

**November 26, 2017 - Ex. 11:1 – 12:28 - Passover instructions**  
**Torah Reading: Exodus 11:1 – 12:28 - Passover instructions**  
**Psalm 49**  
**Haftarah: Micah 7:15-20 + Nahum 1:1-3,7**  
**Haggai 2:6-15, 23**  
**Isaiah 6:13 – 7:8 + 8:13**

## **Spoiling the Egyptians**

**Exodus 11:1** - "And the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether."

"thrust out" - *garash* - to drive out, expel, cast out, drive away

The world - once the plagues have done their work - no longer wants us, in the same way that the "near kinsman" of Ruth refused to acquire her (**Ruth 4:6**).

**Galatians 6:14** - "But as for me, may I never boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world."

As before: **Exodus 5:21** - "And they said unto them, The LORD look upon you, and judge;

because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us."

**2 Corinthians 2:16** - "To the one we are the savor of death unto death..."

**John 15:18** - "If the world hate you, ye know that it hated me before it hated you."

But as we'll see, now it was only Pharaoh (and his servants **11:8**) who would thrust them out. However, they actually gained favor with Pharaoh's servants and the Egyptian people, in order to fulfill Abraham's prophesy in Genesis 15.

**Exodus 11:2** - "Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold."

Rashi - "Speak" = an expression of request, so that the righteous man, Abraham, will not say He fulfilled with them [His promise] "and they will enslave them and oppress them" (**Gen. 15:13**), but He did not fulfill with them "afterwards they will go forth with great possessions" (**Gen. 15:14**). — [from Ber. 9a]

"borrow" = *sha'al* - ask, request. Luther translated it "demand."

The idea being, it was repayment of wages due because of their long enslavement.

In early Christianity, this verse about "spoiling the Egyptians" would justify Christians using every skill of worldly reason, science and philosophy, and even seeing God working in pagan myths and other ancient writings. They were authorized to "spoil" Egypt and the ancient world of any of its treasures that could be put to use for God.

From the Letter of Origen to Gregory (circa 239 A.D.): "For out of the things of which the children of Israel spoiled the Egyptians the furniture of the Holy of Holies was made, the ark with its cover, and the cherubim and the mercy-seat and the gold jar in which the manna, that bread of angels, was stored."

**Exodus 11:3** - "And the LORD gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people."

This prophesy to Abraham (**Genesis 15:14**) was repeated by God at the burning bush:

**Exodus 3:21** - "And I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty"

The Egyptians should have been angry and hated Israel. Their "favor" makes no sense to the natural mind, and must have been a miracle.

### **Instructions for Passover**

We look at this every year when we do the Passover ceremony.

But two things jump out:

#### **1. Passover is both a sacrifice and a feast**

God said all the firstborn in the land of Egypt would die. Even those of Israel were under the death sentence. Jewish sources say that many more in every family died because the Egyptians were given to adultery, so that every child could have been the firstborn of a different father.

The blood on the doorposts were a sign to the Death Angel that judgment had already been inflicted (but in type, on the lamb) so that Israel's firstborn were spared. Not declared "not guilty" because all have sinned and come short of the glory of God. But a substitute had born the judgment for them, which satisfied God's legal requirements.

**1 Corinthians 5:7** - "Christ our Passover is sacrificed for us."

But then the sacrifice became a feast, nourishment for those sheltered beneath the blood.

Fulfilled in the *afikomen*, the unleavened bread and the wine of the third cup at Passover, as the body and blood of Jesus in the Lord's Supper:

**Luke 22:19-20** - "This is my body given for you. . . . This cup is the new covenant in my blood, which is poured out for you."

**Hebrews 11:28** - "Through faith he [Moses] kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them."

All real observance of Passover must be undertaken in faith. Otherwise it is mere liturgy.

**Exodus 12:11** - "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover."

"The Lord performed a great miracle for the Israelites. As no sacrifice may be eaten beyond the borders of the Holy Land, all the children of Israel were transported thither on clouds, and after they had eaten of the sacrifice, they were carried back to Egypt in the same way." - *Legends of the Jews*

So, The eating of it in haste as well as reclining at rest in the Promised Land are both incorporated.

## 2. Passover Comes Against Idolatry

Killing and eating the Lamb was to be a sign that every Israelite had forsaken the idols of Egypt.

Why? Because "every shepherd is an abomination unto the Egyptians" because it was forbidden to kill one of the animals sacred to one or another of the Egyptian gods.  
(**Genesis 46:34**)

Moses had once objected to this:

**Exodus 8:26** - "...shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?"

The plagues had shown Egypt's gods to be powerless. Now the killing of the lamb marked each family as publicly declaring their disavowal of Egypt's gods and agreeing that Yahweh alone was God.

The reason was that many were still giving credence to idolatry.

**Leviticus 17:7** - "And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring." (i.e. they had been doing it up until then).

**Joshua 24:14** - "Now therefore fear the LORD, and serve him in sincerity and in truth:

and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD." (i.e. they still carried them, if not as objects then within their hearts)

**Ezekiel 20:6-9** - "In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt ... Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the LORD your God. But they defied me and refused to listen."

The Talmudists condensed this idea into a story -

" We know that the Egyptian(s) would worship the Zodiac sign of the sheep (Aries). To this end, they banned the slaughter of sheep and despised sheep traders and shepherds (Ex.8:22, Bereshit 46:34 ) .... It was for this very reason that we were commanded to slaughter the Paschal lamb, daubing its blood - in Egypt - on the doorways, in full view. This was to cleanse ourselves of those (idolatrous) views and to publicize the very opposite; in order to internalize the notion that the very act that they (Egypt) expect to bring our destruction (ie. the slaughter of the gods) will save us from destruction; 'And the Lord will pass over the door and not let the destroyer enter and smite your home.' (12:23)" [Moreh Nevuchim 3:46]

"Said the Holy One, blessed be He, to Moses: As long as the Israelites worship the Egyptian gods, they shall not be redeemed. Go and tell them to forsake their evil ways and repudiate idolatry - as it is written: "Draw out and take you [a lamb] - that is to say: Withdraw your hands from idolatry and take you a lamb, and slaughter thereby the gods of Egypt and make the passover." (Shemot Rabbah 16,2)

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

"Rav Yosef taught: There were three altars there [in Egypt] - the lintel and the two door-posts." (Pesachim 96a)

[But there is another school of opinion that emphasizes "the blood shall be to YOU for a token upon the houses where ye are" (Exodus 12:13) and thus the blood was applied inside. i.e. the Death Angel did not have to literally see it.]

### **Likened to the Day of Atonement**

R. Ishmael used to say: Surely everything is revealed to Him... why then does Scripture say: "when I see the blood?" But in reward for your performance of the commandment I reveal myself and have compassion on you. "When I see the blood," I see the blood of Isaac's sacrifice as it is stated: Abraham called the name of that place [Jehovah-jireh] "The Lord shall see." (Mekhilta)

Thus Passover predates the law of sacrifices and offerings but incorporates all of them.

**Exodus 12:22** - "And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning."

The word translated "bason" - *caph* - has another meaning - "threshold;" and this meaning was preferred by the LXX and by Jerome.

So the lamb was slain at the threshold, then hyssop dipped in the blood already there and applied to the doorposts and the lintel. The entryway was completely covered in blood.