Mizraim (was) four hundred and thirty years. And it was at the end of four hundred and thirty years, in that same day, that all the hosts of the Lord went forth from the land of Mizraim. .
Targum (Pseudo-Jonathan)	And the days of the dwelling of the sons of Israel in Mizraim were thirty weeks of years, (thirty times seven years,) which is the sum of two hundred and ten years. But the number of four hundred and thirty years (had passed away since) the Lord spake to Abraham, in the hour that He spake with him on the fifteenth of Nisan, between the divided parts, until the day that they went out of Mizraim. And it was at the end of thirty years from the making of this covenant, that Izhak was born; and thence until they went out of Mizraim four hundred (years), on the selfsame day it was that all the hosts of the Lord went forth made free from the land of Mizraim.
Douay-Rheims 1899 (Amer.)	And the abode of the children of Israel that they made in Egypt, was four hundred and thirty years. Which being expired, the same day all the army of the Lord went forth out of the land of Egypt.
Aramaic ESV of Peshitta	Now the time that the B'nai Yisrael lived in Egypt was four hundred thirty years. It happened at the end of four hundred thirty years, even the same day it happened, that all the armies of Mar-Yah went out from the land of Egypt.
Peshitta (Syriac)	Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years. on this very day that all the hosts of the LORD went out from the land of Egypt.
New Brenton (Septuagint)	And the sojourning of the children of Israel, while they sojourned in the land of Egypt <u>and the land of Chanaan</u> , was four hundred and thirty years. And it came to pass after the four hundred and thirty years, all the forces of the Lord came forth out of the land of Egypt by night.

Note, that of these 9 (or 10) ancient texts, only the Septuagint and the Samaritan Pentateuch have *and in the land of Canaan*; and notice that this text is not found in exactly the same place in these two texts. Also note that there are many other ancient witnesses which do not agree with those texts. Although one targum is sort of in agreement with the Greek text, it says something completely different. It is possibly that the targum text could have actually led to this controversy, and caused the insertion of text into the Samaritan and Greek manuscripts (I am not saying that it did, but the ancient targum, which is a mixture of translation and commentary, *may* have been what started this whole thing).

This is a much better sampling of ancient texts than is found on Butt's webpage, and a clear majority lacks the words, *and in Canaan*.

The case will be made that text either dropped out of the Hebrew or was edited out. However, if the most ancient text properly contains these additional words, we might expect some consistency as to where these words are found.

Note the Inconsistencies

Text	English Translation
The Samaritan Pentateuch	Now the sojourning of the children of Israel and fathers of them, who dwelt in Canaan and in Egypt, [was] four hundred and thirty years.
New Brenton (Septuagint)	And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Chanaan , was four hundred and thirty years.
Targum (Pseudo-Jonathan)	And the days of the dwelling of the sons of Israel in Mizraim were thirty weeks of years, (thirty times seven years,) which is the sum of two hundred and ten years . But the number of four hundred and thirty years (had passed away since) the Lord spake to Abraham, in the hour that He spake with him on the fifteenth of Nisan, between the divided parts, until the day that they went out of Mizraim.

I should point out that a targum is very much like a translation and a commentary combined into one. This is why the various targums are so inconsistent with one another. One targum originator may include a lot of additional text; and another may not.

My point here is, it is not impossible or unheard of for text to have been dropped out of the original Hebrew. However, in the ancient manuscripts where that text was most carefully preserved, we would expect some consistency. What we clearly have is consistency with the MT as it has been preserved (and an argument could be made claiming that this consistency is based upon very early corruption of the MT manuscripts).

In other words, although this does not, by itself, prove anything; proponents of the 215 year opinion would have had much more compelling evidence if these 3 ancient manuscripts agreed with one another in the actual text—but they do not. That is a very big deal. The difference in the texts suggests that these 3 ancient texts do not represent an accurate recording of the original text (because they all disagree with one another).

In the time that I have studied the Word of God, I have found one *significant* instance where the MT was probably wrong³⁸ and it made a big difference. David (if memory serves—but maybe it was Saul) calls for the Ark of God in the MT, whereas, it appears that he actually wanted the sacred Ephod (the words *Ark* and *Ephod* are very similar in the Hebrew). A king would call for the ephod in order to gain some prophetic guidance; a king would not call for the Ark of God in the same way.

The point that I am trying to make is, fundamental problems with the Masoretic text are rare and they really stand out to a person who examines that text word-by-word (as I do).

In most other areas of dispute that I have come across, textual differences nearly always involve insignificant or unimportant differences. Exodus 12:40 would be a very important instance where the text is in question. It is one of the few places where disagreements as to the original text is quite important (which is out of the ordinary).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There is certainly more that could be said on this subject. However, I have probably overdone it as it is. My opinion as to the final conclusion is, the Masoretic text (which does not include the word *Canaan*) is very likely the correct text.

We have laser-focused on 2 verses and have come to a conclusion. Now, how does that sit with the rest of the surrounding text? Many a cult has begun based upon the false interpretation of a passage taken out of context. So let's take a look at this passage in context.

³⁸ At this point in time, I have worked my way through over half of the text between Genesis and 1Kings 8, word-by-word. So, given that I have carefully studied the text of perhaps a quarter of the Old Testament and have come up with two very important textual problems, that would tend to give the MT a great deal of credence.

This is what we have been studying:

Exodus 12:40–41 *The time that the people of Israel lived in Egypt was 430 years. At the end of 430 years, on that very day, all the hosts of the LORD went out from the land of Egypt.* (ESV)

It is very easy to get totally caught up in details. Why would this passage in Exodus make a big deal of exactly 430 years *to the very day*? This means that we are matching up a significant starting date with the day that they exit Egypt. That starting date is logically the day that Jacob (the father of all Jews) stepped over the Egyptian border—Jacob to whom the promises were made (God successively gave promises to Abraham, Isaac, and then Jacob). It does not make sense that there is some other corresponding date related to Canaan.

R. B. Thieme, Jr. was a brilliant student of ancient history. He had a standing offer at the University of Arizona to teach ancient history. His view was, Israel spent 430 years in Egypt.

Thirdly, the population growth which took Israel from 75 to 2 million fits with a 430 year timeline. This is a very healthy population growth, but not a miraculous one. That same growth over 215 years would have involved families who, on average, had about 10–15 children each, who also went on to have that same sized family. We actually know the family sizes of most of those who entered the land of Egypt; and we know Moses and Aaron's family size (as examples of families leaving Egypt). Whereas, one might assume, with females, that a couple of Jacob's sons may have come close to that amount (when females are included), but the 10–15 children per family was not typical.

Let's put all of the context in here, and I will go with the assumption that the descendants of Abraham lived in Egypt for 430 years, from the time that Jacob, the patriarch entered with his sons; to the this point in time in the narrative where Moses is about to lead the people out of Egypt.

A Brief Review of Exodus 12:33–41:

Exodus 12:33 *The Egyptians were urgent with the people to send them out of the land in haste. For they said, "We shall all be dead."*

The Passover has taken place. Those who took a lamb or a goat and properly smeared its blood on their door frame were spared the death of their firstborn (this apparently is all Israel). Those who did not do this lost their firstborn child and their firstborn animals, which was the 10th plague (this is apparently all Egypt). If there were exceptions, they are not recorded in Scripture.

The Egyptians, now fearing for their lives, want the people of Israel to leave Egypt, worried that their God would kill all the Egyptians if they remained. All Egyptians (not just Pharaoh) want the Hebrew people gone immediately.

Exodus 12:34 *So the people took their dough before it was leavened, and their kneading bowls were bound up in their cloaks on their shoulders.*

There was no time for the Israelites to finish letting their bread rise. They put it in their kneading bowls and left, as the Egyptians had insisted.

Exodus 12:35 *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.*

The Israelites received gold, silver and/or clothing prior to this final day or on this final day (these things were brought in connection to asking Israel to leave the land of Egypt). The Israelites did have a lot of Egyptian jewelry, both silver and gold; and nice clothing. It is very possible that some of them received this on their very last day in Egypt.

Exodus 12:36 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.

God gave the people grace in the sight of the Egyptians. I would assume that God did not go into the volitions of the various Egyptians and change their minds. My assumption would be that, various circumstances and events caused each Egyptian family to bring some of their valuables to the Hebrew people. In some cases, these could have been all of a family's valuables.

I suspect that there were a number of different motivations involved. For instance, some may have felt guilt and believed that giving the Israelites some (or all) of their gold and silver was reasonable, as they has been slaves to Egypt for hundreds of years. Other Egyptians may have brought gold and silver to them as an incentive (bribe) to get them to leave Egypt.

Exodus 12:37 And the people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children.

The people of Israel leave Egypt, journeying from Rameses to Succoth. There are about 2 million Hebrew people altogether.

Exodus 12:38 A mixed multitude also went up with them, and very much livestock, both flocks and herds.

Although much is made of this mixed multitude, I see this as simply non-Hebrew people. Since their background or nationality is not given, we would assume Egyptians and non-Egyptians, free and slave, have joined up with the Israelites. The great deeds of Y^ehowah made it clear that the Hebrew people were closely related to the Revealed God.

There is no reason to assume that this multitude can be blamed for anything which takes place in Israel. When Israel goes wrong, specific people from this or that tribe of Israel will be named in the Torah account. This mixed multitude, insofar as I can remember, will never be mentioned in association with any of the rebellions which take place.

Exodus 12:39 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.

The Death Avenger went through Egypt at midnight; and the people of Egypt came to Goshen to urge the Israelites to leave right away.

It sounds here as if they baked their bread after leaving Egypt, but that this was done without having time to let the dough rise. Some may have baked some bread in Egypt, but without it having time to rise as well.

Exodus 12:40 The time that the people of Israel lived in Egypt was 430 years.

I believe this to be the accurate reading. Saying that Israel lived in both Canaan and in Egypt for 430 years simply does not make a lot of sense. What should be important, at this point in the narrative, is the amount of time spent in Egypt. The time spent in Canaan, given the context of Exodus 12, seems irrelevant to me.

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. (ESV)

The way that all of this is written seems to emphasize Egypt and Egypt alone. They entered Egypt on a particular day and they exited on that same day, 430 years later. Both days would have been very significant; and even more so in the context of the book of Exodus (bear in mind, everything that we have studied in Exodus 1–12 is all about Israel being taken out of Egypt by God).

This verse loses its power if this refers back to some obscure day in Canaan. There is no agreement of the adherents to the shorter period of time as to what that particular day would be, if not the day the Israelites entered Egypt.

Exodus 12:40–41 The sons of Israel lived in Egypt for 430 years. And it happened, exactly at the end of 430 years—to the day—that the people of Y^ehowah exited the land of Egypt. (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines
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Regulations for Future Passovers

A night of watchings he [is] to Y ^e howah, to bring them out from a land of Egypt. He [is] the night the this to Y ^e howah. Watchings to all sons of Israel to their generations.	Exodus 12:42	It [is] a night of watchings to Y ^e howah, with [the intent of] bringing them out from the land of Egypt. It [is] this night to Y ^e howah, watchings for all sons of Israel to their generations.
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This was a night of watching for Jehovah, with the intent of bringing them out of the land of Egypt. This is a crucial night to Jehovah, an event to be observed by all the sons of Israel and their future generations.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	A night of watchings he [is] to Y ^e howah, to bring them out from a land of Egypt. He [is] the night the this to Y ^e howah. Watchings to all sons of Israel to their generations.
Dead Sea Scrolls Jerusalem targum	. It is a night to be observed and celebrated for the liberation from before the Lord in bringing forth the sons of Israel, made free from the land of Mizraim. Four nights are there written in the Book of Memorial. Night first; when the Word of the Lord was revealed upon the world as it was created; when the world was without form and void, and darkness was spread upon the face of the deep, and the Word of the Lord illuminated and made it light; and he called it the first night. Night second; when the Word of the Lord was revealed unto Abraham between the divided parts; when Abraham was a son of a hundred years, and Sarah was a daughter of ninety years, and that which the Scripture saith was confirmed,--Abraham a hundred years, can he beget? and Sarah, ninety year old, can she bear? Was not our father Izhak a son of thirty and seven years, at the time he was offered upon the altar? The heavens were (then) bowed down and brought low, and Izhak saw their realities, and his eyes were blinded at the sight, and he called it the second night. The third night; when the Word of the Lord was revealed upon the Mizraee, at the dividing of the night; His right hand slew the firstborn of the Mizraee, His right hand spared the firstborn of Israel; to fulfil what the Scripture hath said, Israel is My firstborn son. And he called it the third night. Night the fourth; when the end of the age will be accomplished, that it might be dissolved, the bands of wickedness destroyed and

the iron yoke broken. Mosheh came forth from the midst of the desert; but the King Meshiha (comes) from the midst of Roma. The Cloud preceded that, and the Cloud will go before this one; and the Word of the Lord will lead between both, and they shall proceed together. This is the night of the Pascha before the Lord, to be observed and celebrated by the sons of Israel in all their generations.

Targum (Pseudo-Jonathan)	Four nights are there written in the Book of Memorials before the Lord of the world. Night the first,--when He was revealed in creating the world; the second,--when He was revealed to Abraham; the third,--when He was revealed in Mizraim, His hand killing all the firstborn of Mizraim, and His right hand saving the firstborn of Israel; the fourth,--when He will yet be revealed to liberate the people of the house of Israel from among the nations. And all these are called Nights to be observed; for so explained Mosheh, and said thereof, It is to be observed on account of the liberation which is from the Lord, to lead forth the people of the sons of Israel from the land of Mizraim. This is that Night of preservation from the destroying angel for all the sons of Israel who were in Mizraim, and of redemption of their generations from their captivity.
Revised Douay-Rheims	This is the observable night of the Lord, when he brought them forth out of the land of Egypt: this night all the children of Israel must observe in their generations.
Aramaic ESV of Peshitta	It is a night to be much observed to Mar-Yah for bringing them out from the land of Egypt. This is that night of Mar-Yah, to be much observed of all the B'nai Yisrael throughout their generations.
Lamsa's Peshitta (Syriac)	It was a night to be observed to the LORD for bringing them out of the land of Egypt; therefore, this very night is to be observed to the LORD by all the children of Israel throughout their generations.
Updated Brenton (Greek)	It is a watch kept to the Lord, so that He should bring them out of the land of Egypt; that very night is a watch kept to the Lord, so that it should be to all the children of Israel to their generations..

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	It is a watch-night before the Lord who took them out of the land of Egypt: this same night is a watch-night to the Lord for all the children of Israel, through all their generations.
Easy English	The Lord did not sleep on that night, when he brought the Israelites out of Egypt. Because of this, all the Israelites must not sleep during this special night, every year. They and their families must remember this rule, for all time. They must do this, to thank the Lord. 'The Lord did not sleep.' This does not mean that God sometimes sleeps. It means that God was watching the Israelites in a special way. He was watching them, when they left Egypt. He was keeping them safe. So the Israelites must have a special party on this night, every year, to thank God.
Easy-to-Read Version--2001	So that is a very special night when the people remember what the Lord did. All the people of Israel will remember that night forever.
Easy-to-Read Version--2006	The night they left, the LORD watched over them to bring them safely out of Egypt. So the Israelites will always celebrate this night each year to remember what the LORD did.
Good News Bible (TEV)	It was a night when the LORD kept watch to bring them out of Egypt; this same night is dedicated to the LORD for all time to come as a night when the Israelites must keep watch.
The Message	GOD kept watch all night, watching over the Israelites as he brought them out of Egypt. Because GOD kept watch, all Israel for all generations will honor GOD by keeping watch this night—a watchnight.

Names of God Bible	That night Yahweh kept watch to take them out of Egypt. (All Israelites in future generations must keep watch on this night, since it is dedicated to Yahweh .)
NIRV	The Israelites lived in Egypt for 430 years. Then all the LORD's people marched out of Egypt like an army. That happened at the end of the 430 years, to the exact day. The LORD kept watch that night to bring them out of Egypt. So on that same night every year all the Israelites must keep watch. They must do it to honor the LORD for all time to come. Vv. 40–41 are included for context.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	On that night the LORD kept watch for them, and on this same night each year Israel will always keep watch in honor of the LORD.
The Living Bible	This night was selected by the Lord to bring his people out from the land of Egypt; so the same night was selected as the date of the annual celebration of God's deliverance.
New Berkeley Version	.
New Living Translation	.
Unlocked Dynamic Bible	The people of Israel had lived in Egypt for 430 years. In fact, it was on the last day of the 430th year that all the LORD's forces left the land. On this night the LORD kept his promise to bring his people out of the land of Egypt. So this night belongs to him, and it must be commemorated every year by all the Israelites, from generation to generation. Vv. 40–41 are included for context.

Partially literal and partially paraphrased translations:

American English Bible	And since this was [the night] that they kept watching for Jehovah to bring them out of the land of Egypt; all the children of Israel were to observe it as a night of watch to Jehovah throughout all their generations.
Beck's American Translation	.
Common English Bible	For the LORD, that was a night of intent watching, to bring them out of the land of Egypt. For all Israelites in every generation, this same night is a time of intent watching to honor the LORD.
International Standard V	.
New Advent (Knox) Bible	It is a night for keeping vigil in the Lord's honour, this night when he led them away out of the land of Egypt; the sons of Israel, age after age, must needs observe it.
Translation for Translators	It was a night when Yahweh ◀protected/guarded over▶ them as he brought them out of Egypt. So this same night every year is a night that is dedicated to Yahweh, a night when the Israeli people in every generation <i>remember how</i> Yahweh protected their ancestors.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	IT IS A NIGHT TO BE OBSERVED TO JESUS, FOR THAT HE HAVING BROUGHT THEM OUT OF THE LAND OF EGYPT; THAT VERY NIGHT IS A NIGHT TO BE OBSERVED TO JESUS, SO THAT IT SHOULD BE TO ALL THE CHILDREN OF ISRAEL TO THEIR GENERATIONS. †(On the 15th day of the first month, in March/April, in the evening, we should gather together in fellowship to remember when JESUS brought our forefathers out of Egypt. This symbolizes JESUS bringing us out of Babylon & sin. We remember what JESUS has done in history but we also remember what HE has done for us in the new covenant meaning)
Awful Scroll Bible	It is the night of vigil, that Jehovah is to lead them out, from the solid grounds of Egypt. The night of Jehovah's vigil, for the sons of Isra-el, in their generations.

Ferrar-Fenton Bible	...it is a night to be observed to the EVER-LIVING; for He brought them out from the land of the Mitzeraim. It is the Night, the Night of observance to the EVER-LIVING; for all the children of Israel and their descendants.
HCSB	It was a night of vigil in honor of the Lord, because He would bring them out of the land of Egypt. This same night is in honor of the Lord, a night vigil for all the Israelites throughout their generations.
Lexham English Bible	It [is] a night of vigils [belonging] to Yahweh for bringing them out from the land of Egypt; it [is] this night [belonging] to Yahweh [with] vigils for all of the {Israelites} throughout their generations.
Tree of Life Version	It was a night of watching for <i>ADONAI</i> to bring them out of the land of Egypt. This same night is a night of vigil for <i>ADONAI</i> , for all <i>Bnei-Yisrael</i> throughout their generations.
Unlocked Literal Bible	This was a night to stay awake, for Yahweh to bring them out from the land of Egypt. This was Yahweh's night to be observed by all the Israelites throughout their people's generations.
Urim-Thummim Version	.
Wikipedia Bible Project	A night reserved to Yahweh, for taking them out from the land of Egypt: this is that night to Yahweh, reserved for all the sons of Israel in all their generations.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	This is the watch for Yahweh who brought Israel out of Egypt. This night is for Yahweh, and the sons of Israel are also to keep vigil on this night, year after year, for all time.
The Heritage Bible	It is a night to be hedged about to Jehovah for bringing them out from the land of Egypt; this is that night of Jehovah to be hedged about by all the children of Israel in their generations.
New American Bible (2011)	.
New English Bible—1970	This was a night of vigil as the LORD waited to bring them out of Egypt. It is the LORD's night; all Israelites keep their vigil generation after generation.
New Jerusalem Bible	The night when Yahweh kept vigil to bring them out of Egypt must be kept as a vigil in honour of Yahweh by all Israelites, for all generations.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	This was a night when <i>ADONAI</i> kept vigil to bring them out of the land of Egypt, and this same night continues to be a night when <i>ADONAI</i> keeps vigil for all the people of Isra'el through all their generations.
The Complete Tanach	It is a night of anticipation for the Lord, to take them out of the land of Egypt; this night is the Lord's, guarding all the children of Israel throughout their generations.

It is a night of anticipation: for which the Holy One, blessed be He, was waiting and anticipating, [in order] to fulfill His promise to take them out of the land of Egypt.

this night is the Lord's: This is the night concerning which He said to Abraham, "On this night I will redeem your children." -[from Mechilta]

guarding all the children of Israel throughout their generations: from that time onward, it [the Israelites] is guarded from harmful spirits, like the matter that is stated: "and He will not permit the destroyer, etc." (above verse 23). — [from Mechilta]

exeGesés companion Bible	It is a night to be guarded to Yah Veh for bringing them from the land of Misrayim: this is that night of Yah Veh to be guarded by all the sons of Yisra El in their generations.
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Kaplan Translation	There was a night of vigil for God, [preparing] to bring them out of Egypt. This night remains for the Israelites a vigil to God for all generations.
Orthodox Jewish Bible	It is a night of shimmurim (keepings, watchings, vigils) for Hashem to keep watch to bring them out from Eretz Mitzrayim; this is halailah hazeh unto Hashem; shimmurim (watchings, vigils) for kol Bnei Yisroel in their dorot.
<i>The Scriptures</i> 1998	It is a night to be observed unto הוהי for bringing them out of the land of Mitsrayim. This night is unto הוהי, to be observed by all the children of Yisra'el throughout their generations.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Ordinance of the Passover It is a night of watching to be observed for the LORD for having brought them out of the land of Egypt; this [same] night is for the LORD, to be observed and celebrated by all the Israelites throughout their generations.
The Expanded Bible	That night the Lord kept watch to bring them out of Egypt, and so on this same night the Israelites are to keep watch to honor the Lord ·from now on [^L throughout their generations].
Kretzmann's Commentary NET Bible®	<p>.</p> It was a night of vigil for the Lord to bring them out from the land of Egypt, ¹⁰¹ and so ¹⁰² on this night all Israel is to keep the vigil ¹⁰³ to the Lord for generations to come. ^{101tn} There is some ambiguity in הוהי לילה אור מִיְרָמְשִׁלִּיל (lel shimmurim hu' la'adonay [layhveh]). It is likely that this first clause means that Yahweh was on watch for Israel to bring them out, as the next clause says. He was protecting his people (S. R. Driver, Exodus, 102). Then, the night of vigil will be transferred to Israel, who now must keep it "to" him. ^{102tn} "and so" has been supplied. ^{103tn} Heb "this night is for Yahweh a vigil for all Israelites for their generations."
The Voice	This was the night when the Eternal kept watch over His people and brought them <i>safely</i> out of the land of Egypt; now this night is to be kept by His people, to be celebrated by all of the people of Israel throughout all generations.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...(this) is a night of safeguardings to "YHWH ^{He is} ", to make them go out from the land of "Mits'rayim ^{Two straits} ", (that) this night is to "YHWH ^{He is} ", safeguardings to all the sons of "Yisra'el ^{He turns El aside} ", to their generations,...
Charles Thompson OT	At night there was a watch for the Lord. This watch of the Lord was instituted that very night to bring them out of the land of Egypt. That it might be kept by all the children of Israel throughout their generations,...
Concordant Literal Version	It is a night of observances for Yahweh to bring them forth from the land of Egypt. This same night is to Yahweh, observances for all the sons of Israel throughout their generations.
English Standard Version	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.
Green's Literal Translation	It <i>is</i> a night of celebration to Jehovah, for bringing them out from the land of Egypt. This night <i>is</i> a celebration for all the sons of Israel to their generations.
Modern Literal Version	It is a night to be much observed to Jehovah for bringing them out from the land of Egypt. This is that night of Jehovah, to be much observed of all the sons of Israel throughout their genealogy.
New American Standard B.	Ordinance of the Passover It is a night to be observed [Or <i>of vigil</i>] for the LORD for having brought them out from the land of Egypt; this night is for the LORD, to be observed [Or <i>of vigil</i>] by all the sons [Lit <i>to the sons</i>] of Israel throughout their generations.

New King James Version	It is a night of solemn observance [<i>night of vigil</i>] to the LORD for bringing them out of the land of Egypt. This is that night of the LORD, a solemn observance for all the children of Israel throughout their generations.
World English Bible	It is a night to be much observed to Yahweh for bringing them out from the land of Egypt. This is that night of Yahweh, to be much observed of all the children of Israel throughout their generations.
Young's Literal Translation	A night of watchings it is to Jehovah, to bring them out from the land of Egypt; it is this night to Jehovah of watchings to all the sons of Israel to their generations.
The gist of this passage:	God observed and protected His people that night; and they are to think about Him every year at this same time, in remembrance of the Passover.

Exodus 12:42a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lay ^e lâh (לַיִל) [pronounced LAY-law]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular construct	Strong's #3915 BDB #538
shimmur (שִׁמּוּר) [pronounced shim-MOOR]	<i>a night watch, watching, vigil; an observation</i>	masculine singular noun	Strong's #8107 BDB #1037
hûw' (אוּה) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly y ^h oh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâtsâ' (אָצַי) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	Hiphil infinitive construct with the 3 rd person masculine plural suffix	Strong's #3318 BDB #422
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: It [is] a night of watchings to Y^ehowah, with [the intent of] bringing them out from the land of Egypt.

The *night of solemn observance to the Lord* is the Passover. It is because of this very night that the people of Israel will be brought out of the land of Egypt, led by Moses, but based upon a series of events brought upon Egypt by the Lord of Hosts.

One could understand that God is carefully watching over all that takes place at this time. It is the night that they were sent out of the land of Egypt. Now, quite obviously, God does not pay more attention to this night, as compared to the previous night; this is an anthropopathism. It is a very important night to the people of Israel; so these words make it sound important to God enough for Him to carefully observe the proceedings. It is a night of great beginnings.

Exodus 12:42a *It is a night of solemn observance to the Lord for bringing them out of the land of Egypt.* (NKJV)

V. 42a is a title of sorts, or an introductory sentence concerning the Passover. The actual translation is a bit difficult. It begins with the nominative masculine singular construct of *night* and nominative masculine plural of *shimmur* (שִׁמּוּר) [pronounced *shim-MOOR*] which occurs but once in the entire Old Testament (right here). The feminine of this noun occurs one time also, in Psalm 77:4 and a similar word occurs in Psalm 141:3. The only reason that we know these words have something to do with a *watch* is they are closely related to the verb for *watch, keep, preserve*. The NASB renders this word *to be observed* and notes it should possibly be *of vigil*. Rotherham calls it *solemn observation*. The Bible in Basic English: *...a watch-night to the Lord...* The Names of God Bible: *That night Yahweh kept watch...* The Common English Bible: *...a night of intent watching...* A Translation for Translators: *...a night when Yahweh ◀protected/guarded over▶ them...* Many translators had a *night of vigil* (Awful Scroll Bible, Holman Christian Standard, Lexham Bible, New English Bible). The Complete Tanach had perhaps the most interesting take: *It is a night of anticipation for the Lord...*

God watched over Israel during this night. He protected them as they left; He saw to it that the people of Egypt would bring them gold, silver and clothing while preparing to exit Egypt.

Exodus 12:42b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוּה) [pronounced <i>hoo</i>]	<i>he, it; him, himself</i> as a demonstrative pronoun: <i>that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lay ^e lâh (לַיְלָה) [pronounced <i>LAY-law</i>]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities; with the definite article	Strong's #3915 BDB #538
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: It [is] this night to Y^ehowah,...

The death of the first-born in Egypt occurred one time and this is a noun to accompany this one-time event. The masculine singular pronoun refers back to this *night of watching* and a verb is implied but not stated (as is often the case when we find a loose pronoun); and to this is added the lâmed preposition and Yahweh.

Then we have the lâmed prefixed preposition again with the Hiphil infinitive construct of *bring* with the masculine plural suffix. The Hiphil is causative. The second phrase is similar to the first except that it has the masculine demonstrative zeh (זֶה) [pronounced zeh] which means *this, here*. The masculine singular pronoun is found again, implying the verb *to be*.

Exodus 12:42b **This is that night of the Lord,...**

This is a night of Y^ehowah; a night which He was aware of in eternity past. It is the culmination of a series of events brought to pass by the Lord, as well as the beginning of a great adventure for the people of Israel. They will leave Egypt; they will go into the desert-wilderness and be tested; they will receive the Ten Commandments; and they will eventually march into the land of promise and take it.

Exodus 12:42c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shimmur (שִׁמּוּר) [pronounced shim-MOOR]	<i>a night watch, watching, vigil; an observation</i>	masculine singular noun	Strong's #8107 BDB #1037
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
dôwrîym (דּוֹרִים) [pronounced dohr-EEM]	<i>generations; races; peoples; posterity; ages, periods, time periods [of a generation]</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1755 BDB #189

Translation: ...watchings for all sons of Israel to their generations.

This night would be a solemn observance for the people of Israel; and it would also be a time observed by many future generations of Israelites.

Perhaps Moses put down the pen in v. 41 and picked it up again here, in v. 42; or, before he distanced himself too far from the Passover. At this point, there will be more of what God had spoken to him concerning this ritual which was to be perpetuated. This was just the most logical place to include this information. Had he a word processor, Moses may have done things differently; however, this fit with his personal way of organizing his thoughts, with his style of writing, and the order or organization does not appear to have any real affect upon the meaning.

The Passover looks forward as well as backward. The Passover, as a lamb without spot or blemish being slaughtered, is a picture of Jesus Christ dying on the cross for our sins. To be clear, Moses, the priests and Israel did not understand this. They did this ritual for hundreds of years, but there is no indication that they understood that this was connected directly to their Messiah-Savior.

The people of Israel were very aware that this ceremony looks backward to the deliverance of Israel through the death of the firstborn. However, this is also a picture of Jesus Christ dying for our sins. When God saw the blood of the Passover lamb, He passed over the home which had been "washed" in the blood. This grand religious ceremony is fraught with great meaning. When God looks at us, He sees the *blood* of His Son, which is why we have access to God.

Exodus 12:42 It [is] a night of watchings to Y^ehowah, with [the intent of] bringing them out from the land of Egypt. It [is] this night to Y^ehowah, watchings for all sons of Israel to their generations. (Kukis mostly literal translation)

This *night of solemn observance* is the *Passover* (today called the *Seder*, although the terms are certainly not synonymous).

The people of Israel keep this night of solemn observance on this night and for many years into the future. Even today, there is a Jewish observance of this day—called the *Seder*—but it is not really true to the day which God originally designed.

Before covering more regulations for the Passover, let's get an idea as to what the *Seder* is.

The modern-day celebration of the Passover is called the *Seder*, and it is barely a shadow of what the original Passover celebration was.

The Seder (from Wikipedia and YouTube)

There is a brief 4 minute video on [YouTube](#) which discusses the various ways *Seder* is celebrated today. What ought to stand out is, this seems to bear no resemblance to the Passover which we are studying.

The table setting is a screenshot from the YouTube video. The foods which are presented here are not universal, but then, very little in Judaism is. Do you see what is missing? Lamb. What is the most fundamental element of the Passover? The lamb. What does the lamb represent? Jesus Christ paying for our sins on the Roman cross. So what is fundamentally missing from Judaism? Their Savior.



Wikipedia: *Seder* customs include telling the story, discussing the story, drinking four cups of wine, eating matza, partaking of symbolic foods placed on the Passover *Seder* plate, and reclining in celebration of freedom. The *Seder* is the most commonly celebrated Jewish ritual, performed by Jews all over the world.

The Seder (from Wikipedia and YouTube)

Observed by Jews, Samaritans, other groups claiming affiliation with Israelites

Significance: To retell the story of the Exodus from Egypt

Celebrations In Jewish practice, one or two festive Seder meals on the first two nights

Date 15th day of Nisan

Related to Three Pilgrimage Festivals (particularly Shavuot which follows 49 days from the second night of Passover)



Table set for the Passover Seder (a photograph); from [Wikipedia](https://en.wikipedia.org/wiki/Passover_Seder).

From https://en.wikipedia.org/wiki/Passover_Seder accessed July 8, 2021.

See also: https://www.youtube.com/watch?v=LzsuL9U1a_k

My point here is, we do not have two religions—Christianity and Judaism—which have their basis in the Old Testament. There are few celebrations or customs which are more important than the Passover; and yet, the popular celebration of this evening meal in Judaism today bears little resemblance to the customs clearly defined in the Old Testament.

Please do not think that this is some sort of antisemitic viewpoint. It is simply a fact that modern-day Jews, who observe the tenets of Judaism, do not fully embrace the teachings which we are studying. What takes place today in the faithful Jewish home bears little resemblance to the rituals as described in the Scriptures.

Part of what we are learning is, Judaism as practiced today, is not an adherence to the Old Testament (and a rejection of the New Testament). Judaism today is a celebration and an observation of the teachings of rabbis over a very long period of time. It is not a faithful practice of the Mosaic teachings which we are studying.

As an aside: this does not mean that a form of Judaism will not crop up, more faithful to the original text of the Old Testament. There is always the possibility that some form of *Judaism* will arise that is much more faithful to Moses than the many forms of Judaism observed today.

It would not surprise me in the least that the Temple is rebuilt, at some point in time, and many of the historic traditions which we are studying, reinstated. I am not saying that this is going to happen; I am simply saying that it could.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 12:42 *It is a night of solemn observance to the Lord for bringing them out of the land of Egypt. This is that night of the Lord, a solemn observance for all the children of Israel throughout their generations.* (NKJV)

There are actually 2 ways of interpreting Exodus 12:42. *GOD kept watch all night, watching over the Israelites as he brought them out of Egypt. Because GOD kept watch, all Israel for all generations will honor GOD by keeping watch this night—a watchnight.* (The Message)

A number of other translations are similar to the Message.

The Lord kept vigil for the Israelites on the night that they left Egypt—a time when they were at their most vulnerable. Therefore, God looks to them to keep a vigil when it comes to their observing this time.

The idea behind this anthropopathism is, Israel is taking a great step of faith at this point, gathering everything up which they can reasonably carry and leaving Egypt. That God is keeping a vigil and protecting Israel seems appropriate.

Because the Lord kept watch over Israel this night; it is only logical that God expects Israel to keep a watch in future commemorations of this time.

The Passover was designed to teach the people about Jesus Christ. However, even those who have rejected the Lord still, to some degree, follow this ritual today. Although the matzah is a pretty common element, the lamb itself is not. It is almost as if they recognize that, such a celebration might result in their sons and daughters seeking out the Christian fulfillment of the Passover.

Exodus 12:42 This was a night of watching for Jehovah, with the intent of bringing them out of the land of Egypt. This is a crucial night to Jehovah, an event to be observed by all the sons of Israel and their future generations. (Kukis paraphrase)

In vv. 43–49, we have a couple of words here which are translated variously as *stranger*, *sojourner*, *visitor* and/or *foreigner*, all of which we will examine. However, so that we do not get bogged down for seeing the forest for the trees, the overriding principle is that one who has believed in Jesus Christ, the God of Israel; that person may partake of the Passover. The casual observer, the stranger, the foreigner who has not has no business as an unbeliever participating in this ritual. Observing the Hebrews as they partake in it is fine; but an unbeliever is not a part of God's plan and has not been washed with Christ's blood (and I am using that expression metaphorically).

V. 43 has three words translated by the one English word *foreigner* (or *stranger*). The first two words are in the masculine singular noun construct and they mean *every, all, the whole* and *son* (an abbreviated definition from 2½ pages of Brown-Driver-Briggs). The key word is *nêkâr* (נֶכַחַר) [pronounced *nay-KAHR*], which means *that which is foreign*. Together the words mean *all the sons of that which is foreign*. It is usually used in a negative sense, sometimes with implied hostility or disassociation. It is used in conjunction with foreign gods, idols and altars. With the negative we will fudge somewhat and translate this *no son of foreigners* indicates that even after spending time with the Hebrews, living with them and traveling with them, they have not believed in Yahweh, the God of the Hebrews and the God of the universe. They have not become a part of Israel; they are still identified as being outsiders or foreigners.

V. 45 uses two different words, one which refers to a temporary resident and one which refers to a hired servant (to be covered a little later). *Tôwshâb* (תּוֹשָׁב) [pronounced *toh-SHAWB'*], which is a *temporary resident, an emigrant, one who actually lived on a piece of real estate but did not own it; a squatter*; however dependance is implied here. He is more than a temporary visitor, but less than a naturalized citizen. This person might have fewer legal rights; also, his desire to remain is primarily tied to the land or the prosperity of the land rather than to the God of Israel. Today, this might be someone on a visa or an illegal resident who has come to stay.

In v. 48 (and v. 49) have yet another word, *gêr* (גֵּר) [pronounced *gare*] which can be translated *sojourner, stranger, foreigner, alien, guest or visitor*. This person enjoys certain civil rights, but not property rights. This is generally used in a good sense. The Hebrews were aliens (*gêr*) in Egypt (Ex. 23:9), but it was God's will for them to be there. Prior to this, the Patriarchs in the land of Canaan were considered to be aliens because the iniquity of the Amorites was not yet full (Gen. 15:16). This term was applied to those who preferred to live with the Hebrews not for the land or the economic prosperity, but because they were tied to the Jewish religion; they expressed positive volition toward God's plan (Ex. 12:19 20:10 22:21 Lev. 16:29 17:8 18:26 19:10 20:2 23:22 Num. 19:10 35:15

Deut. 1:16 10:18, etc.). Moses names his son Gershom because he was a guest in the land of Midian (Ex. 2:22). Such a person had to be circumcised in order to partake of the Passover; the circumcision indicating that they believed in Yahweh, the God of Israel, the God of the universe. See the **Doctrine of Circumcision** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Similarly two separate words in this passage for servant: ‘ebed (עֶבֶד) [pronounced *GE^B-ved*] is *an indentured servant, a slave* (found in v. 44); and sākīyr (סָכִיִּיר) [pronounced *saw-KEER*] is an adjective for *hired*; it has with it the conjunction so it does not modify the noun but it is used as a substantive, meaning *hired servant*. or *a servant hired by the day or by the year* (v. 45); a term not too different from hiring someone for contract labor. The former, having been circumcised, was allowed to partake of the Passover ritual and the latter was not. Again, it is strictly a matter of whether or not this person is a believer in Yahweh.

Translations vary as to where they end one sentence and begin the next. Most treat each verse as a separate sentence; but Young treats vv. 43–47 as a single compound sentence. The REB and NEB are among the few translations which treated vv. 43–45 as a single sentence.

These are the regulations for Passover celebrations for the future. This is progressive revelation. We have been given some of the information earlier; and now we are getting some additional details, which will apply to future Passovers. These regulations will close out this very long and very important chapter.

And so says Y^ehowah unto Moses and Aaron, “This [is] a statute of the Passover: every son of a foreigner will not eat regarding him; and every slave—a man [who is] a purchase of silver. And you have circumcised him, then he will eat regarding him. A sojourner and a hired servant will not eat regarding him.

Exodus
12:43–45

Y^ehowah said to Moses and Aaron, “This [is] a statute of the Passover: every son of a foreigner will not eat from it; and every slave—a man purchased with silver [will not eat of it]. When you have circumcised him, then he may eat of it. The sojourner and the hired servant may not eat it [unless they are circumcised].

Jehovah said to Moses and Aaron, “This is a statute for the Passover: foreigners and slaves purchased with money may not partake of the Passover. However, once you have circumcised a visitor who is devout, then he may eat of the Passover. The sojourner and the hired servant will not be allowed to partake of the Passover either unless they are first circumcised.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says Y^ehowah unto Moses and Aaron, “This [is] a statute of the Passover: every son of a foreigner will not eat regarding him; and every slave—a man [who is] a purchase of silver. And you have circumcised him, then he will eat regarding him. A sojourner and a hired servant will not eat regarding him.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

.
A sojourning man and a hireling born of the Gentiles shall not eat of it.
And the Lord said to Mosheh and to Aharon, This is the rite of the Pascha. Every son of Israel who apostatizes shall not eat of it; but every male servant bought with silver, and thou hast circumcised him, may eat thereof. A sojourner and a hireling shall not eat thereof. In one company it shall be eaten.

Targum (Pseudo-Jonathan)

A sojourner or a hired stranger shall not eat thereof. In his own company he shall eat. It is possible in the previous massive amount of text, that there was more to this section.

Revised Douay-Rheims

And the Lord said to Moses and Aaron: This is the service of the Phase: No foreigner shall eat of it.
But every bought servant shall be circumcised, and so shall eat.

Aramaic ESV of Peshitta	The stranger and the hireling shall not eat thereof. Mar-Yah said to Mosha and Aaron, "This is the ordinance of the Passover. No foreigner shall eat of it, but every man's servant who is bought for money, when you have circumcised him, then shall he eat of it. A foreigner and a hired servant shall not eat of it.
Lamsa's Peshitta (Syriac)	Then the LORD said to Moses and Aaron, This is the ordinance of the passover; no foreigner shall eat of it; But every mans servant who is bought for money, when you have circumcised him, then shall he eat of it. An alien and a hired servant shall not eat thereof.
Updated Brenton (Greek)	And the Lord said to Moses and Aaron, This is the law of the Passover: no stranger shall eat of it. And every slave or servant bought with money — him you shall circumcise, and then shall he eat of it. A sojourner or hireling shall not eat of it.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses and Aaron, This is the law of the Passover: no man who is not an Israelite is to take of it: But every man's servant, whom he has got for money, may take of it, when he has had circumcision. A man from a strange country living among you, and a servant working for payment, may not take part in it.
Easy English	Rules for the Passover party Then the Lord said to Moses and Aaron: 'These are the rules for the Passover party. No foreign person can eat the Passover food. If you buy a foreign slave, you must first circumcise him. Then he can eat the food. But if you pay him money for his work, he must not eat the food. A visitor must not eat the food.
Easy-to-Read Version–2006	The LORD told Moses and Aaron, "These are the rules for Passover: No foreigner [Here, this means someone who has not agreed to follow the laws and customs of Israel.] is allowed to eat the Passover meal. A foreigner who is only a hired worker or is only staying in your country is not allowed to eat the meal. But if someone buys a slave and circumcises him, then the slave can eat the Passover meal.
Good News Bible (TEV)	Regulations about Passover The Lord said to Moses and Aaron, "These are the Passover regulations: No foreigner shall eat the Passover meal, but any slave that you have bought may eat it if you circumcise him first. No temporary resident or hired worker may eat it.
<i>The Message</i>	GOD said to Moses and Aaron, "These are the rules for the Passover: No foreigners are to eat it. Any slave, if he's paid for and circumcised, can eat it. No casual visitor or hired hand can eat it.
Names of God Bible	Rules for the Passover Yahweh said to Moses and Aaron, "These are the rules for the Passover: "No foreigner may eat the Passover meal. "Any male slave you have bought may eat it after you have circumcised him. "No foreigner visiting you may eat it. "No hired worker may eat it.
NIRV	Rules for the Passover The LORD said to Moses and Aaron, "Here are the rules for the Passover meal. "No one from another country is allowed to eat it. Any slave you have bought is allowed to eat it after you have circumcised him. But a hired worker or someone who lives with you for a short time is not allowed to eat it.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The LORD gave Moses and Aaron the following instructions for celebrating Passover: No one except Israelites may eat the Passover meal. Your slaves may eat the meal if they have been circumcised, but no foreigners who work for you are allowed to have any.
The Living Bible	Then Jehovah said to Moses and Aaron, "These are the rules concerning the observance of the Passover. No foreigners shall eat the lamb, but any slave who has been purchased may eat it if he has been circumcised. A hired servant or a visiting foreigner may not eat of it.
New Berkeley Version	.
New Life Version	How the Passover Supper Should Be Eaten The Lord said to Moses and Aaron, "This is the Law of the Passover. No stranger may eat of it. But every servant who is bought with money may eat of it, only after he has gone through the religious act of becoming a Jew. A stranger or paid servant may not eat of it.
New Living Translation	Instructions for the Passover Then the Lord said to Moses and Aaron, "These are the instructions for the festival of Passover. No outsiders are allowed to eat the Passover meal. But any slave who has been purchased may eat it if he has been circumcised. Temporary residents and hired servants may not eat it.
Unlocked Dynamic Bible	Then Yahweh said to Moses and Aaron, "These are my instructions about the Passover ritual: Do not let foreigners eat the Passover meal. But any male slaves that you have bought may eat it after you have circumcised them. Do not let people who are living among you that are not Israelites, or servants whom you pay money to and who stay only for a while, eat the Passover meal.

Partially literal and partially paraphrased translations:

American English Bible	Then the Lord told Moses and Aaron: 'This is the Law regarding the Passover: No stranger may eat it, and any slave or servant that you buy must be circumcised before he can eat it. However, visitors and people you hire can't eat it.
Beck's American Translation	.
Common English Bible	Instructions for observing Passover The Lord said to Moses and Aaron: This is the regulation for the Passover. No foreigner may eat it. However, any slave who has been bought may eat it after he's been circumcised. No temporary foreign resident or day laborer may eat it.
International Standard V	Instructions for the Passover The LORD told Moses and Aaron, "These are the regulations for the Passover: No foreigner is to eat it, though any slave purchased with money may eat it after you have circumcised him. But no temporary resident or a hired servant is to eat it.
New Advent (Knox) Bible	And these are the rules for keeping the Pasch, as the Lord gave them to Moses and Aaron. No alien is to partake of it; a slave acquired by purchase may do so, if he will be circumcised, but not a foreign resident, not a hired servant.
Translation for Translators	Yahweh instructed Moses and Aaron about future Passover festivals Then Yahweh said this to Aaron and Moses/me: "These are my instructions about the Passover ritual: do not let foreigners eat <i>the Passover meal</i> . But any male slaves that you have bought may eat it after you have circumcised them. Do not let people who are living among you temporarily, or servants whom you have hired, eat <i>the Passover meal</i> .

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND JESUS SAID TO MOSES AND AARON, "THIS IS THE LAW OF THE PASSOVER: NO STRANGER SHALL EAT OF IT. †(Law: G3551, This word refers
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to the Law of GOD, in contrast to the temporary old covenant ordinances, done away by the New Covenant Blood & Body of JESUS The Christ. The Ten Commandments, 7th Day Commanded Rest & Assembly, and the annual Festivals/Holy Days are Laws established from creation UNTIL the next recreation of the New Universe/heavens & New Earth, NOT temporary ordinances. See Ex. 21:1, Matt. 5:17 to Matt. 5:48. Notice also that this was before Mount Sinai. "No stranger shall eat of it"= People who are not in submission to JESUS, and are not Saved & baptized in water in JESUS Name, should not partake in the Passover Communion of wine & unleavened bread every year on Passover Day at sunset. Communion is only for SAVED people. 1Cor. 11:27 to 1Cor. 11:32 & 2Cor. 13:5) **AND EVERY SLAVE OR SERVANT BOUGHT WITH MONEY, HIM YOU SHALL CIRCUMCISE, AND THEN SHALL HE EAT OF IT.** †(Circumcision was done away with by the Blood of the eternal Passover Lamb of God, Jesus. But spiritually, this verse represents that a person must be circumcised in heart, Saved, Rom. 2:28 to Rom. 2:29, Rom. 9:4 to Rom. 9:11, before they partake in Communion) **A SOJOURNER OR HIRELING SHALL NOT EAT OF IT.**

Awful Scroll Bible	Jehovah was to say to Moses and Aaron, This is the prescription of the Passover - was a foreign son to eat of it? - A man's servant purchased for silver, he is to have been circumcised, then he was to eat of it. Was a foreigner or he hired to eat of it? -.
Ferrar-Fenton Bible	The EVER-LIVING had said to Moses and Aaron; "This is the Feast of the Passover: and son of a foreigner shall not eat of it; but every person bought with money when he has been circumcised may eat of it.
God's Truth (Tyndale)	And the Lord said unto Moses and Aaron: this is the manner of passover: there shall no stranger eat thereof, but all the servants that are bought for money shall you circumcise, and then let them eat thereof. A stranger and a hired servant shall not eat thereof.
HCSB	Passover Instruction The LORD said to Moses and Aaron, "This is the statute of the Passover: no foreigner may eat it. But any slave a man has purchased may eat it, after you have circumcised him. A temporary resident or hired hand may not eat the Passover.
NIV, ©2011	Passover Restrictions The LORD said to Moses and Aaron, "These are the regulations for the Passover meal: "No foreigner may eat it. Any slave you have bought may eat it after you have circumcised him, but a temporary resident or a hired worker may not eat it.
Unlocked Literal Bible Urim-Thummim Version	. YHWH spoke to Moses and Aaron, This is the statute of THE PASSOVER and no foreigner will eat of it. But every man's slave that is bought for money, after you have circumcised him, then he can consume of it. A foreigner and a hired slave will not eat of it.
Wikipedia Bible Project	And Yahweh said to Moses and Aaron, this is the law of the passover: all the foreign sons will not eat from it. And every slave man, bought of money, if you circumcised him, then he will eat it. A resident wage earner will not eat from it.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yahweh said to Moses and Aaron, "These are the precepts for the celebration of the Passover. No foreigner is to eat it, except the slave who has been circumcised after having been bought. He may eat it. But not so the temporary resident or the hired worker.
The Heritage Bible	And Jehovah said to Moses and Aaron, This is the statute of the Passover: Every child of a stranger shall not eat of it; And every man's servant bought with silver,

and you have circumcised him, then he shall eat of it. A resident alien and a wage earner shall not eat of it.⁴⁵

⁴⁵ 12:45 resident alien and wage earner, those living and working in Israel who had not taken Jehovah God by circumcision and a declaration of their faith in Jehovah God. They were there for employment only.

New American Bible (2011) *Law of the Passover.*

The LORD said to Moses and Aaron: This is the Passover statute. No foreigner may eat of it. However, every slave bought for money you will circumcise; then he may eat of it. But no tenant or hired worker may eat of it.

New English Bible—1970 ***How the Passover should be celebrated.***

The LORD said to Moses and Aaron: These are the rules for the Passover. No foreigner may partake of it; any bought slave may eat it if you have circumcised him; no stranger or hired man may eat it.

New Jerusalem Bible Yahweh said to Moses and Aaron, 'This is the ritual for the Passover: no alien may eat it, but any slave bought for money may eat it, once you have circumcised him. No stranger and no hired servant may eat it.

New RSV The Lord said to Moses and Aaron: This is the ordinance for the passover: no foreigner shall eat of it, but any slave who has been purchased may eat of it after he has been circumcised; no bound or hired servant may eat of it.

Revised English Bible—1989 The LORD said to Moses and Aaron: "This is the statute for the Passover: No foreigner may partake of it; any bought slave may partake provided you have circumcised him; no visitor or hired man may partake of it.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible *ADONAI* said to Moshe and Aharon, "This is the regulation for the *Pesach* lamb: no foreigner is to eat it. But if anyone has a slave he bought for money, when you have circumcised him, he may eat it. Neither a traveler nor a hired servant may eat it.

The Complete Tanach The Lord said to Moses and Aaron, "This is the statute of the Passover sacrifice: No estranged one may partake of it.

This is the statute of the Passover sacrifice: On the fourteenth of Nissan, this section was told to them. — [from Exod. Rabbah 19:5]

No estranged one: Whose deeds have become estranged from his Father in heaven. Both a gentile and an Israelite apostate are meant. — [from Mechilta]

And every man's slave, purchased for his money you shall circumcise him; then he will be permitted to partake of it.

you shall circumcise him; then he will be permitted to partake of it: [I.e., he means] his master. [This] tells [us] that the [failure to perform the] circumcision of one's slaves prevents one from partaking of the Passover sacrifice. [These are] the words of Rabbi Joshua. Rabbi Eliezer says: The [failure to perform the] circumcision of one's slaves does not prevent one from partaking of the Passover sacrifice. If so, what is the meaning of "then he will be permitted to partake of it" ? ["He" in this phrase is referring to] the slave. — [from Mechilta]

A sojourner or a hired hand may not partake of it.

A sojourner: This is a resident alien. — [from Mechilta] [I.e., a gentile who has accepted upon himself not to practice idolatry but eats carcasses.]

or a hired hand: This is a gentile. Now why is this [verse] stated? Aren't they uncircumcised? And it is stated: "but no uncircumcised man may partake of it" (verse 48). But this refers to a circumcised Arab or a circumcised Gibeonite, who is a sojourner or a hired hand. — [from Mechilta]

exeGesés companion Bible And Yah Veh says to Mosheh and Aharon, This is the statute of the pasach: no son of a stranger eats thereof:

	<p>and every servant of a man who is a chattel of silver, when you circumcise him, then he eats thereof: a settler and a hireling eats not thereof.</p>
Hebraic Roots Bible	<p>And YAHWEH said to Moses and Aaron, This is the ordinance of the Passover. No heathen may eat of it. And every man's slave, a purchase of silver, you shall circumcise him, then he may eat of it. A foreigner and a hired servant may not eat of it.</p>
Kaplan Translation	<p><i>Passover Laws</i> God said to Moses and Aaron, 'This is the law of the Passover sacrifice: 'No outsider may eat it. If a man buys a slave for cash and circumcises him, then [the slave] can eat it. [But if a gentile is] a temporary resident or a hired hand, he may not eat [the Passover sacrifice].</p>
Orthodox Jewish Bible	<p>And Hashem said unto Moshe and Aharon, This is the Chukkat HaPesach: there shall no ben nekhar eat thereof; But every man's eved that is bought for kesef, when thou hast given him bris milah, then shall he eat thereof. A toshav and a sachir shall not eat thereof.</p>
<i>The Scriptures</i> 1998	<p>And יהוה said to Mosheh and Aharon, "This is the law of the Passover: No son of a stranger is to eat of it, but any servant a man has bought for silver, when you have circumcised him, then let him eat of it. "A sojourner and a hired servant does not eat of it.</p>

Expanded/Embellished Bibles:

The Expanded Bible	<p>The LORD told Moses and Aaron, "Here are the rules [statutes; ordinances; requirements] for Passover: No foreigner is to eat the Passover. If someone buys a slave and circumcises him, the slave may eat the Passover. But neither a person who lives for a short time in your country [an alien; temporary resident] nor a hired worker may eat it.</p>
Kretzmann's Commentary	<p>And the Lord said unto Moses and Aaron, This is the ordinance of the Passover: There shall no stranger eat thereof. The statute of the Lord confined participation strictly to the members of the children of Israel. But every man's servant that is bought for money, when thou hast circumcised him, whereby he became a member of the Jewish nation and church, then shall he eat thereof. A foreigner, a non-Israelite merely living in the country, and an hired servant, one merely engaged for a while, shall not eat thereof.</p>
NET Bible®	<p><i>Participation in the Passover</i> ¹⁰⁴ The Lord said to Moses and Aaron, "This is the ordinance of the Passover. No foreigner may¹⁰⁵ share in eating it.¹⁰⁶ But everyone's servant who is bought for money, after you have circumcised him, may eat it. A foreigner and a hired worker must not eat it.</p> <p>^{104sn} The section that concludes the chapter contains regulations pertaining to the Passover. The section begins at v. 43, but vv. 40-42 form a good setting for it. In this unit vv. 43-45 belong together because they stress that a stranger and foreigner cannot eat. Verse 46 stands by itself, ruling that the meal must be eaten at home. Verse 47 instructs that the whole nation was to eat it. Verses 48-49 make provision for foreigners who may wish to participate. And vv. 50-51 record the obedience of Israel.</p> <p>^{105tn} This taken in the modal nuance of permission, reading that no foreigner is permitted to share in it (apart from being a member of the household as a circumcised slave [v. 44] or obeying v. 48, if a free individual).</p> <p>^{106tn} This is the partitive use of the bet (ב) preposition, expressing that the action extends to something and includes the idea of participation in it (GKC 380 §119.m).</p>

The Voice

Eternal One (to Moses and Aaron): This is the requirement for Passover: no foreigner or outsider should eat this meal. But every slave bought with money may participate in this celebration if he has been *initiated into the community by* circumcision. No temporary residents or paid servants may share in it.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{He Is} " said to "Mosheh ^{Plucked out} " and "Aharon ^{Light bringer} ", this is the ritual of the "Pesahh hopping", not one son of a foreigner will eat him, and you will circumcise (every) man servant acquired by silver, at that time he will eat him, a sojourner (or) a hireling will not eat him,...
Charles Thompson OT	At night there was a watch for the Lord. This watch of the Lord was instituted that very night to bring them out of the land of Egypt. That it might be kept by all the children of Israel throughout their generations, the Lord said to Moses and Aaron, This is the law of the Passover; No stranger shall eat of it; but every servant born at home or bought with money thou shalt circumcise and then he may eat of it. A sojourner or a hireling shall not eat of it. V. 42 is included for context.
Darby Translation	And Jehovah said to Moses and Aaron, This is the ordinance of the passover: No stranger shall eat of it; but every man's bondman that is bought for money--let him be circumcised: then shall he eat it. A settler and a hired servant shall not eat it.
English Standard Version	Institution of the Passover And the LORD said to Moses and Aaron, "This is the statute of the Passover: no foreigner shall eat of it, but every slave [Or <i>servant</i> ; the Hebrew term 'ebed designates a range of social and economic roles (see Preface ³⁹)] that is bought for money may eat of it after you have circumcised him. No foreigner or hired worker may eat of it.
Modern English Version	The Ordinance of Passover So the LORD said to Moses and Aaron: This is the ordinance of the Passover: No foreigner may eat of it. But every man's servant bought with money, when you have circumcised him, may eat it. A foreigner or a hired servant shall not eat it.
New King James Version	Passover Regulations And the LORD said to Moses and Aaron, "This is the ordinance of the Passover: No foreigner shall eat it. But every man's servant who is bought for money, when you have circumcised him, then he may eat it. A sojourner and a hired servant shall not eat it.
Young's Updated LT	And Jehovah says unto Moses and Aaron, "This is a statute of the passover; Any son of a stranger does not eat of it; and any man's servant, the purchase of money, when you have circumcised him—then he does eat of it; a settler or hired servant does not eat of it;...

The gist of this passage:

There were specific groups of people who could not participate in the Passover or must be circumcised in order to do so.

43-45

Exodus 12:43a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (l) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

³⁹ I was unable to locate this preface online.

Exodus 12:43a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'Ahărôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

Translation: Y^ehowah said to Moses and Aaron,...

We do not know any of the details on how and when God chose to speak to Moses and Aaron, which is not unusual. I would assume that this contact is initiated by God. It is likely that Moses was in the pre-Tabernacle (the tent which was used by Moses for religious purposes until the actual Tabernacle is built, which construction will take place **Exodus 40** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Exodus 12:43b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zô'th (זֹאת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
chôq (חֹק) [pronounced khome]	<i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i>	masculine singular construct	Strong's #2706 BDB #349
Peçach (פֶּסַח) [pronounced PEH-sakh]	<i>Passover; sacrifice of Passover; animal victim of the Passover; festival of the Passover; exemption; offering</i>	masculine singular noun with the definite article	Strong's #6453 BDB #820

Translation: ...“This [is] a statute of the Passover:...

God is going to set up a set of rules or laws concerning the observance of the Passover. These rules/laws will continue throughout the remainder of this chapter. The regulations spoken of in vv. 43–48 will focus on foreigners in the land of Canaan, when Israel observes the Passover there. There will be more regulations in the next chapter.

Exodus 12:43c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (לֹל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
nêkâr (נֶכֶר) [pronounced nay-KAHR]	<i>foreign, that which is foreign, foreignness, alien, that which is alien; foreign gods</i>	masculine singular noun	Strong's #5236 BDB #648
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: ...every son of a foreigner will not eat from it;...

Foreigners are not allowed to partake of the Passover.

We often haul our unbelieving friends and relatives to our church, often without giving them the gospel first. Under certain circumstances, Islam forces its beliefs and traditional acts on others. Once they establish dominance in a region, they then simultaneously harm other groups who believe differently and encourage others in this region to go along with their celebrations and rituals. Judaism, Y^ehowah worship and Christianity do not do this. The few examples of Catholicism forcing itself on others is exceptional, and not consistently practiced.

The way of Y^ehowah (a better designation of pre-Christianity than *Judaism*) is very cognizant of free will. At some point, the Israelites would outnumber their foreign population once settled in Canaan. Nevertheless, they were specifically mandated by God not to force immigrants to accept their faith and practices.

Exodus 12:43 Y^ehowah said to Moses and Aaron, “This [is] a statute of the Passover: every son of a foreigner will not eat from it;... (Kukis mostly literal translation)

The Passover was never meant to be some empty ritual that everyone participates in. People did not participate simply because they were living in Israel for a time. It was not a matter of, *when in Rome, do what the Romans do*.

Only when a person understood and agreed to the ceremony, could he take part. In most cases, this required that person become a Hebrew. Becoming a Hebrew meant a fundamental adherence to the God of the Hebrews. It also meant circumcision (for males only, of course). Such a person was not saved by being circumcised; but the circumcision would have been a demonstration of their faith.

Exodus 12:44a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
‘ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant; worker; underling; subject</i>	masculine singular noun	Strong's #5650 BDB #713
‘îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
miq ^e nâh (מִקְנָה) [pronounced <i>mihk-NAW</i>]	<i>a purchase, a buying; a document of purchase; cost, price, a purchase-price; that which is purchased; a possession [gained by purchase]</i>	feminine singular construct	Strong's #4736 BDB #889
keçeph (כֶּסֶף) [pronounced <i>KEH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494

Translation: ...and every slave—a man purchased with silver [will not eat of it].

Slaves were also not allowed to participate in the Passover. If they were to participate, then there would be certain requirements laid upon them first.

Exodus 12:44b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mûwl (מָוַל) [pronounced <i>mool</i>]	<i>to circumcise; to cut off</i>	2 nd person masculine singular, Qal perfect	Strong's #4135 BDB #557
’êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Exodus 12:44b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âz (אז) [pronounced awz]	<i>then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that</i>	a temporal/resultant adverb	Strong's #227 BDB #23
'âkal (אכל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: When you have circumcised him, then he may eat of it.

When a slave or foreigner chose to be circumcised, which would have been their profession of faith in the God of the Hebrews, then they could participate in the Passover.

The servant who has been bought and circumcised is a picture of one who has apprehended the salvation of the Revealed God and that is one who may partake in the Passover. The Passover is meaningful to those who are true Israel, who are the spiritual seed of Abraham, Isaac and Jacob. Those who have followed them in regeneration—they may observe the Passover.

Exodus 12:44 ...and every slave—a man purchased with silver [will not eat of it]. When you have circumcised him, then he may eat of it. (Kukis mostly literal translation)

There must be a relationship established in order that someone outside of the Hebrew line could observe the Passover. This relationship is established by circumcision. Circumcision represents the new birth. Circumcision represents the spiritual birth. Circumcision indicates their dedication to their new God; to the Revealed God of Israel. The circumcised person is one who has fully trusted in the God of the Israelites. This is a person who now has a relationship with the God of Israel.

We are studying the regulations associated with the Passover. The primary focus is upon those people in the land of promise who are not Hebrews.

Exodus 12:45

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tôwshâb (בְּשׂוּב) [pronounced toh-SHAWB ^y]	<i>emigrant, stranger, sojourner [not naturalized; without rights], temporary visitor</i>	masculine singular noun	Strong's #8453 BDB #444
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sâkîyr (שָׂכִיר) [pronounced saw-KEER]	<i>hired or hireling, employee, hired servant, hired laborer; mercenary</i>	masculine singular adjective	& #7917 BDB #969

Exodus 12:45			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: *The sojourner and the hired servant may not eat it [unless they are circumcised].*

The Passover was not simply a ritual for anyone to join in. The Hebrew people were not to *enforce* Y^ehowah worship over their minority populations. There had to be a relationship established between the person and the Revealed God before participation in these rituals would be allowed. The Passover has a meaning. People not raised up as Hebrews need to choose to participate; indicating that they must believe in the Revealed God and understand the meaning of the ritual (s).

Some of these people would form a more permanent relationship with Israel and with their God. At that point, they could join in their worship. As with the servant, often circumcision would be required.

Exodus 12:45 *The sojourner and the hired servant may not eat it [unless they are circumcised].* (Kukis mostly literal translation)

The only ones to partake of the Passover were to be Hebrews or those who have given allegiance to the Hebrew people and to their God.

We may reasonably assume that, based upon the previous passage, that they could be circumcised and participate just like anyone else. It should be obvious that no one would really want to participate here in a superficial way.

The stranger is not allowed to participate. This is someone who has come through and possibly stopped with the Israelites for a meal. Maybe he will live and work in Israel for a time. This speaks of an unregenerate person who is not been cleansed with the blood. In being there, he is able to see what occurs and is evangelized by watching the Passover. If he has not believed in the God of Israel, then he is not to take part in the ceremony. This is no different than our Lord's Supper, the Eucharist. It is not a ceremony designed for unbelievers (however, no local church should practice a *closed communion*, meaning closed to *non-members* of that local church).

Some additional regulations for the Passover are added. We have already studied the observation of the first Passover. These regulations are for subsequent Passovers in the land of Canaan.

Exodus 12:43–45 *Y^ehowah said to Moses and Aaron, "This [is] a statute of the Passover: every son of a foreigner will not eat from it; and every slave—a man purchased with silver [will not eat of it]. When you have circumcised him, then he may eat of it. The sojourner and the hired servant may not eat it [unless they are circumcised].* (Kukis mostly literal translation)

Exodus 12:43–45 *Jehovah said to Moses and Aaron, "This is a statute for the Passover: foreigners and slaves purchased with money may not partake of the Passover. However, once you have circumcised a visitor who is*

devout, then he may eat of the Passover. The sojourner and the hired servant will not be allowed to partake of the Passover either unless they are first circumcised. (Kukis paraphrase)

In a house one he will be eaten. You will not carry forth from the house from the flesh outside. And a bone you [all] will not break in him. All a company of Israel will do him.

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12:46–47

It will be eaten in a single house. You will not carry the [lamb's] meat from the house to the outside. And you will not break [any] bone in it. All the company of Israel will do these things [lit., *do it*].

The meat will only be eaten in the family house. The flesh will not be carried out of the house to the outside. You will not break any of the bones of the lamb. All Israel will observe the Passover.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	In a house one he will be eaten. You will not carry forth from the house from the flesh outside. And a bone you [all] will not break in him. All a company of Israel will do him.
Dead Sea Scrolls	.
Targum (Onkelos)	You shall not carry any of the flesh from the house without, and a bone shall not be broken in him. All the congregation of Israel shall do this.
Targum (Pseudo-Jonathan)	In his own company he shall eat. Thou shalt not carry any of the flesh out of the house from (thy) company, nor send a gift one mail to his neighbour; and a bone of him shall not be broken for the sake of eating that which is within it. [JERUSALEM. A sojourning man and a hireling born of the Gentiles shall not eat of it.] All the congregation of Israel shall mix together, this one with that, one family with another, that they may perform it.
Revised Douay-Rheims	In one house shall it be eaten, neither shall you carry forth of the flesh thereof out of the house, neither shall you break a bone thereof. All the assembly of the children of Israel shall keep it.
Aramaic ESV of Peshitta	In one house shall it be eaten; you shall not carry forth anything of the flesh abroad out of the house; neither shall you break a bone of it. All the congregation of Yisrael shall keep it.
Lamsa's Peshitta (Syriac)	In one house shall it be eaten; you shall not take any of the meat outside of the house; neither shall you break a bone thereof. All the congregation of Israel shall keep the feast.
Updated Brenton (Greek)	In one house shall it be eaten, and you shall not carry of the flesh out from the house; and a bone of it you shall not break. All the congregation of the children of Israel shall keep it.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	It is to be taken in one house; not a bit of the flesh is to be taken out of the house, and no bone of it may be broken. All Israel is to keep the feast.
Easy English	You must eat the meat in one house. You must not take any of the meat outside the house. You must not break any of the bones in the meat. All the Israelites must enjoy the party together.

Easy-to-Read Version–2001	"[Each family must] eat the meal in one house. None of the food is to be taken outside the house. Don't break any of the lamb's bones. The whole community of Israel must do this ceremony.
Easy-to-Read Version–2006	"Each family must eat the meal in one house. None of the food is to be taken outside the house. Don't break any of the lamb's bones. The whole community of Israel must do this ceremony.
God's Word™	"The meal must be eaten inside one house. Never take any of the meat outside the house. "Never break any of the bones. "The whole community of Israel must celebrate the Passover. Eat it in one house—don't take the meat outside the house. Don't break any of the bones. The whole community of Israel is to be included in the meal.
The Message	
NIRV	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The entire meal must be eaten inside, and no one may leave the house during the celebration. No bones of the Passover lamb may be broken. And all Israelites must take part in the meal.
The Living Bible	You shall, all of you who eat each lamb, eat it together in one house, and not carry it outside; and you shall not break any of its bones. All the congregation of Israel shall observe this memorial at the same time.
New Berkeley Version	.
New Life Version	It must be eaten in one house. You must not carry any of the meat outside the house. And you must not break a bone of it. All the people of Israel must remember this.
New Living Translation	Temporary residents and hired servants may not eat it. Each Passover lamb must be eaten in one house. Do not carry any of its meat outside, and do not break any of its bones. The whole community of Israel must celebrate this Passover festival.
Unlocked Dynamic Bible	Each family must eat the Passover meal inside its own house. Do not take any of the food outside the house. Do not break the bones of the lamb. All the Israelite people must celebrate this festival.

Partially literal and partially paraphrased translations:

American English Bible	It must be eaten in one house, because you can't carry the flesh outside of the house... and no bones should be broken. The entire gathering of the children of IsraEl must continue to do this.
Beck's American Translation	.
Common English Bible	It should be eaten in one house. You shouldn't take any of the meat outside the house, and you shouldn't break the bones. The whole Israelite community should observe it.
International Standard V	It is to be eaten in one house, and you are not to take any of the meat outside the house, nor are you to break any of its bones. The whole congregation of Israel is to observe it.
New Advent (Knox) Bible	All of it must be eaten under the same roof; you must not take any of the victim's flesh elsewhere, or break it up into joints. ^[5] Every Israelite is bound to keep the observance. ^[5] 'Or break it up into joints'; literally, 'no bone of it shall be broken'; cf. Jn. 19.36.
Translation for Translators	Each family must eat the Passover meal inside their own house. Do not take any of the food outside the house. All the Israeli people must celebrate this festival.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	A SOJOURNER OR HIRELING SHALL NOT EAT OF IT. IN ONE HOUSE SHALL IT BE EATEN, AND YOU SHALL NOT CARRY OF THE FLESH OUT FROM THE HOUSE; AND A BONE OF IT YOU SHALL NOT BREAK. †(<i>Representing that none of JESUS' bones were broken</i>).
Awful Scroll Bible	In one house was it to be eaten - were yous to bring out of the flesh without the house? - were yous to break the bones of it? - Even was the assembly of Isra-el to prepare it.
Conservapedia Translation	"It is to be eaten in one house. You are not to bring any of the flesh out of the house, or break any of its bones. The whole congregation of Israel is to do this. It shall be eaten by single families; they shall not carry any of its flesh outside of the house; and a bone of it shall not be broken. Every family in Israel shall offer it;...
Ferrar-Fenton Bible	In one house shall it be eaten. you shall carry none of the flesh out at the doors: moreover, see that you break not a bone thereof. All the multitude of the children of Israel shall observe it.
God's Truth (Tyndale)	.
HCSB	.
Lexham English Bible	It will be eaten in one house; you will not bring part of the meat out from the house to the outside; and you will not break a bone of it. All of the community of Israel will prepare it..
Unlocked Literal Bible	The food must be eaten in one house. You must not carry any of the meat out of the house, and you must not break any bone of it. All the community of Israel must observe the festival.
Urim-Thummim Version	.
Wikipedia Bible Project	It will be eaten in one house, you will not take from the meat outside the house, and you will not break a bone of it. All of Israel's congregation will make it.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The lamb must be eaten inside the house and nothing of it shall be taken outside. Do not break any of its bones. All the community of Israel will observe this rite.
The Heritage Bible	.
New American Bible (2002)	It must be eaten in one and the same house; you may not take any of its flesh outside the house. You shall not break any of its bones. You shall not break any of its bones: the application of these words to our Lord on the cross shows that the Paschal lamb was a prophetic type of Christ, immolated to free men from the bondage of sin. Cf also ⇒ 1 Cor 5:7; ⇒ 1 Peter 1:19. The whole community of Israel must keep this feast.
New American Bible (2011)	It must be eaten in one house; you may not take any of its meat outside the house. [Nm 9:12; Jn 19:36.] You shall not break any of its bones.* The whole community of Israel must celebrate this feast. * [12:46] You shall not break any of its bones: the application of these words to Jesus on the cross (Jn 19:36) sees the Paschal lamb as a prophetic type of Christ, sacrificed to free men and women from the bondage of sin. Cf. also 1 Cor 5:7; 1 Pt 1:19.
New Jerusalem Bible	It must be eaten in one house alone; you will not take any of the meat out of the house; nor may you break any of its bones. 'The whole community of Israel must keep it.
New RSV	It shall be eaten in one house; you shall not take any of the animal outside the house, and you shall not break any of its bones. The whole congregation of Israel shall celebrate it.
Revised English Bible—1989	Each Passover victim must be eaten inside one house, and you must not take any of the flesh outside. You must not break any of its bones. The whole community of Israel is to keep this feast.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	It is to be eaten in one house. You are not to take any of the meat outside the house, and you are not to break any of its bones. The whole community of Isra'el is to keep it.
The Complete Tanach	It must be eaten in one house; you shall not take any of the meat out of the house to the outside, neither shall you break any of its bones.

It must be eaten in one house: In one group, that those counted upon it may not become two groups and divide it. You say [that it means] in one group, or [perhaps] it means nothing other than in one house as is its apparent meaning, and to teach that if they started eating in the yard and it rained, that they may not enter the house. Therefore, Scripture states: "on the houses in which they will eat it" (above verse 7). From here [we deduce] that the one who eats [the Passover sacrifice] may eat [it] in two places. — [from Mechilta]

you shall not take any of the meat out of the house: [I.e.,] out of the group. — [from Mechilta]

neither shall you break any of its bones: If it [the bone] is edible, e.g., if there is an olive-sized amount of meat on it, it bears the prohibition of breaking a bone; if there is neither an olive-sized amount of meat on it nor marrow [in it], it does not bear the prohibition against breaking a bone. — [from Pes. 84b]

The entire community of Israel shall make it.

The entire community of Israel shall make it: Why was this stated? Because it says concerning the Passover sacrifice of Egypt: "a lamb for each parental home" (above verse 3), we might think that the same applies to the Passover sacrifice of later generations. Therefore, Scripture states: "The entire community of Israel shall make it." -[from Mechilta]

exeGesés companion Bible	Eat in one house: neither carry forth aught of the flesh from the house; nor break a bone thereof: all the witness of Yisra El work it.
Kaplan Translation	'It must be eaten by a single group. Do not bring any of its meat out of the group. Do not break any of its bones. 'The entire community of Israel must keep [this ritual]. single group (Mekhilta; Saadia; Rashi). Literally, 'in one house.'
Orthodox Jewish Bible	In bais echad shall it be eaten; thou shalt not carry forth any of the basar outside the bais; neither shall ye break a bone thereof [see Yochanan 19:36 OJBC]. Kol Adat Yisroel shall celebrate it.
The Scriptures 1998	"It is eaten in one house, you are not to take any of the flesh outside the house, nor are you to break any bone of it. "All the congregation of Yisra'el are to perform it.

Expanded/Embellished Bibles:

The Expanded Bible	"The meal must be eaten inside a house; take none of the meat outside the house. Don't break any of the bones. The whole community [congregation; assembly] of Israel must take part in this feast [^L will act thus].
Kretzmann's Commentary	In one house shall it be eaten. Thou shalt not carry forth aught of the flesh abroad out of the house, neither shall ye break a bone thereof. The idea of the communion and of the union was to be maintained, and the fact that no bone was broken pointed forward to Christ, John 19:36. All the congregation of Israel shall keep it, shall do and observe what God had here instituted.
NET Bible®	.

Syndein/Thieme	In one house shall it be eaten. You shall not carry forth any of the flesh abroad out of the house. Neither shall you break a bone thereof. {none of Jesus Christ's bones were broken in His crucifixion} All the congregation of Israel shall keep it.
The Voice	Eternal One (to Moses and Aaron): The meal must be eaten in only one house. Don't take any of the meat outside. Not one of the lamb's bones shall be broken. [John 19:36] The entire community of Israel must celebrate it.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...he will be eaten in (one) house, you will not make anything from the flesh go out from the house unto the outside, and you will not crack a bone of him, all the company of "Yisra'el ^{He turns El aside} will do him,...
Charles Thompson OT	In one family it shall be eaten, and you must not carry any of the flesh abroad out of the house; nor shall you break a bone thereof. All the congregation of the children of Israel shall keep this festival.
Concordant Literal Version	In one house shall it be eaten. You shall not bring forth any of the flesh from the house to the outside; and a bone in it you shall not break. The whole congregation of the sons of Israel shall do it.
Context Group Version	In one house it shall be eaten; you shall not carry out anything of the flesh abroad out of the house; neither shall you (pl) break a bone. All the congregation of Israel shall keep it.
Modern English Version	In one house shall it be eaten. You shall not carry any of the flesh outside of the house, nor shall you break a bone of it. All the congregation of Israel shall keep it.
New American Standard B.	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. All the congregation of Israel are to celebrate [Lit <i>do</i>] this.
New King James Version	.
Young's Updated LT	In one house it is eaten, you will not carry out of the house any of the flesh without, and a bone you [all] do not break of it. All the company of Israel will keep it.

The gist of this passage: The Passover sacrifice was to be eating within the single house; it was not to be taken outside, and no bones were to be broken. All of Israel would follow these regulations.

46-47

Exodus 12:46a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun	Strong's #1004 BDB #108
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #398 BDB #37

Translation: It will be eaten in a single house.

The meat from the Passover would be eaten in each of the individual homes. Two families might combine into one; but, for the most part, everything is to occur in one house per family.

Exodus 12:46b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לו' or אלו') [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâtsâ' (יצא') [pronounced yaw-TZAWH]	to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce	2 nd person masculine singular, Hiphil imperfect	Strong's #3318 BDB #422
min (מן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
bayith (בית) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the definite article	Strong's #1004 BDB #108
min (מן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
bâsâr (בשר) [pronounced baw-SAWR]	flesh; body; animal meat	masculine singular noun with the definite article	Strong's #1320 BDB #142
chûts (חוץ) (חוץ) [pronounced khoots]	outside, street; out of the city (the fields, country, deserts); out of doors, abroad	masculine singular noun with the definite article and the hê locale	Strong's #2351 BDB #299
The directional hê allows us to insert the words <i>to</i> or <i>toward</i> into the translation.			

Translation: You will not carry the [lamb's] meat from the house to the outside.

If two families combine, the meat is not carried from one house to another. The meat of the lamb is not to be taken outside. If two houses combined, then this took place in one house or the other.

In the first Passover, remaining inside the house was remaining *under the blood* (the blood which had been smeared on the doorsill).

The conversion to faith in the Revealed God takes place, fundamentally, in one's soul. There is not to be any corruption from outside elements.

Exodus 12:46c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וִ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿetsem (עֶצֶם) [pronounced <i>geh-TSEM</i>]	<i>bone, substance, self; self-same, (very) same; corporeality, duration, existence, and therefore identity</i>	feminine singular substantive	Strong's #6106 BDB #782
lô' (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâbar (שָׁבַר) [pronounced <i>shaw^b-VAHR</i>]	<i>to break, to break into pieces; to tear [anyone]; to break down, to destroy; to measure off, to define; to buy or sell [corn]</i>	2 nd person masculine plural, Qal imperfect	Strong's #7665 BDB #990
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88

Translation: And you will not break [any] bone in it.

The lamb is not to have any bones broken. The lamb represents Jesus Christ, and no bones would be broken in the LORD's body when on the cross.

Since the Passover lamb (or goat) speaks of Jesus Christ on the cross, God knew in the past that He would not suffer any broken bones on the cross; therefore, to retain the type, God told the sons of Israel not to break any bones of the Passover lamb. Jesus Christ would die for our sins inside Israel—inside the house of Israel, if you will. Jesus Christ is the only Savior; there is no one from outside the house of Israel who qualifies as our savior.

Exodus 12:46 *It will be eaten in a single house. You will not carry the [lamb's] meat from the house to the outside. And you will not break [any] bone in it.* (Kukis mostly literal translation)

The eating of the flesh represented believing in Jesus Christ. Remaining inside of the house was remaining under God's protection (the people in the original Passover remained inside their houses as the Destroyer went through the land to kill the firstborn of those who did not put the blood on their door posts).

None of the bones of the sacrifice were to be broken, which is one of the many prophecies of the Messiah.

Psalms 34:20 reads: *He keeps all his bones; not one of them is broken.* These passages and Num. 9:12 are fulfilled in John 19:32–36, which reads: *The soldiers therefore came and broke the legs of the first man, and of the other man who was crucified with Him; but coming to Jesus, when they saw that He was already dead, they did not break His legs...For these things came to pass, that the Scripture might be fulfilled, "Not a bone of Him shall be broken."* (Exodus 12:46; Psalm 34:20)

Jesus is our Passover lamb, as Paul writes in 1Cor. 5:7b: *For Christ our Passover also has been sacrificed.*

Psalms 34:20 *He keeps all His bones; not one of them is broken.* (ESV; capitalized)

A portion of Psalm 34 looked forward to Jesus, the Messiah of Israel.

Exodus 12:47			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
‘êdâh (עֵדָה) [pronounced <i>gā-DAWH</i>]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular construct	Strong's #5712 BDB #417
Yisʿrâ’êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal perfect	Strong's #6213 BDB #793
’êth (אֶת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: All the company of Israel will do these things [lit., do it].

What the congregation of Israel is *keeping* is the Passover ritual. The Passover observation was to be done by all of the people of Israel. It signified a special relationship between them and God.

Quite obviously, the Passover represents the substitutionary death of our Lord for our sins.

This is a ritual, with great meaning, to be kept by Israel until the end of their dispensation. It is through this ritual which the gospel of Jesus Christ is learned.

In this verse, as well as twice in v. 48, we have the verb ‘âsâh (עָשָׂה), which means *to do, to make*. It is the verb used in creation to make something out of something. It is our concept of the word *Passover* which makes this word difficult to translate. It literally means *to do, to make, or to perform the Passover*. However, we do not do it any injustice to translate this *to keep or to observe the Passover*.

Exodus 12:47 All the company of Israel will do these things [lit., do it]. (Kukis mostly literal translation)

Exodus 12:46–47 It will be eaten in a single house. You will not carry the [lamb's] meat from the house to the outside. And you will not break [any] bone in it. All the company of Israel will do these things [lit., do it]. (Kukis mostly literal translation)

Exodus 12:46–47 The meat will only be eaten in the family house. The flesh will not be carried out of the house to the outside. You will not break any of the bones of the lamb. All Israel will observe the Passover.

And for will reside with you [all] a temporary resident and he has done a Passover to Y^ehowah, you have circumcised to him and all males. And he will come near to do him and he has been as a native of the land. And every uncircumcised one will not eat in him. Law one is for the native and for the sojourner, the one sojourning in your midst.

Exodus
12:48–49

Immigrants will reside with you and [if] one will celebrate the Passover to Y^ehowah, you must [first] circumcise him and all males [who participate]. He will come near to celebrate it. And he will be as a native of the land. However, the uncircumcised male will not eat the Passover lamb [lit., *it*]. [There] is [only] one [standard of] law for the native and for the stranger who is living among you.

There will be immigrants who live with you and some will celebrate the Passover to Jehovah. In this case, you will circumcise him and all of the males with him so that he may approach to celebrate the Passover. He will function just as if he is a native of the land. However, any male who is uncircumcised will not be allowed to partake of the Passover lamb. God has designed only one standard of law for the Hebrews and those temporary residents living among you.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And for will reside with you [all] a temporary resident and he has done a Passover to Y^ehowah, you have circumcised to him and all males. And he will come near to do him and he has been as a native of the land. And every uncircumcised one will not eat in him. Law one is for the native and for the sojourner, the one sojourning in your midst.

Dead Sea Scrolls
Targum (Onkelos)

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And when the sojourner who sojourneth with thee will perform the pascha before the Lord, every male of his shall be circumcised, and he may then approach and perform it; he shall be as one born in the land, but none uncircumcised shall eat of it. One law shall there be for the native and for the proselyte who sojourneth among you.

Targum (Pseudo-Jonathan)

A sojourner or a hired stranger shall not eat thereof. In his own company he shall eat. Thou shalt not carry any of the flesh out of the house from (thy) company, nor send a gift one mail to his neighbour; and a bone of him shall not be broken for the sake of eating that which is within it. [JERUSALEM. A sojourning man and a hireling born of the Gentiles shall not eat of it.] All the congregation of Israel shall mix together, this one with that, one family with another, that they may perform it. And if a proselyte sojourn with you, and would perform the pascha before the Lord, let every male belonging to him be circumcised, and so be made fit to perform it; and he shall be as the native of the land: but no uncircumcised one of the sons of Israel shall eat thereof. One law shall there be as to appointments for the native and for the proselyte who sojourneth among you..

Revised Douay-Rheims

And if any stranger be willing to dwell among you, and to keep the Phase of the Lord, all his males shall first be circumcised, and then shall he celebrate it according to the manner: and he shall be as he that is born in the land: but if any man be uncircumcised, he shall not eat thereof. The same law shall be to him that is born in the land, and to the proselyte that sojourns with you.

Aramaic ESV of Peshitta

When a stranger shall live as a foreigner with you, and will keep the Passover to Mar-Yah, let all his males be circumcised, and then let him come near and keep it; and he shall be as one who is born in the land: but no uncircumcised person shall

eat of it. One law shall be to him who is born at home, and to the stranger who lives as a foreigner among you."

Lamsa's Peshitta (Syriac) And when a stranger shall sojourn with you who would keep the passover to the LORD, when he has circumcised every male in his household, then he may draw near to take part in it; and he shall be considered as a native of the land; for no uncircumcised person shall eat thereof. There shall be one law for the natives and for the strangers who sojourn among you.

Updated Brenton (Greek) And if any proselyte shall come to you to keep the Passover to the Lord, you shall circumcise every male of him, and then shall he approach to sacrifice it, and he shall be even as the original inhabitant of the land; no uncircumcised person shall eat of it. There shall be one law to the native, and to the proselyte coming among you.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And if a man from another country is living with you, and has a desire to keep the Passover to the Lord, let all the males of his family undergo circumcision, and then let him come near and keep it; for he will then be as one of your people; but no one without circumcision may keep it. The law is the same for him who is an Israelite by birth and for the man from a strange country who is living with you.

Easy English There may be a foreign person who lives among you. He may want to enjoy the Lord's Passover too. But he must first circumcise himself and all the males in his house. Then he can enjoy the Passover party, like a man who is born in Israel. But no male person without circumcision can enjoy the Passover party. The Israelites and the foreign people who live among you must all obey this rule.'

Easy-to-Read Version—2001 If a non-Israelite lives with you, and if he wants to share in the Lord's Passover, then he must be circumcised. Then he will be the same as any other citizen of Israel, so he can share in the meal. But if a man is not circumcised, then he cannot eat the Passover meal. The same rules are for everyone. It does not matter if a person is a citizen or a non-Israelite living in your country--the same rules are for everyone."

Easy-to-Read Version—2006 If a foreigner living among you wants to share in the LORD's Passover, he must be circumcised. Then he can share in the meal like any other citizen of Israel. But a man who is not circumcised cannot eat the Passover meal. The same rules are for everyone. It doesn't matter if they are citizens or foreigners living among you."

The Message "If an immigrant is staying with you and wants to keep the Passover to God, every male in his family must be circumcised, then he can participate in the Meal—he will then be treated as a native son. But no uncircumcised person can eat it. "The same law applies both to the native and the immigrant who is staying with you."

Names of God Bible "Foreigners may want to celebrate **Yahweh's** Passover. First, every male in the household must be circumcised. Then they may celebrate the Passover like native-born Israelites. But no uncircumcised males may ever eat the Passover meal. The same instructions apply to native-born Israelites as well as foreigners."

NIRV "Suppose an outsider living among you wants to celebrate the LORD's Passover. Then all the males in that home must be circumcised. After that, the person can take part, just like an Israelite. Only circumcised males may eat it. The same law applies to Israelites and to outsiders living among you."

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. If anyone who isn't an Israelite wants to celebrate Passover with you, every man and boy in that family must first be circumcised. Then they may join in the meal, just

	like native Israelites. No uncircumcised man or boy may eat the Passover meal! This law applies both to native Israelites and to those foreigners who live among you.
The Living Bible	“As to foreigners, if they are living with you and want to observe the Passover with you, let all the males be circumcised, and then they may come and celebrate with you—then they shall be just as though they had been born among you; but no uncircumcised person shall ever eat the lamb. The same law applies to those born in Israel and to foreigners living among you.”
New Berkeley Version	.
New Life Version	But when a stranger staying with you wants to share in this special supper to the Lord, let all his men and boys go through the religious act of becoming a Jew. Then let him come near to share in the special supper. He will be like one who is born in the land. But no person who has not gone through the religious act may eat of it. The same law is for the one who is born in the land and for the stranger who stays among you.”
New Living Translation	“If there are foreigners living among you who want to celebrate the LORD’s Passover, let all their males be circumcised. Only then may they celebrate the Passover with you like any native-born Israelite. But no uncircumcised male may ever eat the Passover meal. This instruction applies to everyone, whether a native-born Israelite or a foreigner living among you.”
Unlocked Dynamic Bible	When someone from another country comes to live with you and wants to celebrate the Passover festival, circumcise all the males in his household. Then he can eat the Passover meal, and you should treat that man as though he had been born an Israelite. But do not allow men who have not been circumcised to eat the Passover meal. These rules apply to people who were born as Israelites and to foreigners who come and live among you.”

Partially literal and partially paraphrased translations:

American English Bible	‘And if any converts come and want to observe the Passover to Jehovah, you must circumcise all their males before they can [partake of] the sacrifice; for thereafter, they will be treated as residents in the land. However, no one who is uncircumcised may eat it. So there will be just one Law, and it will apply to both the native residents and to those who come to be converts among you.’
Beck’s American Translation	.
Common English Bible	If an immigrant who lives with you wants to observe the Passover to the LORD, then he and all his males should be circumcised. Then he may join in observing it. He should be regarded as a native of the land. But no uncircumcised person may eat it. There will be one Instruction for the native and for the immigrant who lives with you.
International Standard V	If an alien who resides with you wants to observe the Passover to the LORD, every male in his household [Lit. <i>belonging to him</i>] must be circumcised, and then he may come near to observe it. He is to be like a native of the land, but no uncircumcised person is to eat it. A single law exists for the native and the alien who resides among you.”
New Advent (Knox) Bible	If any stranger that lives among you wishes to be of your company, and to eat the pasch, all the males of his household must be circumcised before he can lawfully celebrate the rite. That done, he takes rank as an inhabitant of the country; whereas the uncircumcised are not allowed to partake of it. Native-born, or foreign resident, the same rules are binding on everyone.
Translation for Translators	When someone from another country comes to live with you and wants to celebrate the Passover festival, circumcise all the males in his household. Then they can eat the Passover meal, and you should treat that man as though he was born an Israeli. But do not allow men who have not been circumcised to eat the Passover meal.

These rules apply to people who were born as Israelis and to foreigners who come and live among you."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND IF ANY PROSELYTE SHALL COME TO YOU TO KEEP THE PASSOVER TO JESUS, YOU SHALL CIRCUMCISE EVERY MALE OF HIM, AND THEN SHALL HE APPROACH TO SACRIFICE IT, AND HE SHALL BE EVEN AS THE ORIGINAL INHABITANT OF THE LAND; NO UNCIRCUMCISED PERSON SHALL EAT OF IT. THERE SHALL BE ONE LAW TO THE NATIVE, AND TO THE PROSELYTE COMING AMONG YOU." †(It didn't & doesn't matter what nation or race a person is as long as they are adopted into the Family of JESUS. Romans 11)
Awful Scroll Bible	As a nonnative was to sojourn, even is he to have effected the passover to Jehovah: the males are to be circumcised, even were they to approach and prepare it, as the natives of the solid grounds - Was he uncircumcised, to eat of it? - One law is to the native and nonnative, sojourning in you all's midst.
Conservapedia Translation	"When any stranger sojourns with you, if he wants to keep the passover of the LORD, then every male in his household must be circumcised. Then he can draw near and keep it, and he will be regarded as a native. No uncircumcised person will eat any of it. One law will be for the native, and another to the stranger sojourning in your midst."
Ferrar-Fenton Bible	...and if there resides with you a foreigner, and he would offer the Passover to the EVER-LIVING, let him cause every male to be circumcised. He may then approach to offer it, when he shall be like a native of the country, but any uncircumcised person shall not eat of it. One law shall be for the native, and for the foreigner, who is among you '.
God's Truth (Tyndale)	If a stranger dwell among you, and will hold Passover unto the Lord, let him circumcise all that be males, and then let him come and observe it, and be taken as one that is born in the land. No uncircumcised person shall eat thereof. One manner of law shall be unto them that are born in the land, and unto the strangers that dwell among you.
HCSB Jubilee Bible 2000	. And if a stranger shall sojourn with thee and desire to make the passover to the LORD, let all his males be circumcised, and then let him come near and make this sacrifice; and he shall be as one that is natural in the land, but no uncircumcised person shall eat of it. The same law shall be for the one who is natural, and for the stranger that sojourns among you.
Lexham English Bible	And when an alien dwells with you and he wants to prepare [the] Passover for Yahweh, every male belonging to him must be circumcised, and then he may come near to prepare it, and he will be as the native of the land, but any uncircumcised [man] may not eat it. One law will be for the native and for the alien who is dwelling in your midst."
Unlocked Literal Bible	If a foreigner lives with you and wants to observe the Passover to Yahweh, all his male relatives must be circumcised. Then he may come and observe it. He will become like the people who were born in the land. However, no uncircumcised person may eat any of the food. This same law will apply to both the native born and to the foreigner who lives among you."
Urim-Thummim Version	And when a foreigner will travel with you and observe THE PASSOVER to YHWH, let all his males be circumcised and then let him come near and observe it. Then he will be the same as a native Israelite born in the land, for no uncircumcised person will eat of it. One law will be in effect for the native Israelite and to the foreigner that lives among you.
Wikipedia Bible Project	And whoever will wander within you a stranger, and did the passover to Yahweh, circumcise every male of his, and then he can come to do it. And he was as a

citizen of the land, and all with foreskin will not eat of it. One law will be for the citizen and the stranger who wanders within you.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	If a guest is staying with you and wants to celebrate the Passover of Yahweh, he must have all the males in his household circumcised. Then he may take part like one born in the land, but no uncircumcised man may participate. 49. The law is the same for the native and the stranger living with you."
The Heritage Bible	And because a stranger shall lodge with you, and will do the Passover to Jehovah, all his males shall be circumcised, and then he will come near, and do it; and he shall be as one who is born in the land; and no one uncircumcised shall eat of it. One law shall be to him who is native born, and to the stranger lodging in your midst.
New American Bible (2011)	If any alien [Nm 9:14] residing among you would celebrate the Passover for the LORD, all his males must be circumcised, and then he may join in its celebration just like the natives. But no one who is uncircumcised may eat of it. There will be one law* for the native and for the alien residing among you. * [12:49] One law: the first appearance of the word torah, traditionally translated as "law," though it can have the broader meaning of "teaching" or "instruction." Elsewhere, too, it is said that the "alien" is to be accorded the same treatment as the Israelite (e.g., Lv 19:34).
New English Bible—1970	If there are aliens living with you and they are to keep the Passover to the LORD, every male of them must be circumcised, and then he can take part; he shall rank as native-born. No one who is uncircumcised may eat of it. The same law shall apply both to the native-born and to the alien who is living among you.
New Jerusalem Bible	Should a stranger residing with you wish to keep the Passover in honour of Yahweh, all the males of his household must be circumcised: he will then be allowed to keep it and will count as a citizen of the country. But no uncircumcised person may eat it. The same law will apply to the citizen and the stranger resident among you.'
Revised English Bible—1989	"If aliens settled among you keep the Passover to the LORD, every male among them must first be circumcised, and then he can take part; he will rank as native-born. No male who is uncircumcised may eat of it. The same law will apply both to the native-born and to the alien who is living among you."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	If a foreigner staying with you wants to observe ADONAI's <i>Pesach</i> , all his males must be circumcised. Then he may take part and observe it; he will be like a citizen of the land. But no uncircumcised person is to eat it. The same teaching is to apply equally to the citizen and to the foreigner living among you."
The Complete Tanach	And should a proselyte reside with you, he shall make a Passover sacrifice to the Lord. All his males shall be circumcised, and then he may approach to make it, and he will be like the native of the land, but no uncircumcised male may partake of it.

he shall make a Passover sacrifice: We might think that everyone who converts must make a Passover sacrifice immediately. Therefore, Scripture states: "and he will be like the native of the land," [indicating that] just as the native [makes the sacrifice] on the fourteenth [of Nissan], so must a proselyte [make it] on the fourteenth [of Nissan]. — [from Mechilta]

but no uncircumcised male may partake of it: This includes one whose brothers died because of circumcision, [one] who is not considered an apostate in regards to circumcision, and [his disqualification] is not derived from "No estranged one may partake of it" (verse 43). — [from Mechilta]

There shall be one law for the native and for the stranger who resides in your midst."

There shall be one law: [This verse comes] to liken a proselyte to a native also regarding other commandments in the Torah. — [from Mechilta]

exeGesés companion Bible	And when a sojourner sojourns with you and works the pasach to Yah Veh, circumcise all his males: and then have him approach and work it; and he becomes as a native in the land - for no uncircumcised eats thereof - one torah to the native and to the sojourner who sojourns among you.
Hebraic Roots Bible	And when a visitor shall stay with you, and will do the Passover to YAHWEH, let every male to him be circumcised, (in covenant relationship) and then he may come near to prepare it. And he shall be like a native of the land. But any uncircumcised (non-covenant person) may not eat of it. One law shall be to the native, and to the visitor, the one staying in your midst.
Israeli Authorized Version	And when a stranger shall sojourn with thee, and will keep the Passover to YY , let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. One Torah shall be to him that is homeborn, and unto the stranger that sojourneth among you.
Kaplan Translation	When a proselyte joins you and wants to offer the Passover sacrifice to God, every male [in his household] must be circumcised. He may then join in the observance, and be like a native-born [Israelite]. But no uncircumcised man may eat [the sacrifice]. The same law shall apply both for the native-born [Israelite] and for the proselyte who joins you.'
Orthodox Jewish Bible	And when a ger shall sojourn with thee, and will keep the Pesach unto Hashem, let all his zachar receive bris milah, and then let him come near and keep it; and he shall be as one that is native born in ha'aretz; for no arel (uncircumcised person) shall eat thereof. Torah echad shall be to him that is native-born, and unto the ger that sojourneth among you.
<i>The Scriptures</i> 1998	"And when a stranger sojourns with you and shall perform the Passover to יהוה, let all his males be circumcised, and then let him come near and perform it, and he shall be as a native of the land. But let no uncircumcised eat of it. "There is one Torah for the native-born and for the stranger who sojourns among you."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	If a stranger living temporarily among you wishes to celebrate the Passover to the Lord, all his males must be circumcised, and then he may participate and celebrate it like one that is born in the land. But no uncircumcised person may eat it. The same law shall apply to the native-born and to the stranger who lives temporarily among you."
The Expanded Bible	A ·foreigner [sojourner; wanderer; resident alien] who ·lives [sojourns] with you may share in the Lord's Passover if all the males in his house become circumcised. Then, since he will be like a ·citizen [native] of Israel, he may share in the meal. But a man who is not circumcised may not eat the Passover meal. The same ·rules [laws; instructions] apply to ·an Israelite born in the country [the native] or to a ·foreigner [sojourner, wanderer; resident alien] living there."
Kretzmann's Commentary	And when a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised and thus be received into the Jewish Church, and

NET Bible®

then let him come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof; the privilege was limited to such as had accepted the Jewish doctrines, that believed in the God of the Jews. One law shall be to him that is home-born, and unto the stranger that sojourneth among you. “When a foreigner lives¹⁰⁷ with you and wants to observe the Passover to the Lord, all his males must be circumcised,¹⁰⁸ and then he may approach and observe it, and he will be like one who is born in the land¹⁰⁹ – but no uncircumcised person may eat of it. The same law will apply¹¹⁰ to the person who is native-born and to the foreigner who lives among you.”

^{107th} Both the participle “foreigner” and the verb “lives” are from the verb גר (gur), which means “to sojourn, to dwell as an alien.” This reference is to a foreigner who settles in the land. He is the protected foreigner; when he comes to another area where he does not have his clan to protect him, he must come under the protection of the Law, or the people. If the “resident alien” is circumcised, he may participate in the Passover (S. R. Driver, Exodus, 104).

^{108th} The infinitive absolute functions as the finite verb here, and “every male” could be either the object or the subject (see GKC 347 §113.gg and 387 §121.a).

^{109th} אֶרְצָה ('ezrah) refers to the native-born individual, the native Israelite as opposed to the “stranger, alien” (S. R. Driver, Exodus, 104); see also W. F. Albright, Archaeology and the Religion of Israel, 127, 210.

^{110th} Heb “one law will be to.”

The Voice

Eternal One (*to Moses and Aaron*): If you have outsiders living among you and they want to celebrate the Passover to the Eternal with you, then all the men must agree to be circumcised. Only after circumcision may they join in and celebrate with you; then you must treat them as if they were native-born. But make sure no uncircumcised male eats any part of the sacred meal. The same instruction applies to *everyone equally—without distinction*—the native as well as the outsider who is living among you.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and (if) a stranger will sojourn (with) you, and he will do the "Pesahh hopping" to "YHWH He Is", all the males will be circumcised to him, and at that time, he will come near to do him, and he will exist like a native of the land, and all the uncircumcised will not eat him, (one) teaching will exist to the native and to the stranger, the sojourner in the midst of you,...

Charles Thompson OT
Context Group Version

.
And when a stranger shall sojourn with you, and will keep the passover to YHWH, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: but no uncircumcised man shall eat. One law shall be to him who is home-born, and to the stranger that sojourns among you (pl).

Modern English Version

Now when a stranger sojourns with you and keeps the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it. And he shall be as one that is born in the land. However, no uncircumcised person shall eat of it. The same law shall apply to him that is a native and to the stranger who sojourns among you.

New European Version

When a stranger shall live as a foreigner with you, and will keep the Passover to Yahweh, let all his males be circumcised, and then let him come near and keep it; and he shall be as one who is born in the land: but no uncircumcised person shall eat of it. One law shall be to him who is born at home, and to the stranger who lives as a foreigner among you.

New King James Version

And when a stranger dwells [As a resident alien] with you *and wants* to keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as a native of the land. For no uncircumcised person

	shall eat it. One law shall be for the native-born and for the stranger who dwells among you.”
Updated Bible Version 2.11	And when a stranger sojourns with you, and [before he] keeps the Passover to Yahweh, let all his males be circumcised, and then let him come near and keep it; and he will be as one who is born in the land: but no uncircumcised person will eat of it. One law will be to him who is home-born, and to the stranger who sojourns among you +.
Young's Updated LT	And when a sojourner sojourns with you, and has made a passover to Jehovah, every male of his is to be circumcised, and then he does come near to keep it, and he has been as a native of the land, but any uncircumcised one does not eat of it. One law is to a native, and to a sojourner who is sojourning in your midst.'

The gist of this passage: If a non-Hebrew wants to participate in the Passover ritual, then he must first be circumcised.

Exodus 12:48a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
Together, the wâw conjunction and the kîy conjunction literally mean <i>and for, and that</i> ; however, together, they can be taken to mean <i>when, that, for, because, how</i> .			
gûwr (גּוּר) [pronounced goor]	<i>to reside, to temporarily reside, to sojourn; to reside without ownership; to gather together with, band together with</i>	3 rd person masculine singular, Qal imperfect	Strong's #1481 BDB #157
NET Bible footnote: The Hebrew verb גּוּר (gur) means "to live temporarily without ownership of land." Abraham's family will not actually possess the land of Canaan until the Israelite conquest hundreds of years later. ⁴⁰			
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 nd person masculine plural suffix	Strong's #854 BDB #85
gêr (גֵּר) [pronounced gare]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun	Strong's #1616 BDB #158

Translation: Immigrants will reside with you...

There will be other people besides than Israelites in the land. The relationship between Israel and their God would attract people to Israel (as their nation would reflect God's wisdom).

⁴⁰ From <http://bible.org/netbible/index.htm?gen26.htm> accessed March 3, 2013.

When those in a relationship with God gather in large numbers in any geographical region, that region is blessed by God. This attracts others to that region. When R. B. Thieme, Jr. was teaching in Houston, they needed to expand the church, apparently. Bob took his congregation out to what was considered the outskirts of Houston. Apparently, many members of the congregation were upset to be taken so far outside of the city (today, this new location would be known as being *outside the loop*). Today, the place where the church sits is one of the most valuable properties in all of Houston. Houston has been a boom town since I moved here (1978) and it was a boomtown long before I moved here. It continues to have one of the strongest economies in the nation (there are at least 3 doctrinal churches which have been established in the general Houston area).

My point here is, where believers congregate, there is great blessing. This is a point of continuity between the Age of Israel and the Church Age.

Exodus 12:48b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
Peçach (פֶּסַח) [pronounced PEH-sahkh]	<i>Passover; sacrifice of Passover; animal victim of the Passover; festival of the Passover; exemption; offering</i>	masculine singular noun	Strong's #6453 BDB #820
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יְהוָה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and [if] one will celebrate the Passover to Y^ehowah,...

People are attracted to the Hebrew people for a number of reasons; but some might be drawn to them because of their God. Or, when living among them, they develop an appreciation for the wisdom of their society and want to worship with the Hebrew people. Many people would be attracted to the Hebrew people simply because they were civilized.

Some would be attracted to Israel and to their God; and those with positive volition would want to celebrate the Passover.

The verb ‘âsâh in this verse is in the Qal perfect (completed action⁴¹) and a wish or desire is expressed (as per NRSV or *The Emphasized Bible*). This is a non-Jew who desires to observe the Passover rite; therefore, God must set up some rules pertaining to him. A person, in order to celebrate the Passover, which is celebrating the deliverance of Israel by the Savior from Egypt, must be a believer.

⁴¹ Not always the meaning of the perfect tense.

Exodus 12:48c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mûwl (לוּל) [pronounced mool]	<i>be circumcised; circumcise oneself</i>	2 nd person masculine singular, Niphal imperative	Strong's #4135 BDB #557
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zâkâr (זָכָר) [pronounced zaw-KAWR]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271

Translation: ...you must [first] circumcise him and all males [who participate].

In order for anyone, in the ceremony, to participate, they must be circumcised. No uncircumcised person could participate. Circumcision represents the new birth; or life being born out of death (after Abraham was circumcised, he was able to produce children again at age 100).

Anyone who participated in the Passover must be circumcised (males only, of course).

Exodus 12:48d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âz (אָז) [pronounced awz]	<i>then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that</i>	a temporal/resultant adverb	Strong's #227 BDB #23
Together, these two particles are translated .			
qârab (קָרַב) [pronounced kaw-RA ^{BV}]	<i>to come near, to approach, to draw near</i>	3 rd person masculine singular, Qal imperfect	Strong #7126 BDB #897
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510

Exodus 12:48d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #6213 BDB #793

Translation: He will come near to celebrate it.

The believer comes near or approaches God. His intention is to celebrate the Passover.

Exodus 12:48e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʿez ^e râch (עֲרֹחַ) [pronounced ez ^e -RAWKH]	<i>arising from the soil, home born, native</i>	masculine singular construct	Strong's #249 BDB #280
ʿerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: And he will be as a native of the land.

There is no difference between the nonresident and the Hebrew; they will worship God in the same way. But, this requires the free will choice of the nonresident. They did not simply participate because that was the tradition.

The way of Y^ehowah in the Old Testament is very much based upon human volition. The idea of forcing Y^ehowah worship on anyone was abhorrent to the Hebrew mind.

Exodus 12:48f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʾârêl (אַרְלָה) [pronounced <i>gaw-RAYL</i>]	<i>having foreskins, foreskinned ones; generally rendered uncircumcised [ones, men]</i>	masculine singular adjective with the definite article	Strong's #6189 BDB #790
<i>Uncircumcised lips</i> means <i>slow, stammering speech</i> , whose lips are closed, as with a foreskin. <i>Uncircumcised ears</i> or an <i>uncircumcised heart</i> is a person whose mind cannot be reached with divine precepts (Bible doctrine).			
lôʾ (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʾâkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88

Translation: ...However, the uncircumcised male will not eat the Passover lamb [lit., *it*].

In order to celebrate the Passover, all males must be circumcised. Circumcision represents the new birth.

The Hebrews are being taken from the land of the unregenerate to the land of the regenerate, just as we believers are taken out from the world and regenerated at salvation.

The eating of the Passover lamb represents salvation from God's perspective just as circumcision represents salvation (but from the perspective of regeneration). Therefore, the analogy would be meaningless to have unsaved acting as though they were saved. It is the same with the Eucharist—the ritual loses its reality when an unbeliever partakes of it. Anyone can be saved, even one who is not an Israelite, which is why a foreign guest may take part. However, in the Age of Israel, one who has believed in Israel's Revealed God often became an Israelite. They would be circumcised, which represents regeneration (or being born-again).

We will complete chapter 12 and the Passover regulations in this lesson.

Exodus 12:48 Immigrants will reside with you and [if] one will celebrate the Passover to Y^ehowah, you must [first] circumcise him and all males [who participate]. He will come near to celebrate it. And he will be as a native of the land. However, the uncircumcised male will not eat the Passover lamb [lit., *it*]. (Kukis mostly literal translation)

This provides the steps necessary for a person outside of Israel to observe the Passover along with the people of Israel. These rites were not to be imposed upon anyone. Those who wanted to worship the God of the Hebrews must choose to do so from their own volition.

Fundamental to Christianity (NT) and to the Way of Y^ehowah (OT) is free will. The Bible asserts that man both has free will and that God allows the function of man's free will. The exercise of man's free will is fundamental

to the human race. This is why governments which are against God (those which are Islamic or socialistic) are also against man's individual free will. In those societies, the collective is everything, and man's individual freedoms count for nothing. Islam and socialism are, at their heart, opposed to God.

When modern nations align with one another (as trading partners or in preparation for war), socialist nations and Islamic government nations nearly always become allies. Their thinking is very similar.

Exodus 12:49			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tôwrah (תּוֹרָה or הֲרֹט) [pronounced TOH-rah]	<i>instruction, doctrine; [human and divine] law, direction, regulations, protocol; custom; transliterated Torah</i>	feminine singular noun	Strong's #8451 and #8452 BDB #435
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular, numeral adjective	Strong's #259 BDB #25
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Why is this not a feminine singular?			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'ezrâch (אֶזְרָח) [pronounced ez ^e -RAWKH]	<i>arising from the soil, home born, native</i>	masculine singular noun with the definite article	Strong's #249 BDB #280
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
gêr (גֵּר) [pronounced gare]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun with the definite article	Strong's #1616 BDB #158
gêr (גֵּר) [pronounced gare]	<i>visitor, temporary resident, sojourner</i>	Qal active participle with the definite article	Strong's #1481 BDB #157
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תַּוֶּכֶּה) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #8432 BDB #1063

Exodus 12:49

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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With the bēyth preposition, tâvek^e can mean *in the middle of, in the midst of; into, among*. In the Hebrew, this is spelled תּוֹכֶכֶּךָ. With the 2nd person masculine plural suffix, it can mean *in your midst, among you*.

Translation: [There] is [only] one [standard of] law for the native and for the stranger who is living among you.

The word *law* is the feminine singular noun tōwrah (תּוֹרָה or הִרָוֶט) [pronounced TOH-rah], which means, *instruction, doctrine; [human and divine] law, direction, regulations, protocol; custom*. It is transliterated *Torah*. Strong's #8451 and #8452 BDB #435.

There was a specific *protocol* to be followed for the Passover. It was not to be watered down or changed (in order to make it palatable) for the stranger.

Those who wanted to participate were not treated differently; they were not to receive a watered-down version of the Passover; nor were they to be somehow separated from the congregation of Israel.

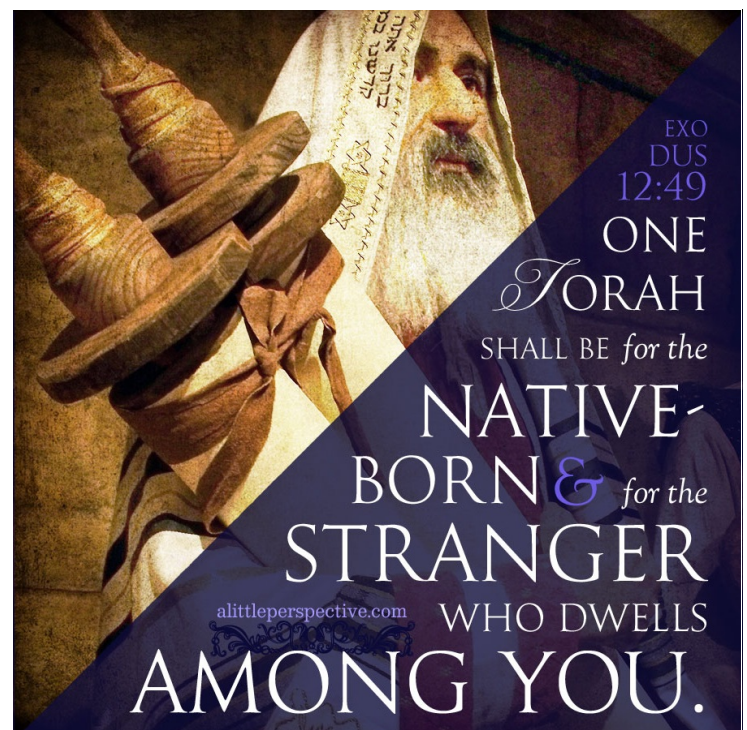
There is not another system of religious doctrine for those living among the Hebrew people. Temporary residents were not to be viewed as second class citizens. If they were interested in the Hebrew God, then there were to be no barriers to them. They would be allowed and expected to worship just as a native Israelite would.

The question arises: *If there is such importance placed upon the genetics of Abraham, Isaac, and Jacob, how can a foreigner or any sort become a part?* (1) If a foreigner chooses to worship the God of Israel, the genetic relationship is superceded; and (2) given a little bit of time, those foreign to Israel would enter in to Israel and be assimilated through marriage. The stranger would soon lose their national identify entirely.

At the same time, there was never any requirement from non-Israelites to participate in anything related to the Israelite faith.

Just as there is one salvation, one Savior and one means of salvation, those who lived among the Hebrews were taught this symbolically through their rituals. This means that there will be only one way to observe the Passover. Furthermore, the Passover is much more than a nice little ritual that a foreigner participates in, out of politeness to the family with whom he resides. It is a solemn ritual which explains the most important thing to any unbeliever, which is, salvation and the deliverance by God. This is not to be taken lightly. When one wants to participate, and he finds out that circumcision is involved, then he may reconsider. Only a person highly motivated and positive toward the God of the Universe would submit to circumcision in order to observe the Passover. In this way, the reality and the importance of this ritual is maintained.

One Torah for the native-born and the stranger (Exodus 12:49 graphic); from [A Little Perspective](http://alittleperspective.com); accessed March 10, 2021.



This passage, from vv. 43–49, looks forward in time; when the sons of Israel would observe the Passover in the future. We know this because of the references to slaves that the Hebrews may own, hired servants, or strangers who might want to participate.

Exodus 12:49 [There] is [only] one [standard of] law for the native and for the stranger who is living among you. (Kukis mostly literal translation)

Exodus 12:48–49 Immigrants will reside with you and [if] one will celebrate the Passover to Y^ehowah, you must [first] circumcise him and all males [who participate]. He will come near to celebrate it. And he will be as a native of the land. However, the uncircumcised male will not eat the Passover lamb [lit., *it*]. [There] is [only] one [standard of] law for the native and for the stranger who is living among you. (Kukis mostly literal translation)

Exodus 12:48–49 There will be immigrants who live with you and some will celebrate the Passover to Jehovah. In this case, you will circumcise him and all of the males with him so that he may approach to celebrate the Passover. He will function just as if he is a native of the land. However, any male who is uncircumcised will not be allowed to partake of the Passover lamb. God has designed only one standard of law for the Hebrews and those temporary residents living among you. (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines
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Conclusion to the Exodus Chapter

And so did all sons of Israel; as which commanded Y ^e howah Moses and Aaron, so they did.	Exodus 12:50	So all the sons of Israel did; exactly as Y ^e howah commanded Moses and Aaron, so they did.
Moses and Aaron did exactly as Jehovah commanded; the sons of Israel also did as God commanded them.		

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so did all sons of Israel; as which commanded Y ^e howah Moses and Aaron, so they did.
Dead Sea Scrolls	.
Targum (Onkelos)	And all the children of Israel did as the Lord commanded Mosheh and Aharon, so did they.
Targum (Pseudo-Jonathan)	And all the sons of Israel did as the Lord had commanded Mosheh and Aharon, so did they.
Revised Douay-Rheims	And all the children of Israel did as the Lord had commanded Moses and Aaron.
Aramaic ESV of Peshitta	All the B'nai Yisrael did so. As Mar-Yah commanded Mosha and Aaron, so they did.
Lamsa's Peshitta (Syriac)	Thus did all the children of Israel; as the LORD had commanded Moses and Aaron, so did they.
Updated Brenton (Greek)	And the children of Israel did as the Lord commanded Moses and Aaron for them, so they did.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So the children of Israel did as the Lord gave orders to Moses and Aaron.
Easy English	All the Israelites did everything that the Lord had commanded Moses and Aaron.
Easy-to-Read Version—2006	So all the Israelites obeyed the commands that the LORD gave to Moses and Aaron.
NIRV	.
New Simplified Bible	All the Israelites obeyed. They did what Jehovah had commanded Moses and Aaron.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The Israelites obeyed everything the LORD had commanded Moses and Aaron to tell them.
The Living Bible	So the people of Israel followed all of Jehovah's instructions to Moses and Aaron.
New Berkeley Version	.
New Life Version	Then all the people of Israel did just as the Lord had told Moses and Aaron.
New Living Translation	So all the people of Israel followed all the LORD's commands to Moses and Aaron.

Partially literal and partially paraphrased translations:

American English Bible	Then the children of IsraEl did exactly as Jehovah had instructed Moses and Aaron.
Beck's American Translation	.
International Standard V	.
New Advent (Knox) Bible	So all the sons of Israel carried out the divine commands Moses and Aaron had received;...
Translation for Translators	All the Israeli people obeyed Aaron and Moses/me, and did what Yahweh had commanded.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Even were to effect the sons of Isra-el, as Jehovah is to have given charge to Moses and Aaron, they are to have effected.
Conservapedia Translation	All the Sons of Israel were doing as the LORD had instructed Moses and Aaron.
HCSB	Then all the Israelites did this; they did just as the LORD had commanded Moses and Aaron.
Tree of Life Version	So all <i>Bnei-Yisrael</i> did so. They did just as <i>ADONAI</i> commanded Moses and Aaron.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	And all the sons of Israel did so. As Yahweh had commanded Moses and Aaron, thus they did.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	All the people of Israel did as Yahweh had commanded Moses and Aaron, and that same day Yahweh brought out the sons of Israel and their armies from the land of Egypt. V. 51 is included for context.
The Heritage Bible	And the children of Israel did all that Jehovah commanded Moses and Aaron; rightly they did.
New English Bible—1970	The Israelites did all that the LORD had commanded Moses and Aaron; and on this very day the LORD brought the Israelites out of Egypt mustered in their tribal hosts. V. 51 is included for context.
New Jerusalem Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	All the people of Isra'el did just as Adonai had ordered Moshe and Aharon.
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The Complete Tanach
exeGeses companion Bible

.
Thus work all the sons of Yisra El:
as Yah Veh misvahed Mosheh and Aharon,
thus they work.

Kaplan Translation
Orthodox Jewish Bible

All the Israelites did as God had instructed Moses and Aaron. They did it exactly.
Thus did kol Bnei Yisroel; as Hashem commanded Moshe and Aharon, so did they.

Expanded/Embellished Bibles:

The Expanded Bible

So all the Israelites [^Lsons/^Tchildren of Israel] did just as the Lord had commanded Moses and Aaron.

Kretzmann's Commentary

Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they; that became the custom among them in after-years, Num. 9:5; Joshua 5:10.

NET Bible®

So all the Israelites did exactly as the Lord commanded Moses and Aaron.¹¹¹
^{111tn} Heb "did as the Lord had commanded Moses and Aaron, so they did." The final phrase "so they did," which is somewhat redundant in English, has been represented in the translation by the adverb "exactly."

The Voice

Then all of the Israelites did exactly as the Eternal had instructed Moses and Aaron to do.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.

...and all the sons of "Yisra'el ^{He turns El aside} did <just as> "YHWH ^{He Is} directed "Mosheh ^{Plucked out} and "Aharon ^{Light bringer}, so they did, ...

Charles Thompson OT
Concordant Literal Version

.
And all the sons of Israel did so; just as Yahweh had instructed Moses and Aaron, thus they did.

English Standard Version
Modern English Version

All the people of Israel did just as the LORD commanded Moses and Aaron.
So all the children of Israel did it. They did just as the LORD commanded Moses and Aaron.

New King James Version
Third Millennium Bible

.
Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

Young's Updated LT

And all the sons of Israel do as Jehovah commanded Moses and Aaron; so have they done.

The gist of this passage:

The people of Israel did as God had instructed Moses and Aaron.

Exodus 12:50a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish	3 rd person masculine plural, Qal perfect	Strong's #6213 BDB #793
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered all of, all; any of	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

Exodus 12:50a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yisʿrāʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: So all the sons of Israel did;...

God has given a set of commandments to Israel were obeyed by Israel.

Exodus 12:50b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (כִּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 12:50b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'Ahārôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal perfect	Strong's #6213 BDB #793
This is exactly v. 28b.			

Translation: ...exactly as Y^ehowah commanded Moses and Aaron, so they did.

Whatever Y^ehowah commanded Moses and Aaron, the people of Israel did just that. There were times when the Exodus generation went along with divine protocol.

God set up the Passover to illustrate salvation, and to act as a memorial to one of the greatest events in history wherein the God of Israel revealed Himself as the God of the Universe and identified Himself with the Hebrew people.

Exodus 12:50 **So all the sons of Israel did; exactly as Y^ehowah commanded Moses and Aaron, so they did.** (Kukis mostly literal translation)

All of Israel followed the first Passover ritual. They also did exactly as Moses and Aaron commanded them with regards to the other things (such as, asking for jewelry from the Egyptian people). This indicates that all of Israel believed in the Revealed God and they trusted Moses' words which were representative of Him.

This blanket statement may possibly look into the future at future Passovers, if Moses is recording this information a few years in the future from this narrative. However, my guess would be that they are not included here. God gave directions for the Passover; He gave some guidance for future Passovers; but the obedience of Israel here simply refers to their obedience for the first Passover. Obviously, they had to obey Moses' instructions closely for the first Passover, or they would lose their firstborn.

Exodus 12:50 **Thus all the children of Israel did; as the Lord commanded Moses and Aaron, so they did.** (NKJV)

Interestingly enough, up to this point in time, the phrase *Moses and Aaron* occur 23 times since Aaron was brought on board. This phrase will only occur 4 more times in the book of Exodus (16:2, 6 24:9 40:31). Despite the fact that Aaron will be integral to the leadership of Israel, Moses will clearly be the leader of Israel as well as the chief mediator between man and God from this point on. Aaron will play an important part as a leader (he will be in charge when Moses is not there) and later as the High Priest. However, Aaron will also fail spectacularly in Exodus 32, leading the people in worship of the golden calf.

Exodus 12:50 Moses and Aaron did exactly as Jehovah commanded; the sons of Israel also did as God commanded them. (Kukis paraphrase)

The CLV includes this as a part of Exodus 13:1.

And so he is in a self-same the day the this brought Y^ehowah sons of Israel out of the land of Egypt upon their hosts.

Exodus
12:51

And so it is, in that very day, that Y^ehowah brought the sons of Israel out from the land of Egypt together with their armies.

And it came to pass in that very day, that Jehovah brought the sons of Israel out of the land of Egypt organized into armies.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he is in a self-same the day the this brought Y ^e howah sons of Israel out of the land of Egypt upon their hosts.
Dead Sea Scrolls	.
Targum (Onkelos)	And it was on the same day that the Lord led forth the sons of Israel from the land of Mizraim by their armies.
Targum (Pseudo-Jonathan)	And it was on that same day that the Lord brought forth the sons of Israel from the land of Mizraim, with their hosts.
Revised Douay-Rheims	And the same day the Lord brought forth the children of Israel out of the land of Egypt by their companies.
Aramaic ESV of Peshitta	It happened the same day, that Mar-Yah brought the B'nai Yisrael out of the land of Egypt by their armies.
Lamsa's Peshitta (Syriac)	And it came to pass on that very day that the LORD brought the children of Israel out of the land of Egypt with all their hosts.
Updated Brenton (Greek)	And it came to pass in that day that the Lord brought out the children of Israel from the land of Egypt with their forces.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And on that very day the Lord took the children of Israel out of the land of Egypt by their armies.
Easy English	And on the same day, the Lord brought the Israelites out of Egypt, like a large army of people.
Easy-to-Read Version–2006	On that same day the LORD led all the Israelites out of the country of Egypt. The people left in groups.
<i>The Message</i>	That very day GOD brought the Israelites out of the land of Egypt, tribe by tribe.
Names of God Bible	That very day Yahweh brought all the Israelites out of Egypt in organized family groups.
NIRV	On that day the LORD brought the Israelites out of Egypt like an army on the march.
New Simplified Bible	On that day Jehovah brought the Israelite tribes out of Egypt.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	And on that same day the LORD brought Israel's families and tribes out of Egypt.
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The Living Bible	That very day the Lord brought out the people of Israel from the land of Egypt, wave after wave of them crossing the border [or “all of the communities of them.”].
New Berkeley Version	.
New Life Version	On that same day the Lord brought the people of Israel out of the land of Egypt by their family groups.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	And that was the day Jehovah brought the children of IsraEl out of the land of Egypt with all their armies.
Beck’s American Translation	.
Common English Bible	On that precise day, the LORD brought the Israelites out of the land of Egypt in military formation.
International Standard V	And on that very day, the LORD brought the Israelis out of the land of Egypt by their tribal divisions.
New Advent (Knox) Bible	...and that same day the Lord led them away out of the land of Egypt, company by company.
Translation for Translators	And on that very day Yahweh brought all the tribes of the Israeli people out of Egypt.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND IT CAME TO PASS IN THAT DAY THAT JESUS BROUGHT OUT THE CHILDREN OF ISRAEL FROM THE LAND OF EGYPT WITH THEIR FORCES.
Awful Scroll Bible	Critically the day, that Jehovah is to have brought out the sons of Isra-el, from the solid grounds of Egypt, by their armies.
Ferrar-Fenton Bible	Thus it was on the self—same day the EVER-LIVING caused the children of Israel to go out from the land of the Mitzeraim, with their armies.
God’s Truth (Tyndale)	And even the self same day did the Lord bring the children of Israel out of the land of Egypt with their armies.
HCSB	.
Lexham English Bible	And it was on exactly this day Yahweh brought the {Israelites} out from the land of Egypt by their divisions.
Tree of Life Version	It was on that very day that <i>ADONAI</i> brought <i>Bnei-Yisrael</i> out of the land of Egypt as armies.
Unlocked Literal Bible	.
Urim-Thummim Version	It came about that very day that Yahweh brought Israel out of the land of Egypt by their armed groups.
Wikipedia Bible Project	And it was that that very day Yahweh took the sons of Israel out of the land of Egypt, with all their ranks.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	.
New Jerusalem Bible	The Israelites all did as Yahweh had ordered Moses and Aaron, and that same day Yahweh brought the Israelites out of Egypt in their armies. V. 50 is included for context.
New RSV	That very day the Lord brought the Israelites out of the land of Egypt, company by company.
Revised English Bible—1989	All the Israelites did exactly as the LORD had commanded Moses and Aaron; and on that very day the LORD brought the Israelites out of Egypt mustered in their tribal hosts. V. 50 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	On that very day, <i>ADONAI</i> brought the people of Isra'el out of the land of Egypt by their divisions.
The Complete Tanach	It came to pass on that very day, that the Lord took the children of Israel out of the land of Egypt with their legions.
exeGeses companion Bible	And so be it, the selfsame day, Yah Veh brings the sons of Yisra El from the land of Misrayim by their hosts.
Kaplan Translation	<i>Leaving Egypt</i> On that very day, God took the Israelites out of Egypt in organized groups.
Orthodox Jewish Bible	And it came to pass the very same day, that Hashem did bring the Bnei Yisroel out of Eretz Mitzrayim by their tzivos.
<i>The Scriptures</i> 1998	And it came to be on that same day that הוה brought the children of Yisra'el out of the land of Mitsrayim according to their divisions.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And on that very same day the Lord brought the Israelites out of the land of Egypt by their hosts (tribal armies).
The Expanded Bible	On that same day the Lord led the Israelites [^L sons/ ^T children of Israel] out of Egypt by their divisions [hosts; 12:17].
Kretzmann's Commentary	And it came to pass the selfsame day, this fifteenth day of Abib, that the Lord did bring the children of Israel out of the land of Egypt by their armies. Herewith ends the story of the Exodus proper, and the story of the events following is next taken up. The people were now separated unto the Lord, to be unto Him a kingdom of priests and a holy nation. This is true also of the New Testament Church until the end of time, as Peter shows, 1Peter 2:9.
NET Bible®	And on this very day the Lord brought the Israelites out of the land of Egypt by their regiments.
Syndein/Thieme	And it came to pass the selfsame day, that Jehovah/God did cause to bring the children of Israel out of the land of Egypt by their hosts/people.
The Voice	On that same day, He led the Israelites <i>as they marched</i> out of the land of Egypt like an army.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and (it) (came to pass), in the bone of this day , "YHWH ^{He Is} made the sons of "Yisra'el ^{He turns El aside} go out from the land of "Mits'rayim ^{Two straits} , (with) their armies,...
Charles Thompson OT	.
C. Thompson (updated) OT	Now the children of Israel had done as the Lord commanded Moses and Aaron; and when they had done so, on that very day the Lord led the Israelites out of the land of Egypt with their host. V. 50 is included for context.
Concordant Literal Version	It came to be on this very day when Yahweh brought forth the sons of Israel from the land of Egypt with their hosts, that Yahweh spoke to Moses saying: Hallow to Me every firstborn male, opening up every womb, among the sons of Israel, among human and among beast. It is Mine. Exodus 13:1–2 are included for context.
English Standard Version	And on that very day the LORD brought the people of Israel out of the land of Egypt by their hosts.
Green's Literal Translation	And it happened on this day, Jehovah brought out the sons of Israel from the land of Egypt by their armies.
New King James Version	And it came to pass, on that very same day, that the Lord brought the children of Israel out of the land of Egypt according to their armies.

Third Millennium Bible

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

Young's Updated LT

And it comes to pass in this self-same day, Jehovah has brought out the sons of Israel from the land of Egypt, by their hosts.

The gist of this passage: On this day, God led the sons of Israel out of Egypt.

Exodus 12:51

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘etsem (עֵצֶם) [pronounced <i>geh-TSEM</i>]	<i>bone, substance, self; self-same, (very) same; corporeality, duration, existence, and therefore identity</i>	feminine singular substantive	Strong's #6106 BDB #782
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
I believe that this would be properly translation, <i>on this very same day, on the very same day</i> .			
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	3 rd person masculine singular, Hiphil perfect	Strong's #3318 BDB #422
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Exodus 12:51			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (הָ) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis'ra'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits'rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595
'al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
ts'êbâ'ôwth (צְבָאוֹת) [pronounced <i>tz^{eb}-vaw-OHTH</i>]	<i>armies, hosts; wars</i>	masculine plural noun, simply the plural of Strong's #6635, but often used in titles; construct form; with the 3 rd person masculine plural suffix	Strong's #6635 BDB #838

Translation: And so it is, in that very day, that Y^ehowah brought the sons of Israel out from the land of Egypt together with their armies.

This verse sums up the action of this chapter, that this was the day that Y^ehowah brought the people of Israel out of Egypt. It is suggested here that these are organized into groups—I would guess by tribes. Here, they are called *armies*.

This is the masculine plural noun *ts^ebâ'ôwth* (צְבָאוֹת) [pronounced *tz^{eb}-vaw-OHTH*], which means, *armies, hosts; wars*. Strong's #6635 BDB #838. At this point, the people of Israel did not see themselves as members of any army. They had no training with weapons. However, it is clear that they are organized by families when they move and when they camp.

The last phrase means that they moved out in an organized fashion. When they participated in the Passover, it was organized and when they left Egypt it was organized. When they both camp and move throughout the desert-wilderness, they will be organized. Y^ehowah is not a God of confusion or disorganization (1Cor. 14:33).

That very same day refers to the anniversary of Israel entering into Egypt. By my understanding, that was *exactly* 430 years ago, when Jacob stepped onto Egyptian soil, along with his entire family. So, the 15th of this first month, they will exodus from Egypt; and 430 years ago, Jacob and his sons were welcomed by Pharaoh into his land, and granted temporary citizenship (Gen. 46:28–47:12).

There would be a time that Israel would function as an army; however, at this point, it simply means that they were organized by tribes and families. Despite them leaving suddenly, God did not simply have them meander aimlessly in the same direction.

Exodus 12:51 *And so it is, in that very day, that Y^ehowah brought the sons of Israel out from the land of Egypt together with their armies.* (Kukis mostly literal translation)

Exodus 12:51 *And it came to pass in that very day, that Jehovah brought the sons of Israel out of the land of Egypt organized into armies.* (Kukis paraphrase)

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Genesis

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Exodus 12 is in the Word of God

1. T
- 2.

Chapter Outline

Charts, Graphics and Short Doctrines

These are things which we learn while studying this particular chapter.

What We Learn from Exodus 12

1. T
- 2.

Chapter Outline

Charts, Graphics and Short Doctrines

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Exodus 12

Chapter Outline

Charts, Graphics and Short Doctrines

A Summation of Exodus 12

Abstract representation of the Passover (a graphic); from [Full of Eyes](#); accessed March 10, 2021. He titles it *Exodus 12:46 + John 19:36*.

Exodus 12 was quite a chapter! I think that it is best for us to take a look at this entire chapter once again, but to try to summarize all that we have studied. I will use the World English Bible (WEB) throughout this chapter analysis.

The first thing that we need to do is to establish time and place. The people of Israel are in Goshen, which is a large subsection of Egypt. The Hebrew people appear to be intentionally isolated from Egypt.

When Joseph was prime minister of Egypt, and he brought his family there, he worked things out to keep Israel separate from the rest of Egypt. They lived as a nation within a nation.

God has, to this point in time (Exodus 7–11), inflicted 9 judgments against Egypt (most often referred to as plagues). Some of the first judgments affected Israel, but, for the most part, these judgments were put on Egypt alone. This physical separation between the people of Israel and the people of Egypt from the very beginning, has allowed for God to target the Egyptians and to spare the Israelites.

In Exodus 11, a very short chapter, Moses speaks directly to Pharaoh, giving him one final warning about the 10th plague. The chapter begins with God speaking to Moses, but it quickly segues into Moses speaking to Pharaoh. There was great anger in this final meeting when Moses finally went out from a recalcitrant Pharaoh.



As we discussed on several occasions, all of these conversations and events were not neatly divided into disjoint segments of time. Nor is everything in perfect chronological order (although, generally speaking, the book of Exodus moves forward in time). Moses, as he recounts these events, completely separates these judgments from one another.

Most of the time, it *appears* as if God calls Moses in, tells him about the next plague; then Moses goes before Pharaoh and tells him about that plague. Often, Moses says, “This is what God requires, and there will be no plague.” Pharaoh says, “No way.” Moses leaves, the plague happens. Pharaoh calls upon Moses to stop the plague and often makes promises to Moses. Moses goes back and the plague is stopped. Pharaoh says, “I know I promised you X, Y and Z, but now I am only offering you X.” Moses then says, “Not good enough.” Moses storms out and the process begins again. That *appears* to be the process of events for each plague, but that is actually Moses’ editing style. He records each plague as disjoint from the others.

What actually takes place is more complex than this, and when Pharaoh balks at giving the people of Israel what God demands, Moses often is *locked and loaded* with the next plague (or with the warning for the next plague). That is, once a plague is over, but Pharaoh refuses to accede to God’s demands, Moses does not need to quickly run to God to find out what to do next. He is ready with the warning of the next plague. This is my opinion; but which is not specifically expressed this way in the text. Having this sort of overlap would have made for a very confusing narrative, but it would have been the natural progression of events.

The other remarkable aspect to this section of Exodus is, there is very little repetition. God tells Moses what to say to Pharaoh and then Moses goes to Pharaoh and says exactly that. However, in almost every case, we segue from what God is telling Moses to what Moses says to Pharaoh, without any repetition.

In Exodus 11, the 9th plague has happened, but Pharaoh remains Incalcitrant. Therefore, God conveys, through Moses, the 10th judgment:

Exodus 11:1 Yahweh said to Moses, “I will bring yet one more plague on Pharaoh, and on Egypt; afterwards he will let you go. When he lets you go, he will surely thrust you out altogether.”

Exodus 11:4–6 Moses said [to Pharaoh], “This is what Yahweh says: ‘About midnight I will go out into the middle of Egypt, and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the female servant who is behind the mill; and all the firstborn of livestock. There shall be a great cry throughout all the land of Egypt, such as there has not been, nor shall be any more.’”

This was the warning delivered by Moses to Pharaoh. After which, Moses *went out from Pharaoh in hot anger.* (Exodus 11:8e)

The final two verses of Exodus 11 are:

Exodus 11:9 Yahweh said to Moses, “Pharaoh won’t listen to you, that my wonders may be multiplied in the land of Egypt.”

Exodus 11:10 Moses and Aaron did all these wonders before Pharaoh, and Yahweh hardened [or, *strengthened*] Pharaoh’s heart, and he didn’t let the children of Israel go out of his land.

What is being spoken of are judgments 1–9. Despite these great judgments, Pharaoh continued to refuse to send the children of Israel out of Egypt.

Interestingly enough, Exodus 12 will begin and end with Passover regulations.

Vv. 1–13 God tells Israel how to prepare for the 10th plague

Vv. 14–20 Passover regulations for future Passovers (which will memorialize this event)

Vv. 21–23 Moses gives the immediate requirements to the elders of Israel

Vv. 24–27	Moses speaks of future Passovers to the elders
V. 28	The people of Israel follow God's instructions for the first Passover
Vv. 29–30	The 10 th plague—the death of the firstborn
Vv. 31–32	Pharaoh tells Moses and Aaron to take the people of Israel out of Egypt
Vv. 33–39	The people of Israel pack up and leave hurriedly
Vv. 40–41	The people of Israel were in Egypt for 430 years
V. 42	This night is to be memorialized by Israel
Vv. 43–49	Foreigners and hired help were not to celebrate the Passover with Israel
Vv. 50–51	Israel obeys God; God leads Israel out of Egypt

It is remarkable as to just how little time is given over to 10th plague in this very lengthy chapter.

The Passover

Exodus 12:1–2 Yahweh spoke to Moses and Aaron in the land of Egypt, saying, "This month shall be to you the beginning of months. It shall be the first month of the year to you."

There are no chapter breaks in the original text. However, this is an abrupt change of pace. In chapter 11, Moses has left Pharaoh in anger; and then there is somewhat of a summarization of the plagues in the final verses of Exodus 11.

Exodus 12 begins with God giving Moses instructions for the first Passover, which instructions will prevent Israel from enduring the same judgment that Egypt faces.

God not only looks to the events of the near future, but He prepares Moses for future celebrations of the Passover. The night of the first Passover is going to be a very solemn event; but future Passovers will be celebrations.

Exodus 12:3–4 Speak to all the congregation of Israel, saying, 'On the tenth day of this month, they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household; and if the household is too little for a lamb, then he and his neighbor next to his house shall take one according to the number of the souls; according to what everyone can eat you shall make your count for the lamb.'

God describes to Moses what the Passover is, how and when it will take place, and how it will be observed in the future.

This conversation pretty much had to take place *before* the 3 days of darkness (plague #9). There are specific dates and times given. They were likely adhered to by Israel, in part, during the plague of darkness (it was not light in Goshen, but the lamps of the Israelites worked).

These 3 days of darkness in the land parallel the thick darkness over the Golgotha for the 3 hours during which Jesus endured the punishment for our sins. The lamb slaughtered for the 10th plague also speaks of Jesus dying for our sins.

Exodus 12:5–6 Your lamb shall be without defect, a male a year old. You shall take it from the sheep, or from the goats; and you shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at evening.

The Passover lamb, as described, is a picture of Jesus Christ, Who will be our Passover Lamb. The lamb must be without defect, just as Jesus would be without sin.

The people of Israel did not make that connection between this lamb which they slaughtered (in each household) and their Messiah (which concept has already been revealed to the people of God, but with little detail).

God has designed the history of Israel, the events recalled in Scripture, as a map, as a guide, to make it possible for the man who knows Scripture to recognize their Messiah when He comes and presents Himself to Israel. The idea is, when Jesus presents Himself to Israel, everyone in Israel should be able to recognize Him. Their history and their rituals are intertwined with the promise of a future Savior.

Let me carefully explain something here: no one in Israel fully understood the few things which I have explained to you about vv. 5–6. They did not know that the lamb represents the Savior to come; they did not know that the lack of defect in the lamb foretold the lack of defect in their Savior. Everything that Israel did as a nation looked forward to and describe in shadow form their Savior. Yet Israelites were still able to be saved. Before Jesus came to Israel and offered Himself to them as their Light and Savior, God revealed Himself to Israel. At some point in a person's life, an Israelite would believe in God as He revealed Himself, and he would be saved. As a result, he would continue to follow the guidance given to him in the Scriptures and continue to learn more and more about this God Who saved him. The Revealed God is Jesus; but, prior to the incarnation, that was just a common Hebrew name (the Greek name *Jesus* corresponds to the Hebrew name *Joshua*).

A person may place his trust in the Revealed God at age 4 or 5; and he may not until age 20; and some might not trust in the God of the Hebrews until they are on their deathbed. Nevertheless, every son of Israel was saved like his father Abraham. **He believed God and that faith was credited to him as righteousness.** (Gen. 15:6).

Back to our narrative. A lamb without defect has been selected for each house and **all Israel has risen up to kill it.**

Exodus 12:7 **They shall take some of the blood, and put it on the two door posts and on the lintel, on the houses in which they shall eat it.**

The blood speaks of both death and judgment, which are necessary in order for us to be saved. Our sins must be judged and the sentence of death must be passed in order for us to be saved.

The blood is to be painted onto the doorsill in such a way as to suggest a Roman cross. The blood would have also dripped down upon the doorsill. These four places where the blood would be seen represent the four places from which the Lord bled (from His head, His hands and His feet).

So that there is no confusion, the blood is representative, tying the sacrifices of these animals to the sacrifice of Jesus. Obviously, the blood of the lamb being sacrificed and the blood emanating from the wounds of Jesus was real. However, the blood itself is not efficacious. Jesus did not bleed to death; nor is His physical blood tied to our salvation in some mystical way. His blood was not carried into heaven in some ancient bowl. There is no fountain anywhere filled with Immanuel's blood. The grape juice that we drink at Passover (and, in some cases, the wine⁴²) is not somehow the real blood of Christ.

The punishment for our sins was poured out upon Jesus, which is something that no one was able to see (as God covered the region of Golgotha with a thick darkness when He put upon Jesus our sins). God the Father judged God the Son for all sins committed, past, present and future, for all mankind, those who will believe and those who will not.

Every person who believes in Jesus—even if they were at the foot of the cross—has to take God's judgment of His Son by faith. God did not allow anyone on Golgotha to see Jesus take upon Himself our sins on His Own body on the wood.



⁴² It is not supposed to be, but sometimes it is.

Christ, Our Passover—Blood on the Door Frame (a graphic); from [In God's Image](#); accessed July 28, 2021.

Exodus 12:8 [They shall eat the meat in that night, roasted with fire, and unleavened bread. They shall eat it with bitter herbs.](#)

The meat here is the meat of the lamb. The lamb, of course, represents Jesus Christ. Eating the meat represents exercising faith in Jesus Christ. The fire represents judgment. The unleavened bread is all about there being no distortion of the truth. The bitter herbs are our sins being placed upon the Lord. Jesus being associated with our sins is a bitter association. God the Father having to judge His Son was a bitter experience.

Exodus 12:9 [Don't eat it raw, nor boiled at all with water, but roasted with fire; with its head, its legs and its inner parts.](#)

The meat was not to be eaten raw. The Lord must be judged in order for us to have a relationship with God. Therefore, there must be fire applied to the sacrifice. The fire represents (God's) judgment; boiling water does not.

Jesus was judged in His body on the tree; His body parts were not separated.

Exodus 12:10 [You shall let nothing of it remain until the morning; but that which remains of it until the morning you shall burn with fire.](#)

Everyone in the family was to partake of the lamb. None of it was to remain the next day. Jesus fully offered Himself at one time for all mankind for all time.

Exodus 12:11 [This is how you shall eat it: with your belt on your waist, your shoes on your feet, and your staff in your hand; and you shall eat it in haste: it is Yahweh's Passover.](#)

For the first Passover, Israel was to be ready to go. Their actions were indicative of their faith in the words of Y^ehowah.

Furthermore, accepting the Passover was a sign of salvation, and the saved Israelite was to be ready to represent Y^ehowah at that point.

The Jews' Passover, by James Tissot (before 1902) (a graphic); from [Wikipedia](#); accessed July 28, 2021. I have no explanation for those hats that Tissot designed for them.

Exodus 12:12 [For I will go through the land of Egypt in that night, and will strike all the firstborn in the land of Egypt, both man and animal. Against all the gods of Egypt I will execute judgments: I am Yahweh.](#)

God would exercise judgment against Egypt, killing the firstborn of man and animal (so that every household in Egypt suffered loss).

The key to the killing of the firstborn is this: God would offer up His firstborn (Jesus) on our behalf; therefore, our firstborn belong to Him.

Exodus 12:13 [The blood shall be to you for a token on the houses where you are: and when I see the blood, I will pass over you, and there shall no plague be on you to destroy you, when I strike the land of Egypt.](#)



The blood on the doorsill was a reminder to God not to enter that house. That house was covered/protected by the blood.

Bear in mind that Jesus did not bleed to death for our sins. Nor were the beatings that He received prior to the cross in some way efficacious for our sins. Nor did the physical punishment which He endured on the cross provide a partial or full payment for our sins. Nor was the Lord's physical death the payment for our sins.

When Jesus was on the cross, there were 3 hours during which God the Father poured out on Him our sins and then God the Father judged those sins in the Lord's body on the tree. That is where our sins were paid for and that is why we have access to God.

The blood *represents* this spiritual death, which was far more painful than anything that we could ever imagine in this life.

I had a wonderful friend of mine who went through excruciating pain during the final years of her life. She even remarked to me that she found out that, "You can't die from pain." The pain she felt was, I have no doubt, far greater than most of us will experience in our lives. The pain that the Lord endured was unimaginable to any person. The physical pain which He endured on the cross was representative of the intense judgment which the Lord received. The judgment of God upon Him is what redeems us.

Jesus could have endured the judgment for our sins at any point in time. God used the Roman crucifixion as illustrative of what was to take place. We have, through various descriptions, have some concept of the physical pain that Jesus endured. However, all of this physical pain was nothing compared to bearing the punishment for our sins. God did it that way, so that we might better understand what was done in order for God to provide us with salvation.

Exodus 12:14 *This day shall be to you for a memorial, and you shall keep it a feast to Yahweh: throughout your generations you shall keep it a feast by an ordinance forever.*

The Passover was to be celebrated throughout the rest of Israel's history. Although some Jews celebrate it today (it is called the Seder), it bears only a thin resemblance to what God herein requires. And, it is not as if the Jews of today lost the requirements for the Passover. They are right here. They are what we are studying right now. Those Jews who consider themselves to be fundamentalists—they need to be following the dictates of the Scriptures. Even the most orthodox Jews are not keeping the Passover as described in this chapter.⁴³ As you will find out, as we go through the books of Moses, that Judaism today bears little resemblance to Y^ehowah worship as presented by God through Moses.

Exodus 12:15 *“Seven days you shall eat unleavened bread; even the first day you shall put away yeast out of your houses, for whoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.*

The Passover began a 7-day feast, known as the Feast of Unleavened Bread. The unleavened bread looked back to the people leaving Egypt suddenly, without time to let their bread rise. Symbolically, the lack of leaven was indicative of pure doctrine without mixture of false systems of thinking.

Exodus 12:16 *In the first day there shall be to you a holy convocation, and in the seventh day a holy convocation; no kind of work shall be done in them, except that which every man must eat, that only may be done by you.*

The 7th day was a Sabbath and a time of gathering. There was some food preparation which had to be done, and God allowed for that.

Exodus 12:17 *You shall observe the feast of unleavened bread; for in this same day I have brought your armies out of the land of Egypt: therefore you shall observe this day throughout your generations by an ordinance forever.*

⁴³ There may be a handful who do; but orthodox Jews today do not follow the dictates of Scripture.

Israel is to remember God taking them out of Egypt by observing the Feast of the Unleavened Bread.

Exodus 12:18 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.

The time frame for eating unleavened bread is specified, from the 14th to the 21st of Abib (the first month of the Hebrew calendar). The evening marked the end of the day.

Exodus 12:19 There shall be no yeast found in your houses for seven days, for whoever eats that which is leavened, that soul shall be cut off from the congregation of Israel, whether he is a foreigner, or one who is born in the land.

Yeast would not be allowed in any of the houses. Whether this meant that it was well-hidden and not used, or taken outside, I don't know. In any case, it was not to be seen.

Exodus 12:20 You shall eat nothing leavened. In all your habitations you shall eat unleavened bread.”

For a week, only unleavened bread would be allowed.

Vv. 21–23 is strictly concerns itself with what is about to take place right then. These are the instructions for the Passover, which takes place during the final evening that the Jews are in Egypt.

In the narrative, we are in the beginning of the first Passover.

Exodus 12:21 Then Moses called for all the elders of Israel, and said to them, “Draw out, and take lambs according to your families, and kill the Passover.

What Moses requires here appears to be specifically for this Passover (see v. 23).

The Passover is a masculine singular noun with a definite article. It refers to the various lambs, one per household. However, these instructions treat the Passover as if it is one lamb.

The people of Israel would kill these lambs just as they would kill the Lord of Glory on the cross. Once the lamb for each household has been killed, the Israelites then do this:

Exodus 12:22 You shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two door posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning.

On this Passover, the blood of the lamb would be painted onto the doorframe in 3 places: on both sides and at the very top of the doorframe.

Exodus 12:23 For Yahweh will pass through to strike the Egyptians; and when he sees the blood on the lintel, and on the two door posts, Yahweh will pass over the door, and will not allow the destroyer to come in to your houses to strike you.

The Egyptians who did not have a Passover lamb (all or most of them) would be struck by God. The Israelites, who did have the Passover lamb and the blood on the doorframe, would not be harmed by the Lord.

Exodus 12:24 You shall observe this thing for an ordinance to you and to your sons forever.

The Israelites were to observe the Feast of Unleavened Bread, which would be preceded by the Passover, for the rest of their lives; and for generations into the future.

Exodus 12:25 It shall happen when you have come to the land which Yahweh will give you, according as he has promised, that you shall keep this service.

God promises to Israel to give them the land of promise. While in the land, they are to keep this feast exactly as described.

God is careful to associated this exact moment in time with a celebration of this day in the future when the Hebrew people are in the land.

Exodus 12:26 It will happen, when your children ask you, 'What do you mean by this service?'...

The children will ask, "Why are we celebrating these days as we do?"

Exodus 12:27 ...that you shall say, 'It is the sacrifice of Yahweh's Passover, who passed over the houses of the children of Israel in Egypt, when He struck the Egyptians, and spared our houses.'" The people bowed their heads and worshiped.

The people of Israel are to explain to them the historical events which led to their leaving Egypt.

Having taken in all of these instructions from Moses, the people bowed their heads in worship.

Exodus 12:28 The children of Israel went and did so; as Yahweh had commanded Moses and Aaron, so they did.

The people of Israel did just as Moses asked. In the immediate future, the people, household by household, collected a lamb (or young goat) and watched it for several days; and then killed it, applying the blood around the door frame as instructed by God.

The Tenth Plague: Death of the Firstborn

Vv. 29–32 is the historical record of the actual plague.

Exodus 12:29 At midnight, Yahweh 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 livestock.

Those in Egypt who did not protect themselves with the blood (apparently all or nearly all of them) suffered loss in their homes. This was true of all economic stations.

I have assumed that the killing of the firstborn of livestock was done so that every household suffered some sort of loss. What happened needed to affect all Egypt. No household which rejected God's protection (via the sacrificed lamb) would go without loss.

When God gave a sign, it was something that needed to impact all those it was intended to impact. If only a firstborn son was taken, then not every household would be impacted by this judgment.

Exodus 12:30 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.

Even Pharaoh's firstborn was killed. This is what was required for Pharaoh to submit completely to the requirements of God.

Exodus 12:31 He called for Moses and Aaron by night, and said, "Rise up, get out from among my people, both you and the children of Israel; and go, serve Yahweh, as you have said!

Pharaoh called for Moses and Aaron and told them to leave and serve their God.

Exodus 12:32 **Take both your flocks and your herds, as you have said, and be gone; and bless me also!"**

Pharaoh tells them to lead all of the people out of Egypt. There is no expectation at this time that they will return.

Pharaoh, interestingly enough, calls upon Moses to bless him as well.

The Exodus

The people of God pack up some of their belongings and leave Egypt.

Despite the glorious name of the book that we are studying, the actual exodus from Egypt takes place in vv. 33–39.

Exodus 12:33 **The Egyptians were urgent with the people, to send them out of the land in haste, for they said, "We are all dead men."**

The Egyptian people also went to the Israelites and requested that they leave urgently. There had been a death in every single household. The Egyptians came to Goshen directly, and asked the Hebrew people to leave. It is likely that some of these Egyptians brought with them valuables, which they gave to the Israelites.

Exodus 12:34 **The people took their dough before it was leavened, their kneading troughs being bound up in their clothes on their shoulders.**

There was no time for them to even allow their bread to rise. The Israelites left Egypt right then and there. They gathered all that they needed and were ready to move out.

Exodus 12:35 **The children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and clothing.**

At some point, the people of Israel asked for jewelry and clothing. I think that this occurred on several occasions; and that they received delivery of these items on several occasions.

What is suggested here is, when the Egyptians came to them and asked them to leave, many of those Egyptians brought gold, silver and clothing. The idea was, to encourage the people to leave as quickly as possible.

Exodus 12:36 **Yahweh gave the people favor in the sight of the Egyptians, so that they let them have what they asked. They plundered the Egyptians.**

Due to all that happened, the Egyptians brought to the Israelites great wealth to take with them. There would have been a variety of motivations. Some might bring wealth to the Israelites out of guilt; some may have brought it as an incentive for them to leave Egypt.

Exodus 12:37 **The children of Israel traveled from Rameses to Succoth, about six hundred thousand on foot who were men, in addition to children.**

600,000 men left Egypt, traveling to Succoth. There were women and children besides, which is where we get our figure of approximately 2 million.

Today, based upon what we read in Exodus (and Numbers), we can only guess the route that Israel took. Even until today, there are fundamental disagreements about this route.

Exodus 12:38 **A mixed multitude went up also with them, with flocks, herds, and even very much livestock.**

Non-Israelites also went with them. Some of those would have likely been Egyptians. It would be logical that some non-Hebrew slaves took this as their escape from slavery and went with them.

A number of commentators blame this mixed multitude for rebellions which take place later on. However, there is no indication that these additional people specifically caused any problems. In fact, in some of the rebellions, the perpetrators are specifically identified and none of them come from this mixed multitude.

Exodus 12:39 *They baked unleavened cakes of the dough which they brought out of Egypt; for it wasn't leavened, because they were thrust out of Egypt, and couldn't wait, and they had not prepared any food for themselves.*

There was no time to bake their normal breads and cakes, so they were made without leavening, which cut the length of this process down considerably.

Exodus 12:40 *Now the time that the children of Israel lived in Egypt was four hundred thirty years.*

Israel's entire time in Egypt was 430 years.

Exodus 12:41 *At the end of four hundred thirty years, to the day, all of Yahweh's armies went out from the land of Egypt.*

Israel left Egypt on the 430th anniversary of the time that they entered into this country. I would understand this to be the time that Jacob entered the country, as he was the named heir to the promises of God. All Israel came from Jacob (the mixed multitude would have intermarried with the people of Israel and be subsumed into Israel in that way).

Exodus 12:42 *It is a night to be much observed to Yahweh for bringing them out from the land of Egypt. This is that night of Yahweh, to be much observed of all the children of Israel throughout their generations.*

Based upon all that happened, Israel continued to observe the Passover and Feast of Unleavened Bread throughout all of its history in the land. Essentially, these observances continued up until A.D. 70, when Rome destroyed Jerusalem and killed nearly 1 million Jews.

The Jewish holidays which were observed subsequent from this moved further and further away from their descriptions in the Scriptures.

Institution of the Passover

Exodus 12:43–44 *Yahweh said to Moses and Aaron, "This is the ordinance of the Passover. No foreigner shall eat of it, but every man's servant who is bought for money, when you have circumcised him, then shall he eat of it.*

There were some additional constraints put on this celebration.

Foreign people were not to be forced to partake of this ceremony. In fact, any non-Israelites would have to be circumcised before taking part.

Exodus 12:45 *A foreigner and a hired servant shall not eat of it.*

Foreigners and hired servants were treated the same way. No one was ever forced to observe the feasts of the Hebrew people.

Exodus 12:46 *It must be eaten in one house. You shall not carry any of the meat outside of the house. Do not break any of its bones.*

Each home celebrated as a unit. They did not take any of the meat of the lamb outside. They did not break the bones of the animal.

Exodus 12:47 *All the congregation of Israel shall keep it.*

All Israel was to observe this ceremony.

Exodus 12:48 *When a stranger shall live as a foreigner with you, and will keep the Passover to Yahweh, let all his males be circumcised, and then let him come near and keep it; and he shall be as one who is born in the land: but no uncircumcised person shall eat of it.*

Those outside of Israel could observe these days, but they had to become circumcised in order to do so.

Exodus 12:49 *One law shall be to him who is born at home, and to the stranger who lives as a foreigner among you."*

The same ceremonies would be followed, whether a family of Israelites or a family or hired workers, temporary residents or slaves.

Exodus 12:50 *All the children of Israel did so. As Yahweh commanded Moses and Aaron, so they did.*

These Israelites did just as Moses and Aaron and required.

Exodus 12:51 *That same day, Yahweh brought the children of Israel out of the land of Egypt by their armies.* (WEB, used throughout this entire summary; I capitalized at least one pronoun in their translation)

All of Israel was thus brought out of the land of Egypt by God, at the hand of Moses.

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

Shmoop Summary of Exodus 12

Everybody Out!

- This is it. The big one. God and the destroyer kill every firstborn Egyptian, from the prince right on down to the firstborn calves. Exodus tells us in 12:30 that, "There was not a house without someone dead." Grisly.
- The Egyptians, including Pharaoh, have had enough and tell the Israelites to get lost ASAP.
- The Israelites leave so quickly that their bread doesn't rise in the oven, but they do save enough time to "plunder" the Egyptians of all their gold and silver (12:36).
- Exodus tells us that 600,000 men, plus some unmentioned number of women and children, left Egypt at the end of 430 years in that land. Time out: 600,000?! The world population at the time was less than 50 million people, so we're talking at least 2% of the entire planet's population. That's a lot of people.
- Archaeologically, there is no evidence for any kind of migration of this size. That's not to say that it didn't happen, though. After all, the ancient Egyptians didn't like to record their defeats, so even if some form of a migration happened on a smaller scale, the scribes would not have written it down.
- Back to the story. In 12:43-50, God tells the Israelites how to include other peoples in the Passover ceremony—they must be circumcised.
- P.S. In the beginning of Chapter 12, God gives instructions for the Passover ceremony that marks his liberation of the Israelites from Egypt. Basically, you kill a lamb, paint its blood on the outside of your door, and eat unleavened bread (bread that doesn't rise). The blood tells God not to destroy an Israelite's house, and the bread signifies that the Israelites had to leave quickly. So why did we talk about this first piece of the chapter last? Because this stuff is more "rules and regulations"—the story doesn't really start until 12:21.

From <https://www.shmoop.com/exodus/chapter-12-summary.html> accessed April 29, 2019.

Chapter Outline

Charts, Graphics and Short Doctrines

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter , entitled *The Exodus and The Wanderings in the Wilderness*.

Edersheim Summarizes Exodus 12

CHAPTER 7

The Passover And Its Ordinances - The Children Of Israel Leave Egypt -
Exodus 12:15:21

EVERY ordinance had been given to Israel about the Paschal feast,* and observed by them. On the tenth day of the month, Abib (the month of ears, so called, because in it the ears of wheat first appear), or, as it was afterwards called, Nisan, (Esther 3:7; Nehemiah 2:1) the "Passover" sacrifice was chosen by each household.

* Later Jewish ordinances distinguish between the so-called "Egyptian Passover" - that is as it was enjoined for the first night of its celebration - and the "Permanent Passover," as it was to be observed by Israel after their possession of the Land of Promise. The sacrificial lamb was to be offered "between the evenings" (Exodus 12:6, marginal rendering), that is, according to Jewish tradition, from the time the sun begins to decline to that of its full setting, say, between 3 and 6 o'clock P.M.

This was four days before the "Passover" actually took place - most probably in remembrance of the prediction to Abraham, (Genesis 15:16) that "in the fourth generation" the children of Israel should come again to the land of Canaan. The sacrifice might be a lamb or a kid of goats,* but it must be "without blemish, a male of the first year." Each lamb or kid should be just sufficient for the sacrificial meal of a company, so that if a family were too small, it should join with another.** The sacrifice was offered "between the evenings" by each head of the company, the blood caught in a basin, and some of it "struck" "on the two side-posts and the upper door-post of the houses" by means of "a branch of hyssop." The latter is not the hyssop with which we are familiar, but most probably the caper, which grows abundantly in Egypt, in the desert of Sinai, and in Palestine. In ancient times this plant was regarded as possessing cleansing properties. The direction, to sprinkle the entrance, meant that the blood was to be applied to the house itself, that is, to make atonement for it, and in a sense to convert it into an altar. Seeing this blood, Jehovah, when He passed through to smite the Egyptians, would "pass over the door," so that it would "not be granted*** the destroyer to come in" unto their dwellings. (Exodus 12:23) Thus the term "Passover," or Pascha, literally expresses the meaning and object of the ordinance.

* The Hebrew word means either of the two. See Exodus 12:5; Deuteronomy 16:2.

** Later Jewish ordinances fixed the number of a company at a minimum of ten, and a maximum of twenty, persons.

*** Such is the literal rendering.

While all around the destroyer laid waste every Egyptian household, each company within the blood-sprinkled houses of Israel was engaged in the sacrificial meal. This consisted of the Paschal lamb, and "unleavened bread with," or rather "upon, bitter herbs," as if in that solemn hour of judgment and deliverance they were to have set before them as their proper meal the symbol of all the bitterness of Egypt, and upon it the sacrificial lamb and unleavened bread to sweeten and to make of it a festive supper. For everything here was full of deepest meaning. The sacrificial lamb, whose sprinkled blood protected Israel, pointed to Him whose precious blood is the only safety of God's people; the hyssop (as in the cleansing of the leper, and of those polluted by death, and in Psalm 51:7) was the symbol of purification; and the unleavened bread that "of sincerity and truth," in the removal of the "old leaven" which, as the symbol of corruption, pointed to "the leaven of malice and wickedness." (1 Corinthians 5:7, 8) More than that, the spiritual teaching extended even to details. The lamb was to be "roast," neither eaten "raw," or rather not properly cooked (as in the haste of leaving), nor yet "sodden with water" - the latter because nothing of it was to pass into the water, nor the water to mingle with it, the lamb and the lamb alone being the food of the sacrificial company. For a similar reason it was to be roasted and

Edersheim Summarizes Exodus 12

served up whole - complete, without break or division, not a bone of it being broken, (Exodus 12:46) just as not even a bone was broken of Him who died for us on the cross. (John 19:33, 36) And this undividedness of the Lamb pointed not only to the entire surrender of the Lord Jesus, but also to our undivided union and communion in and with Him. (1 Corinthians 10:17) So also none of this lamb was to be kept for another meal, but that which had not been used must be burnt. Lastly, those who gathered around this meal were not only all Israelites, but must all profess their faith in the coming deliverance; since they were to sit down to it with loins girded, with shoes on their feet and a staff in their hand, as it were, awaiting the signal of their redemption, and in readiness for departing from Egypt.

A nobler spectacle of a people's faith can scarcely be conceived than when, on receiving these ordinances, "the people bowed the head and worshipped" (12:27).^{*} Any attempt at description either of Israel's attitude or of the scenes witnessed when the Lord, passing through the land "about midnight," smote each firstborn from the only son of Pharaoh to the child of the maidservant and the captive, and even the firstborn of beasts, would only weaken the impression of the majestic silence of Scripture. Such things cannot be described - at least otherwise than by comparison with what is yet to follow. Suffice then, that it was a fit emblem of another "midnight," when the cry shall be heard: "Behold, the Bridegroom cometh." (Matthew 25:6) In that midnight hour did Jehovah execute "judgment against all the gods of Egypt," (Exodus 12:12) showing, as Calvin rightly remarks, how vain and false had been the worship of those who were now so powerless to help. That was also the night of Israel's birth as a nation "of their creation and adoption as the people of God." (Isaiah 43:15) Hence the very order of the year was now changed. The month of the Passover (Abib) became henceforth the first of the year.^{**} The Paschal supper was made a perpetual institution, with such new rules as to its future observance as would suit the people when settled in the land;^{***} and its observance was to be followed by a "feast of unleavened bread," lasting for seven days, when all leaven should be purged out of their households.[#]

^{*} Not only in faith but in thanksgiving.

^{**} The later Jews had a twofold computation of the year, - the ecclesiastical year, which began with the month, Abib, or Nisan, and by which all the festivals were arranged; and the civil year, which began in autumn, in the seventh month of the sacred year. In Egypt the year properly began with the summer equinox, when the Nile commenced to rise.

^{***} The arrangement of Exodus 12, should be noted, vers. 1-14 contain the Divine directions to Moses for the observance of the first Passover; vers. 15-20 give instructions for the future celebration of the feast, enjoined later (ver. 17), but inserted here in their connection with the history; in vers. 21-27 Moses communicates the will of God to the people; while ver. 28 records the obedience of Israel.

[#] The Exodus brought Israel into a new life, Hence, all that was of the old, and sustained it, must be put away (1 Corinthians 5:8). To have eaten of leaven would have been to deny, as it were, this great fact. The feast of unleavened bread, which followed the Passover night, lasted seven days, both as commemorative of the creation of Israel and because the number seven is that of the covenant.

Finally, the fact that God had so set Israel apart in the Paschal night and redeemed them to Himself, was perpetuated in the injunction to "sanctify" unto the Lord "all the firstborn both of man and of beast." (Exodus 13:1-7) When at last this "stroke" descended upon Egypt, Pharaoh hastily called for Moses and Aaron. In that night of terror he dismissed the people unconditionally, only asking that, instead of the curse, a "blessing" might be left behind (12:32).

"And the Egyptians were urgent upon the people that they might send them out of the land in haste, for they said, We be all dead men." Ere the morning had broken, the children of Israel were on their march from Rameses, around which most of them had probably been congregated. Their "army" consisted in round numbers^{*} of "600,000 on foot - men, beside children" (12:37), or, as we may compute it, with women and children, about two millions.

^{*} "About 600,000 on foot" (comp. Numbers 1:46; 3:39). "On foot," an expression used of an army; for Israel went out not as fugitives, but as an army in triumph.

This represents a by no means incredible increase during the four hundred and thirty years that had elapsed since their settlement in Egypt,^{*} even irrespective of the fact that, as Abraham had had three hundred and eighteen "trained servants born in his own house," (Genesis 14:14) and therefore afterwards circumcised

Edersheim Summarizes Exodus 12

(Genesis 17:13), whom he could arm against the invaders of Sodom, so the sons of Jacob must have brought many with them who were afterwards incorporated in the nation.

* Calculations have again and again been made to show the reasonableness of these numbers; and the question may indeed be considered as settled. Nor must we forget that a special blessing attached to Israel, in fulfillment of the promise, Genesis 46:3.

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-7.html accessed April 29, 2019.

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Addendum

The 10 Plagues of Egypt (a chart); copied from [Pinterest](#); accessed April 25, 2018. There is some agreement upon the gods of Egypt who are challenged by the plagues; but that varies greatly from plague to plague. This chart appears to have originally come from Barnes' Bible Class.

The 10 Plagues - Jehovah Versus the Gods of Egypt			
PLAGUE	GODS OF EGYPT		INTERESTING NOTES
1 WATER TURNED TO BLOOD Exodus 7:14-25	<ul style="list-style-type: none"> • Khnum - Guardian of river's source. • Hapi - Spirit of the Nile. • Osiris - Nile was his bloodstream. 		<ul style="list-style-type: none"> • Duplicated by the Egyptians. • Occurs in Goshen where Israelites lived. • Dead fish — putrid smell
2 FROGS Exodus 8:1-15	<ul style="list-style-type: none"> • Hapi • Heqt } Frog goddess to Egypt. Both related to fertility		<ul style="list-style-type: none"> • Duplicated by the Egyptians • Occurs in Goshen where Israelites lived.
3 LICE Exodus 8:16-19	<ul style="list-style-type: none"> • Seb - The earth god of Egypt 		<ul style="list-style-type: none"> • Not duplicated by the Egyptians • Occurs in Goshen where Israelites lived. • Attributed to the "finger of God."
4 FLIES Exodus 8:20-32	<ul style="list-style-type: none"> • Uatchit - The fly god of Egypt. 		<ul style="list-style-type: none"> • God now makes a separation between the Egyptians and the Israelites. • No more plagues will come upon the Israelites.
5 DISEASE ON CATTLE Exodus 9:1-7	<ul style="list-style-type: none"> • Ptah • Hathor • Mnevis • Amon } Egyptian gods associated bulls and cows.		<ul style="list-style-type: none"> • Affects property. • Death of livestock.
6 BOILS Exodus 9:8-12	<ul style="list-style-type: none"> • Sekhmet - Egyptian goddess of Epidemics • Serapis • Imhotep } Egyptian gods of healing.		<ul style="list-style-type: none"> • Affects physical bodies. • Pharaoh's magicians cannot even appear in court.
7 HAIL Exodus 9:13-35	<ul style="list-style-type: none"> • Nut - Egyptian sky goddess. • Isis & Seth - Egyptian agriculture deities. • Shu - Egyptian god of the atmosphere. 		<ul style="list-style-type: none"> • Historical uniqueness for such a storm in Egypt. • Pharaoh confesses his sin but later changes his mind.
8 LOCUSTS Exodus 10:1-20	<ul style="list-style-type: none"> • Serapia - Egyptian deity protector from Locusts 		<ul style="list-style-type: none"> • Pharaoh offers a compromise. • The compromise is rejected. • Pharaoh again confesses his sin.
9 DARKNESS Exodus 10:21-29	<ul style="list-style-type: none"> • Re • Amon-re • Aten • Atum • Horus • Thoth - Egyptian moon god. } Egyptian sun gods.		<ul style="list-style-type: none"> • Dark in Egypt at midday. • Apparently light was still provided for the Israelites in Goshen.
10 DEATH OF FIRSTBORN Exodus 12:29-36	This plague was a judgment on all of Egypt's gods, including Pharaoh himself. In Exodus 1, Pharaoh had killed the sons of Israel. Now the Lord kills the firstborn sons of the Egyptians (Exodus 11-12). Pharaoh will now let Israel go. He will later loose his army to death in the Red Sea (Exodus 14:4-31).		

The Two Views of Bondage in Egypt (an Addendum)

I was originally going to place this with the weekly lessons in Exodus which I send out. However, the end result would have been 5 lessons on the same topic—one that many people might not have all that much interest in.

Because have already spent 3 lessons on this topic, I may put these final lessons in the addendum of Exodus 12.

There are two major views in theology regarding the time Israel is in bondage to Egypt: they lived in Egypt for 215 years or 430 years.

Two Views of the Israelites in Bondage to Egypt

215 Years

By doing some quick work using population growth equations, in order for the people to have grown from 70 (or 75) to 2 million in population, I came up with, over a 40 year period of time, families needed to average around 13 children/family during that period of time. I of course factored wives into this equation.

430 Years

I did not bother to work this out. Because populations grow exponentially, twice the time does not mean families needed to bear 6.5 children over a 40 year period of time. In a healthy population, this is a reasonable period of time to grow to 2 million from an original population of 70 (actually, larger than 70, as wives would have to be factored into the equation).

215 years would have required extraordinary—even a miraculous growth rate—to grow the population to 2 million; in order for there to be a 2 million after 430 years, only a normal, healthy growth rate is required. Now, on the one hand, whereas I am not in doubt of God's miracles or God's abilities, it would seem like a miracle like this would have been quite astounding and made note on several occasions as having a divine origin. Such a miracle involves many people.

C. G. Ozanne: *Of course, the standard objection to this interpretation is the census totals of male Levites in Numbers 3. In this chapter the total number of Kohath's male descendants "from a month old and upward" is given as 8600 (v. 28), these being divided between his four sons, Amram, Izhar, Hebron, and Uzziel. Assuming that the total number is to be divided evenly between the four sons, Amram must have had some 2150 male descendants within a few months of the Exodus.*

Ozanne continues: *At first sight this figure may seem well-nigh impossible. When, however, it is broken down, it begins to assume more reasonable proportions. Thus, supposing that Amram was born fifty-five years after the descent into Egypt and that forty years constitute a generation, it is only necessary to allocate seven males to a family to arrive at a figure considerably in excess of the desired 2150.*

C. G. Ozanne continues: *On this reckoning Moses would have had 7 brothers (for he himself may be ignored for the purposes of this calculation), 49 nephews, 343 great-nephews and 2401 great-great-nephews within the allotted span. A total of 2800 is thus obtained, of which the vast majority would still have been alive to see the exodus from Egypt. Bearing in mind the greatly extended period of childbearing (Jochebed was about 70 at the birth of Moses), the practice of polygamy (which enabled Jacob to have eleven sons in seven years), and above all the astonishing fertility of the Israelite women on which the Bible lays special emphasis (cf. Gen. 46.3; Exod. 1.7, 12, 19; Deut. 26.5), the rate of increase here suggested should not necessarily be thought incredible (1970, pp. 22-23).⁴⁴*

If you do not think very deeply about Ozanne's statement above, it all seems quite logical and reasonable. His approach assumes that Moses has 7 older brothers, each of whom has 7 sons (let's say that these sons are born when Moses is born—ignoring what edict of Pharaoh at that time), which would give us 49 nephews (all of whom are about Moses' age). Now, while Moses is in the palace, these 49 nephews have sons, 343 great nephews to Moses. Finally, while Moses is off in Midian, these 343 great nephews have 7 sons each, which is 2401 great nephews. During this same period of time, Moses has 2 sons and no grandsons, whereas, his 7 older brothers have 2800 sons, grandsons and great grandsons (some of whom would have been born during a time when all males were supposed to be killed).

My point here is, we should be very skeptical of this actually being what happened.

⁴⁴ [Apologetics Press](#); accessed April 7, 2017. He cites C.G. Ozanne, *The First 7,000 Years*.

Two Views of the Israelites in Bondage to Egypt

215 Years

430 Years

I do not find a passage which appears to clearly lay out 215 years as the time the sons of Israel were in Egypt. The passages which speak of 400 and 430 years need to be carefully massaged in order for them to make sense. However, 2 ancient translations solve one of the textual problems.

The clearest reading of the passages is, the sons of Israel lived in Egypt for about 400 years; and 430 years to be exact.

We can easily assume that the father and son relationships as we find in Exodus 6:16–20 are exactly as they seem. Exodus 6:16, 18, 20 **These are the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari, the years of the life of Levi being 137 years. The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, the years of the life of Kohath being 133 years. Amram took as his wife Jochebed his father's sister, and she bore him Aaron and Moses, the years of the life of Amram being 137 years.**

We would have to understand that some of the *sons* named in Exodus 6:16–20 must be grandsons or great grandsons (this would apply to Amram in particular—he must be several generations removed from Kohath).

Although Amram is listed first, as if he is the firstborn, the person listed first could simply be the most notable person of the descendants of Kohath.

What is possible is, we have the 12 sons of Jacob who moved to Egypt and their sons listed, here and elsewhere in Scripture. After that, we then focus on generation before the exodus, along with the generation of the exodus (and their children).

We can accept the verses above as literal. The sons of Jacob enter into Egypt with their sons (or bear some of their sons in Egypt); their sons bear a generation of Israelites; and those sons bear the generation of Moses, Aaron and Miriam. So, Levi is the great, great grandfather of Moses. During the 80 years of Moses' life, two generations (roughly) would come on the scene.

The first father named and sons (Levi and his sons) are to be understood literally; but then we jump down through 2 or 3 or even 4 generations to the generation which bears Moses, Aaron and Miriam.

Even though Amram is called the son of Kohath everywhere in Scripture, he is really the grandson, great grandson or even further down the line from Kohath.

Kyle Butt asserts: *First, it must be admitted forthrightly, in light of the information given above, that there is a maximum of 352 years available for the sojourn in Egypt, whatever that sojourn might encompass. There simply is no way around that fact.*⁴⁵

The way around that fact is, Amram may simply be a descendant of Kohath.

K. Butt: *David Rohl, a respected Egyptologist, is convinced that this is the proper interpretation of the facts. In his book, Pharaohs and Kings, he undertook the challenge of reassessing the century-old Egyptian chronology so that it could accommodate more accurately several new archaeological discoveries. According to his research, Israel went down into Egypt c. 1662 B.C., and was delivered by God through Moses c. 1447 B.C.—a span of 215 years (1995, pp. 329-332).*⁴⁶

When Moses and the people of Israel left Egypt, they left the land and the people devastated. What happened was an embarrassment to Egypt. Therefore, there is no reason why we should expect honest history to be preserved here by the Egyptians.

⁴⁵ [Apologetics Press](#); accessed April 6, 2017.

⁴⁶ [Apologetics Press](#); accessed April 6, 2017.

Two Views of the Israelites in Bondage to Egypt	
215 Years	430 Years
Josephus wrote: <i>[The Israelites] left Egypt in the month of Xanthicus, on the fifteenth day of the lunar month; four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt.</i> ⁴⁷	Josephus is an important witness. This does not mean that his records are always perfect.
Josephus, writing in the 1 st century A.D., would have access to documents and manuscripts much older than completion of the Masoretic text of the Old Testament, which was not accomplished until the fourth century A.D.	This would suggest that these two views of the period of slavery in Egypt was around very early on.

Many of those in favor of the 215 year time period do not like the idea that 400 is the rounded off version of 430. David Wright writes: *One is that the biblical authors said 400 years because they were simply rounding to a convenient number, because this was the tradition in ancient times. However, this explanation doesn't make any sense, especially since the Bible is exact in giving ages (Genesis 5; Numbers; 1 and 2 Kings; etc.)...It is clear, from Scripture, that Moses was the author/collator of the first five books of the Bible, the Pentateuch. Not only did he record God's eyewitness account of what happened (Exodus 24:18), but he would have been educated well in Pharaoh's house in the history of Egypt as well as in the History of his people (Exodus 2:7–11). So, Moses rounding off dates seems meaningless considering his knowledge, not to mention his attention to detail when it came to chronologies.*⁴⁸

Despite what Wright writes, the Bible occasionally uses rounded numbers and the Bible often uses exact numbers.

The most important concern is (and should always be) Scripture. There are perhaps a half-dozen passages which speak to this time period. What do they say about that time period and how does each side interpret the relevant passages?
No matter which view is taken, we either must admit to the Scriptures being contradictory (which I do not believe); that someone “fixed” some of these passages by changing their numbers (this would have to be assumed with some slight evidence); or about half of these passages will need to be massaged, depending upon your view of the matter.
The passages which appear to support 215 years in Egypt: Exodus 6:16, 18, 20 Num. 26:59 Exodus 12:40–41 (Greek text) Ch 23:6, 12–13 Gal. 3:16–17. Most of these are genealogical passages where the word <i>son</i> is interpreted literally. The Greek text of Exodus 12:40–41 certainly supports the shortened time in Egypt; and Gal. 3:16–17 appears to as well. There is no text anywhere which states, <i>and Israel dwelt in Egypt 215 years</i> .
Passages which appear to support 430 years in Egypt: Gen. 15:13 Acts 7:6 Exodus 12:40–41 (MT). In these passages, there is a specific time given for Israel's time in Egypt—400 years prophetically in Genesis (quoted in Acts); and 430 years, <i>to the day</i> , in Exodus 12.
If we can accept and understand the passages in one group at face value, then we still have to examine the other set of passages and determine what they mean in the light of whichever theory we choose to believe.

⁴⁷ Josephus, *Antiquities of the Jews*; II. 15.2
⁴⁸ [Answers in Genesis](#), accessed April 7, 2017.

Generally speaking, this has to be the case for any Scriptural disagreement. One set of Scriptures seem to support one point of view, and another set seem to support a different view. No matter which point of view you end up subscribing to, both sets of Scriptures have to make sense (I am assuming the authoritative nature of the Bible).

Some of the discussion and explanations below may seem too complex for a topic which may not be that important to you.

Unless otherwise noted, the ESV; capitalized is used below.

How is each passage explained?

Scripture	215 Years	430 Years in Egypt
Gen. 15:13 Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years."	The affliction began with Ishmael and Isaac (<i>Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking.</i> —Gen. 21:9); which occurred when Isaac was weaned. The time when Isaac was weaned to the exit of the Jews from Egypt was 400 years.	The land of Canaan does belong to the sons of Israel; Egypt does not. This appears to be a clear prophecy of what will happen to the descendants of Abraham.
Acts 7:6 [Saint Stephen quotes this passage:] "And God spoke to this effect—that his offspring would be sojourners in a land belonging to others, who would enslave them and afflict them four hundred years."	Exactly as above, the affliction is assumed to have begun with Ishmael afflicting Isaac.	This passage means exactly what it appears to mean; that Stephen is affirming the length of time the sons of Israel are in Egypt.

Strictly speaking, it seems odd for this affliction to begin with Ishmael; but that has to be the beginning point for the *215 years in Egypt* approach to work.

David Wright: *When you think about it, this is an incredibly straightforward explanation that is provided by Scripture, but is ingeniously simplified by Henry Ainsworth: Israel's (the nation) "affliction" (Genesis 15:13; Acts 7:6) started when Isaac was five years old and Ishmael mocked him (Genesis 21:9; Galatians 4:29).*⁴⁹ Wright entitles this section of his work, *The Simple Solution*. In my experience, particularly in the realm of a debated topic, many people who use the words *clearly* and *simple* often when they actually mean the exact opposite.

We should bear in mind that the Egyptians did not *afflict* the Israelites for their entire stay in Egypt, as, for a time, they were honored guests of the Egyptians.

There is the possibility that the people of Israel lived in Egypt for 430 years and were afflicted for 400 years—but Joseph is in Israel at age 17 years and he is age 30 when standing before Pharaoh, and 39 when Jacob moves to Egypt. Since Joseph dies at age 110 (Gen. 50:26), he is living in Egypt for 71 years before he dies. So that proposed timetable does not work.

Gen. 15:13 Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years." Since the Jews were *not* afflicted for 400 years, we need to notice that 3 things are specified here: *they will be sojourners in a land that is not theirs; they will be servants there, and they will be afflicted*—all of that is a period of 400 years (whether this is exact or approximate is a separate issue). Despite the *ingenious* explanation by Henry Ainsworth above, the 3 things named appear to be closely connected to one another.

⁴⁹ [Answers in Genesis](#); accessed April 7, 2017.

How is each passage explained?

Scripture	215 Years	430 Years in Egypt
Gen. 15:14–16 [God continues speaking to Abram:] “But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. As for you, you shall go to your fathers in peace; you shall be buried in a good old age. And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete.”	The 4 generations spoken of here are Levi, Kohath, Amram and Moses.	Since two men’s ages are given as 133 and 137; we might understand a generation to refer to around 100 years (as a round number, signifying the amount of time a person was living). This gives us around 400 years for 4 generations.
We tend to group generations as every 20–30 years. However, it is not out of the question to consider that a generation takes place while the man and woman are both able to have children (which, in this period of time, might be 100 years).		
Exodus 6:16, 18, 20 These are the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari, the years of the life of Levi being 137 years. The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, the years of the life of Kohath being 133 years. Amram took as his wife Jochebed his father's sister, and she bore him Aaron and Moses, the years of the life of Amram being 137 years.	This is a description of exactly 4 generations of men, beginning with Levi, then his son Kohath, his son Amram, and his son Moses. The argument is, if Kohath and Amram sired their chief sons in the last year of their lives, then this would give us $133+137+80 = 350$ years as the maximum amount of time possible for the time in Egypt.	The word <i>bên</i> can refer to a <i>son</i> or <i>descendant</i> ; so Levi, Kohath, Amram and Moses describes a lineage with gaps (specifically, between Kohath and Amram). Amram marrying his father's sister (his aunt) refers to Amram's actual father, and not to Kohath, who is his ancestor.
Num. 26:59 The name of Amram's wife was Jochebed the daughter of Levi, who was born to Levi in Egypt. And she bore to Amram, Aaron and Moses and Miriam their sister.		
If Jochebed is considered to be Levi's literal daughter (and not a descendant of his), then that would suggest that she has Moses (and Aaron and Miriam) around age 120 (at the very youngest), assuming a 215 sojourn among the Egyptians. You see, if Joseph is around 39 when his brothers come to Egypt to live, then Levi would be about 45 when he begins to live in Egypt. Let's say that Levi lives a long time and fathers a daughter at age 100 (which is probably too old), 55 years into the 215 years, then that woman would be giving birth to Moses at 215–80 years (= 135 years into the Egyptian life). She is then giving birth to Moses at age 80. (1) Her father has to sire her at a very old age and (2) she has to give birth to Moses at a very old age. Both of those things strain credulity. Bear in mind that these are the kind of ages that, when Abraham and Sarah had Isaac, it was considered somewhat of a miracle.		
Kyle Butt uses this literal daughter approach to <i>prove</i> that the time in Egypt could not have been 430 years. ⁵⁰ If she is the literal daughter of Levi; then 430 years would be impossible; and 215 years would be quite unlikely.		

⁵⁰ From <https://www.apologeticspress.org/apcontent.aspx?category=6&article=796> accessed April 6, 2017.

How is each passage explained?

Scripture	215 Years	430 Years in Egypt
Exodus 12:40–41 The time that the people of Israel lived in Egypt was 430 years. At the end of 430 years, on that very day, all the hosts of the LORD went out from the land of Egypt.	The text <i>and in the land of Canaan</i> has fallen out or was intentionally edited out.	This seems to be pretty specific, to mark the exit of the sons of Israel from Egypt on the actual day that they went into Egypt. Could the text have been added to the LXX to give credence to a popular theory?
The Greek text (LXX) reads: And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Chanaan, was four hundred and thirty years. And it came to pass after the four hundred and thirty years, all the forces of the Lord came forth out of the land of Egypt by night. (Exodus 12:40–41; LXX)		
The Samaritan text is translated: Now the sojourning of the children of Israel and fathers of them, who dwelt in Canaan and in Egypt, [was] four hundred and thirty years. The significant portions are bolded.		
K. Butt: <i>that the time period of “the sojourning of the children of Israel” begins with the call of Abraham and God’s promise to him (Genesis 12:1-3), and ends with the Exodus. In other words, the fathers (Abraham, Isaac, and Jacob) sojourned in Canaan for 215 years, and their descendants lived in Egyptian bondage for an additional 215 years. The total, then, is the 430-year figure of Exodus 12:40-41 (and Galatians 3:17).</i> ⁵¹		
If the Greek text is accurate, then that would end the argument. The big problem is the Greek and Samaritan text. If they accurately preserved the original words of Scripture, then they ought to agree in content and word order, but they do not.		
David Wright (who believes that the sons of Israel were in Egypt for only 215 years) explains this in a different way: <i>this statement made by Moses actually adds clarity. When we think of the children or people of Israel we typically think of Jacob, his 12 sons, and their descendants. Remember though, the promise was not made to Jacob, but to Abraham. What Moses is subtly pointing out is that the nation of Israel did not start with Jacob, but with Abraham (Genesis 12:2 reveals that the nation of Israel began with him). Therefore, this passage is including Isaac and Abraham in the nation of Israel. Also, 430 years prior to the exodus is when Abraham first lived in Egypt. There is no contradiction or difficulty. Simply put, the nation was named after Jacob/Israel, but it started with Abraham.</i> ⁵²		
In other words, Wright goes back to the time that Abraham was in Egypt, and starts counting from there. Note the vocabulary: <i>no contradiction or difficulty; simply put</i> . It is not simple and it is difficult, whether you agree with Wright or not. Wright does provide an excellent timeline here .		

⁵¹ [Apologetics Press](#); accessed April 6, 2017; emphasis *his*.

⁵² [Answers in Genesis](#), accessed April 7, 2017.

How is each passage explained?

Scripture	215 Years	430 Years in Egypt
1Ch 23:6, 12–13 And David organized them in divisions corresponding to the sons of Levi: Gershon, Kohath, and Merari. The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, four. The sons of Amram: Aaron and Moses. Aaron was set apart to dedicate the most holy things, that he and his sons forever should make offerings before the LORD and minister to him and pronounce blessings in his name forever. Exodus 6:16, 18, 20 is a similar passage.	These are literal sons named here. Moses is the son of Amram, who is the son of Kohath who is the son of Levi.	Based upon this and other Scriptures, Amram must be a grandson or great grandson of Kohath. The word found here (bên) can mean, <i>son, grandson, descendant</i> .
Gal. 3:16–17 Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ. This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void.	It sounds like the law came 430 years after the promise, and that promise goes back to Abraham. So there are 3 generations + the Egyptian sojourn which equal 430 years. Most people agree that around 215 years transpire between God's promise to Abraham and Jacob entering into the land of Egypt, leaving 215 years for living in Egypt.	Perhaps the idea is, the covenant is given many times, and this chronological reference is to the final time it is given (or affirmed) to Jacob (Gen. 46:2–4; this passage is not a repeat of God's previous promises to Abraham; but an assumption that they have taken place and that they still stand even though Jacob is moving to Egypt.); with the Mosaic Law to follow 430 years later.
The time factor in Galatians is incidental, used in order to make a point. The point being, God made promises to Abraham which pertain to his seed; and these promises stand, as they were given 430 years before the Law was given (that is, keeping the Law was not required of Abraham, Isaac, and Jacob). So, for the blessings which God promised to the sons of Abraham, keeping the Law is not required.		
Even though the time factor is incidental; we must also accept it as being accurate.		
Barnes: <i>The exact time here referred to was probably when Abraham was called, and when the promise was first made to him. Assuming that as the time referred to, it is not difficult to make out the period of four hundred and thirty years. That promise was made when Abraham was 75 years old; Gen. 12:3–4. From that time to the birth of Isaac, when Abraham was a 100 years old, was 25 years; Gen. 21:5. Isaac was 60 when Jacob was born; Gen. 25:26. Jacob went into Egypt when he was one hundred and 30 years old; Gen. 47:9. And the Israelites sojourned there, according to the Septuagint Exodus 12:40, 215 years... This was doubtless the common computation in the time of Paul; and as his argument did not depend at all on the exactness of the reckoning, he took the estimate which was in common use, without pausing or embarrassing himself by an inquiry whether it was strictly accurate or not.</i> ⁵³		
The argument made by Paul in this passage is pretty clear—the Law, given 430 years later, could not abrogate or nullify the promise which God made to Abraham.		

⁵³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Gal. 3:17 (slightly edited).

How is each passage explained?

Scripture	215 Years	430 Years in Egypt
Obviously, the key here is, 430 years since what? If we go to the first set of promises made to Abraham by God, that leaves us very little time in Egypt—perhaps 200 years or so. If we go back to the final promise made by God to Jacob (Abraham's descendant), then the time frame would be 430 years in Egypt.		

I would not be surprised if one (or even two) passages were changed to fit a particular view.

Reference material:

<https://www.apologeticspress.org/apcontent.aspx?category=6&article=796> accessed April 6, 2017.

<https://answersingenesis.org/bible-questions/how-long-were-the-israelites-in-egypt/> accessed April 7, 2017.

I must say that I was surprised to note a fair amount of debater's technique used in these references. An example from the apologetics press: *There is only one passage in the Old Testament that suggests a sojourn of 430 years—Exodus 12:40-41... Those who suggest that the sojourn lasted only 215 years believe—because numerous facts seem to demand it.* These two statements are not altogether incorrect but they are clearly slanted to present a single point of view.

I probably could have spent more time on this topic, but I was beginning to get bored of it.

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

**Antiquities of the Jews - Book II
CONTAINING THE INTERVAL OF TWO HUNDRED AND TWENTY YEARS.
FROM THE DEATH OF ISAAC TO THE EXODUS OUT OF EGYPT.**

CHAPTER 16.

HOW THE SEA WAS DIVIDED ASUNDER FOR THE HEBREWS, WHEN THEY WERE PURSUED BY THE EGYPTIANS, AND SO GAVE THEM AN OPPORTUNITY OF ESCAPING FROM THEM.

1. WHEN Moses had said this, he led them to the sea, while the Egyptians looked on; for they were within sight. Now these were so distressed by the toil of their pursuit, that they thought proper to put off fighting till the next day. But when Moses was come to the sea-shore, he took his rod, and made supplication to God, and called upon him to be their helper and assistant; and said "Thou art not ignorant, O Lord, that it is beyond human strength and human contrivance to avoid the difficulties we are now under; but it must be thy work altogether to procure deliverance to this army, which has left Egypt at thy appointment. We despair of any other assistance or contrivance, and have recourse only to that hope we have in thee; and if there be any method that can promise us an escape by thy providence, we look up to thee for it. And let it come quickly, and manifest thy power to us; and do thou raise up this people unto good courage and hope of deliverance, who are deeply sunk

Josephus' History of this Time Period

into a disconsolate state of mind. We are in a helpless place, but still it is a place that thou possessest; still the sea is thine, the mountains also that enclose us are thine; so that these mountains will open themselves if thou commandest them, and the sea also, if thou commandest it, will become dry land. Nay, we might escape by a flight through the air, if thou shouldst determine we should have that way of salvation."

2. When Moses had thus addressed himself to God, he smote the sea with his rod, which parted asunder at the stroke, and receiving those waters into itself, left the ground dry, as a road and a place of flight for the Hebrews. Now when Moses saw this appearance of God, and that the sea went out of its own place, and left dry land, he went first of all into it, and bid the Hebrews to follow him along that divine road, and to rejoice at the danger their enemies that followed them were in; and gave thanks to God for this so surprising a deliverance which appeared from him.

3. Now, while these Hebrews made no stay, but went on earnestly, as led by God's presence with them, the Egyptians supposed first that they were distracted, and were going rashly upon manifest destruction. But when they saw that they were going a great way without any harm, and that no obstacle or difficulty fell in their journey, they made haste to pursue them, hoping that the sea would be calm for them also. They put their horse foremost, and went down themselves into the sea. Now the Hebrews, while these were putting on their armor, and therein spending their time, were beforehand with them, and escaped them, and got first over to the land on the other side without any hurt. Whence the others were encouraged, and more courageously pursued them, as hoping no harm would come to them neither: but the Egyptians were not aware that they went into a road made for the Hebrews, and not for others; that this road was made for the deliverance of those in danger, but not for those that were earnest to make use of it for the others' destruction. As soon, therefore, as ever the whole Egyptian army was within it, the sea flowed to its own place, and came down with a torrent raised by storms of wind, (30) and encompassed the Egyptians. Showers of rain also came down from the sky, and dreadful thunders and lightning, with flashes of fire. Thunderbolts also were darted upon them. Nor was there any thing which used to be sent by God upon men, as indications of his wrath, which did not happen at this time, for a dark and dismal night oppressed them. And thus did all these men perish, so that there was not one man left to be a messenger of this calamity to the rest of the Egyptians.

4. But the Hebrews were not able to contain themselves for joy at their wonderful deliverance, and destruction of their enemies; now indeed supposing themselves firmly delivered, when those that would have forced them into slavery were destroyed, and when they found they had God so evidently for their protector. And now these Hebrews having escaped the danger they were in, after this manner, and besides that, seeing their enemies punished in such a way as is never recorded of any other men whomsoever, were all the night employed in singing of hymns, and in mirth. (31) Moses also composed a song unto God, containing his praises, and a thanksgiving for his kindness, in hexameter verse. (32)

5. As for myself, I have delivered every part of this history as I found it in the sacred books; nor let any one wonder at the strangeness of the narration if a way were discovered to those men of old time, who were free from the wickedness of the modern ages, whether it happened by the will of God or whether it happened of its own accord; - while, for the sake of those that accompanied Alexander, king of Macedonia, who yet lived, comparatively but a little while ago, the Pamphylian Sea retired and afforded them a passage (33) through itself, had no other way to go; I mean, when it was the will of God to destroy the monarchy of the Persians: and this is confessed to be true by all that have written about the actions of Alexander. But as to these events, let every one determine as he pleases.

6. On the next day Moses gathered together the weapons of the Egyptians, which were brought to the camp of the Hebrews by the current of the sea, and the force of the winds resisting it; and he conjectured that this also happened by Divine Providence, that so they might not be destitute of weapons. So when he had ordered the Hebrews to arm themselves with them, he led them to Mount Sinai, in order to offer sacrifice to God, and to render oblations for the salvation of the multitude, as he was charged to do beforehand.

Josephus' History of this Time Period

⁽³⁰⁾ Of these storms of wind, thunder, and lightning, at this drowning of Pharaoh's army, almost wanting in our copies of Exodus, but fully extant in that of David, Psalm 77:16-18, and in that of Josephus here, see Essay on the Old Test. Append. p. 15, 1, 155.

⁽³¹⁾ What some have here objected against this passage of the Israelites over the Red Sea, in this one night, from the common maps, viz. that this sea being here about thirty miles broad, so great an army could not pass over it in so short a time, is a great mistake. Mons. Thevenot, an authentic eye-witness, informs us, that this sea, for about five days' journey, is no where more than about eight or nine miles over-cross, and in one place but four or five miles, according to De Lisle's map, which is made from the best travelers themselves, and not copied from others. What has been further objected against this passage of the Israelites, and drowning of the Egyptians, being miraculous also, viz. that Moses might carry the Israelites over at a low tide without any miracle, while yet the Egyptians, not knowing the tide so well as he, might be drowned upon the return of the tide, is a strange story indeed ! That Moses, who never had lived here, should know the quantity and time of the flux and reflux of the Red Sea better than the Egyptians themselves in its neighborhood! Yet does Artapanus, an ancient heathen historian, inform us, that this was what the more ignorant Memphites, who lived at a great distance, pretended, though he confesses, that the more learned Heliopolitans, who lived much nearer, owned the destruction of the Egyptians, and the deliverance of the Israelites, to have been miraculous: and De Castro, a mathematician, who surveyed this sea with great exactness, informs us, that there is no great flux or reflux in this part of the Red Sea, to give a color to this hypothesis; nay, that at the elevation of the tide there is little above half the height of a man. See Essay on the Old Test. Append. p. 239, 240. So vain and groundless are these and the like evasions and subterfuges of our modern sceptics and unbelievers, and so certainly do thorough inquiries and authentic evidence disprove and confute such evasions and subterfuges upon all occasions.

⁽³²⁾ What that hexameter verse, in which Moses's triumphant song is here said to be written, distinctly means, our present ignorance of the old Hebrew metre or measure will not let us determine. Nor does it appear to me certain that even Josephus himself had a distinct notion of it, though he speaks of several sort of that metre or measure, both here and elsewhere. Antiq. B. IV. ch. 8. sect. 44; and B. VII. ch. 12. sect. 3. As to the affliction of Abraham's posterity for 400 years, see Antiq. B. I. ch. 10. sect. 3; and as to what cities they built in Egypt, under Pharaoh Sesostris. and of Pharaoh Sesostris's drowning in the Red Sea, see Essay on the Old Testament, Append. p. 132-162.

From: <http://www.sacred-texts.com/jud/josephus/ant-2.htm> accessed April 29, 2019. Josephus *Antiquities of the Jews*; Book 2, Chapter 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Exodus 12

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
How the Hebrew people were to observe the first Passover	
Y ^e howah spoke to Moses and Aaron in the land of Egypt, saying, "This month [will be] to you [all] the beginning of the months. It [is] the first of all the months of the year for you [all]."	Jehovah said to both Moses and Aaron in the land of Egypt: "This month will be the beginning of the months for you. This month will begin all of the months of the year."
Speak to the entire congregation of Israel, saying, 'In the tenth [day] regarding this month, [that] they will take to themselves a lamb for the house of [their] fathers; a lamb for [each] house.	Speak to the entire congregation of Israel, saying, 'Take a lamb for the your house on the tenth day of this month; one lamb for each house.

A Complete Translation of Exodus 12

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
And if the household is [too] small for a lamb [lit., <i>from being from a lamb</i>], then he and his neighbor (the [one] nearest his house) will take [a lamb] by the counting of [the total number of] souls; each one in reference to his appetite [lit., <i>the mouth of his eating</i>], you will make your count [of people] according to the lamb.	If a household is too small for the sacrifice of an entire lamb, then that household will combine with the house next door, according to the total number of people in both homes. You will determine if the lamb is the right size to feed all those in both homes.
Your lamb will be without blemish, a male, a year old [lit., <i>the son of a year</i>]. You [all] will take [him] from the sheep or from the goats.	You will choose an unblemished year old, male lamb from the sheep or goats.
It [the lamb] is for you to watch until the 14 th day of this month. Then you [all] will slaughter it—the entire assemblage of the congregation of Israel—between the evenings.	The lamb will be watched by all of you until the 14 th day of this month. Then, all of you—the entire congregation of Israel—will slaughter it at midnight.
They will take some of [lit., <i>from</i>] the blood and apply [it] to the sides [of the door frame] and to the top [of the door frame] in the houses where they will eat.	They will take some of the blood and apply it to the sides and top of the door frame in the houses where they will eat the lamb.
They will eat the flesh, roasted with [lit., <i>of</i>] fire, that night. They will eat it with unleavened bread [and] with bitter herbs.	The flesh of the lamb, roasted with fire, will be eaten that night. They will eat it with unleavened bread and bitter herbs.
You [all] will not eat it raw or boiled with water, but roasted with [lit., <i>of</i>] fire, his head over his legs and over his innards.	You will not eat this sacrificed lamb raw or boiled in water. You will roast the meat with fire, so that his head is over his legs and innards.
Furthermore, you will not let any of it remain until morning; whatever remains until morning will be burned with fire.	You will not let any of the flesh remain until morning; you will burn the uneaten meat with fire.
You will eat it like this: your loins belted, your sandals on your feet and you staff in your hand. And you will eat it in haste—it [is] Y ^e howah's Passover.	You will eat the lamb for the house in this manner: you will be wearing your belt and sandals, with a staff in your hand. Furthermore, you will eat the Passover quickly—it is a Passover for Jehovah.
I will pass through the land of Egypt in that night and I will strike down every firstborn [living] in the land of Egypt—including humans and animals [lit., <i>from man to beast</i>]. I will execute judgments [against] all the elohim of Egypt, [for] I [am] Y ^e howah.	I will pass through the land of Egypt in that same night and I will strike down every firstborn from every family in all of Egypt—whether man or beast—if I do not see the blood. I will execute judgments against all of the gods of Egypt, for I am Jehovah.
The blood is for you—[it is] a distinguishing mark on the houses where you [all] [are]. When I see the blood, I will pass over you [all] and I will not [place] a plague on you [all], [the plague being designed] to destroy [life] during My striking in the land of Egypt.	The blood on the door frame is for you; this blood on your house will be a sign for Me. When I see the blood, I will pass over your home; I will not bring a plague on you, to harm your family when I strike the land of Egypt.

God gives instructors for the Feast of Unleavened Bread

A Complete Translation of Exodus 12

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
This day will be a memorial for you [all]. You will celebrate it—a feast to Y ^e howah for your people—[it stands as] an ordinance that you [all] will forever celebrate.	This day—the Passover herein described—will be a memorial for all of you. You will celebrate this as a feast to Jehovah designed for the Hebrew people. It is an ordinance that you will celebrate it forever.
You [all] will eat unleavened bread only [at this time]. From the first day, you will eliminate leaven from your homes, for all eating something leavened, that soul will be cut off from Israel, from the first day to the seventh day.	You will only eat unleavened bread during this feast. You will eliminate leaven from your homes starting day one, for if someone eats a bread that has been leavened, that person will be cut off from Israel. These regulations are to be followed from the first day of the feast to the seventh.
[There] will be a holy convocation on the first day as well as a holy convocation on the seventh day for [all of] you. You will not do any work during these days [lit., <i>in them</i>] except [to prepare] that [which] will be eaten by every person. That alone will be done for [all of] you.	There will be a holy convocation on the first and seventh days. During these convocations, no work will be done, apart from the preparation of food which each person must eat. Only that will be the work done by you.
You [all] will keep the [Feast of] Unleavened Bread, for on this very same day, I brought your armies out from the land of Egypt. Furthermore, you will keep this day for all future generations.	You will keep the Feast of Unleavened Bread, because it was on this very same day that I brought all of you out from the land of Egypt. Furthermore, you will continue to celebrate this day in all future generations.
In the first [month] [from] the fourteenth day of the month in the evening, you [all] will eat unleavened bread until the 21 st day of the month in the evening. [For] seven days, leaven is not to be found in your houses, for anyone eating what is leavened, that soul will be cut off from the congregation of Israel, [whether] an immigrant or a native of the land. You [all] will not eat anything [which is] unleavened; you will [only] eat unleavened bread in any of your dwellings.”	In the first month, from the 14 th to the 21 st day of the month, in the evening, you will eat unleavened bread. For seven days, leaven is not to be found in your homes, for anyone who eats something that has been leavened, his soul will be cut off from the congregation of Israel, whether he is an immigrant or a native of the land. You [all] will not eat any unleavened bread in any of your dwellings.”
Moses relays God’s instructions concerning the first Passover to the elders	
Moses then called to all the elders of Israel, and he [lit., <i>Moses</i>] said to them, “Draw out and take for yourselves [from] the flock [the proper size and weight] for your families and slaughter the Passover.	Moses summoned all the elders of Israel and said to them, “Take lambs from your flock, according to your family size and slaughter the Passover lamb.
You [all] will take a branch of hyssop and dip [it] into the blood which is in the basin; and you will touch [the hyssop] against the door header and the two side posts, [taking] from the blood in the basin. And no man will go out of his house until the morning.	You will take a branch of hyssop and dip it into the blood, which is in the basin, and smear the blood on the side posts and header of the door. No man is to go out of his house until the morning.

A Complete Translation of Exodus 12	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Y ^e howah will pass through to strike Egypt but He sees the blood on the door header and on the side posts [of the doors to your homes]. Therefore, Y ^e howah will pass over that doorway and He will not allow the destroyer to come into your houses to strike [you].	When Jehovah comes into Egypt to strike them down, He will see the blood on the door frame and pass over that house. He will not allow the Destroyer to come into your houses to harm you.
You [all] will keep this word as a statute for you and your sons forever.	You will keep this word as a statute for you and your sons forever.
And it will be, when you [all] enter into the land which Y ^e howah will give to you [all], just as He has promised, then you [all] will keep this service [which I have assigned to you].	It will be, when you enter into the Land of Promise, the land that God gave you, then you will remember to keep this celebration.
And it is, when your sons say unto you [all], ‘What [does] this service [mean] to you [all]?’	There will come a time when your sons ask you, ‘What does this service mean to you?’
And you [all] will say, ‘It [is] a sacrifice of the Passover to Y ^e howah, when He passed over the houses of the sons of Israel in Egypt, when He struck down Egypt. But our houses He delivered.’	You will tell them this: ‘This ceremony is all about the Passover of Jehovah, when He passed over the houses of the sons of Israel in Egypt, when God went into Egypt to strike them down. However, He spared our homes.’
The people then bowed down and they worshiped.	The people then bowed down and they worshiped.
The sons of Israel went and did [these things]. As Y ^e howah commanded Moses and Aaron, so they did.	The sons of Israel went and did what Jehovah had commanded them through Moses and Aaron.
The 10 th judgment: the Destroyer kills the firstborn	
And so it is, in the middle of the night, that Y ^e howah struck down all the firstborn in the land of Egypt—from the firstborn of Pharaoh, who sits upon his throne, to the firstborn of the prisoner who is held captive in confinement [lit., <i>who [is] in a house of the prison</i>], even all the firstborn of Egypt’s livestock.	In the middle of the night, Jehovah struck down all the firstborn in the land of Egypt. He struck down the firstborn of Pharaoh, who sits upon the throne; to the firstborn of any prisoner with children. Jehovah even killed the firstborn of Egypt’s livestock.
Pharaoh rose up in the night—he and all of his servants and all Egypt—and [there] was a great outcry throughout Egypt; for [there was] no house where none died.	Pharaoh rose up in the night—he and all of his servants and all Egypt—and in every home in Egypt, someone died (if they had not slaughtered the lamb).
The sons of Israel are asked to leave Egypt suddenly, that night	
Pharaoh [lit., <i>he</i>] summoned Moses and Aaron by night and said, “Rise up [and] go out from the midst of my people, both you and the sons of Israel. Go [and] serve Y ^e howah, as you have proposed. Take both your flocks and your herds, just as you [all] have proposed, and go. Also, bless me.”	Pharaoh summoned Moses and Aaron by night, and he said, “Rise up and go out from my people, both you and the sons of Israel. Go and serve Jehovah, your God, just as you have proposed. Take both your flocks and your herds and go—exactly as you have proposed. Also, I ask that you bless me as well.”
[The people of] Egypt also prevailed upon the people [of Israel] to hurry, to send them away out from the land, for they said, “We are all dying.”	The people of Egypt also urged the sons of Israel to quickly get out of there, to leave the land, for they said, “We are all dying.”

A Complete Translation of Exodus 12

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The people lifted up their dough, before it is leavened, and their kneading bowls were bound up in a knapsack on their shoulders.	The people did not have time to let their dough finish rising. It was in their kneading bowls, which were placed in a knapsack on their shoulders.
The people of Egypt remunerate the sons of Israel for years of service	
The sons of Israel had done as Moses had told them [lit., <i>according to the word of Moses</i>]: they asked the Egyptians for silver and gold jewelry and [for] items of clothing. Y ^e howah has given grace to the people [of Israel] in the sight of Egypt. Therefore, the people [lit., <i>they</i>] asked from them, and they spoiled Egypt.	The sons of Israel did just as Moses had told them: they asked the Egyptians for silver and gold jewelry and for items of clothing. Jehovah gave grace to Israel before Egypt, so Israel asked for those things and Egypt gave them to Israel.
Israel's exodus from Egypt	
The sons of Israel moved out from Rameses towards Succoth. [There were] about 600,000 men besides children [who began this journey].	The sons of Israel moved out from Rameses towards Succoth. There were about 600,000 men, besides their children, who began this journey.
With them, a multitude [of people]—a mixed group [of varying ethnicities and status] went up with them. Also, [with them] went [their] flocks [and] cattle—a great abundance of livestock.	A mixed group of men and women—many people who were not descended from Israel—went up with them. Also, a great abundance of livestock—flocks and cattle—went up with them.
They baked the dough which they had brought out of Egypt—[these were] unleavened bread cakes that had not leavened because they were driven out of Egypt and they were unable to wait [for the bread to rise]. As a result, their provisions were not [properly] prepared.	At some point, they baked the dough which they had brought out of Egypt, but the end product had not leavened, so the people ate unleavened bread cakes. They were unable to wait for the bread to rise because they had been driven out of Egypt. As a result, their provisions were not properly prepared.
The [time of] habitation of the sons of Israel when they lived in Egypt [was] 430 years. It was, at the end of 430 years, [in fact,] on the very same day, [that] the armies of Y ^e howah have gone out from the land of Egypt.	The sons of Israel lived in Egypt for 430 years. And it happened, exactly at the end of 430 years—to the day—that the people of Y ^e howah exited the land of Egypt.
God explains the regulations concerning immigrants who want to observe the Passover	
It [is] a night of watchings to Y ^e howah, with [the intent of] bringing them out from the land of Egypt. It [is] this night to Y ^e howah, watchings for all sons of Israel to their generations.	This was a night of watching for Jehovah, with the intent of bringing them out of the land of Egypt. This is a crucial night to Jehovah, an event to be observed by all the sons of Israel and their future generations.
Y ^e howah said to Moses and Aaron, "This [is] a statute of the Passover: every son of a foreigner will not eat from it; and every slave—a man purchased with silver [will not eat of it]. When you have circumcised him, then he may eat of it. The sojourner and the hired servant may not eat it [unless they are circumcised].	Jehovah said to Moses and Aaron, "This is a statute for the Passover: foreigners and slaves purchased with money may not partake of the Passover. However, once you have circumcised a visitor who is devout, then he may eat of the Passover. The sojourner and the hired servant will not be allowed to partake of the Passover either unless they are first circumcised.

A Complete Translation of Exodus 12	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
It will be eaten in a single house. You will not carry the [lamb's] meat from the house to the outside. And you will not break [any] bone in it. All the company of Israel will do these things [lit., <i>do it</i>].	The meat will only be eaten in the family house. The flesh will not be carried out of the house to the outside. You will not break any of the bones of the lamb. All Israel will observe the Passover.
Immigrants will reside with you and [if] one will celebrate the Passover to Y ^e howah, you must [first] circumcise him and all males [who participate]. He will come near to celebrate it. And he will be as a native of the land. However, the uncircumcised male will not eat the Passover lamb [lit., <i>it</i>]. [There] is [only] one [standard of] law for the native and for the stranger who is living among you.	There will be immigrants who live with you and some will celebrate the Passover to Jehovah. In this case, you will circumcise him and all of the males with him so that he may approach to celebrate the Passover. He will function just as if he is a native of the land. However, any male who is uncircumcised will not be allowed to partake of the Passover lamb. God has designed only one standard of law for the Hebrews and those temporary residents living among you.
Israel does as God commands; and God brings them out of Egypt	
So all the sons of Israel did; exactly as Y ^e howah commanded Moses and Aaron, so they did.	Moses and Aaron did exactly as Jehovah commanded; the sons of Israel also did as God commanded them.
And so it is, in that very day, that Y ^e howah brought the sons of Israel out from the land of Egypt together with their armies.	And it came to pass in that very day, that Jehovah brought the sons of Israel out of the land of Egypt organized into armies.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Exodus 12			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1963 Dispensations (#201)	#44–45	Exodus 12:1, 15
	1963 Life of Moses (#689)	#9–10	Exodus 12:1–51
R. B. Thieme, III has not taught this on any available lesson.			
William Wenstrom, Jr.	Exodus 12		Exodus 12:1–51
Jeremy Thomas	https://fbgbible.org/archive/C0614-040506.rtf		The Tenth Plague
	https://fbgbible.org/archive/C0615-041206.rtf		The Passover
	https://fbgbible.org/archive/C0616-041906.rtf		Instructions Accompanying The Exodus
	https://fbgbible.org/archive/C0617-042606.rtf		The Exodus Revealed: Search For The Red Sea Crossing

These two graphics should be very similar; this means that the exegesis of Exodus 12 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Exodus