

## **Pentateuch 11**

### **Redeemed Through the Waters Part 2: Exodus 1:11-15:21**

#### **Quick Review:**

- I. Knowledge of YHWH

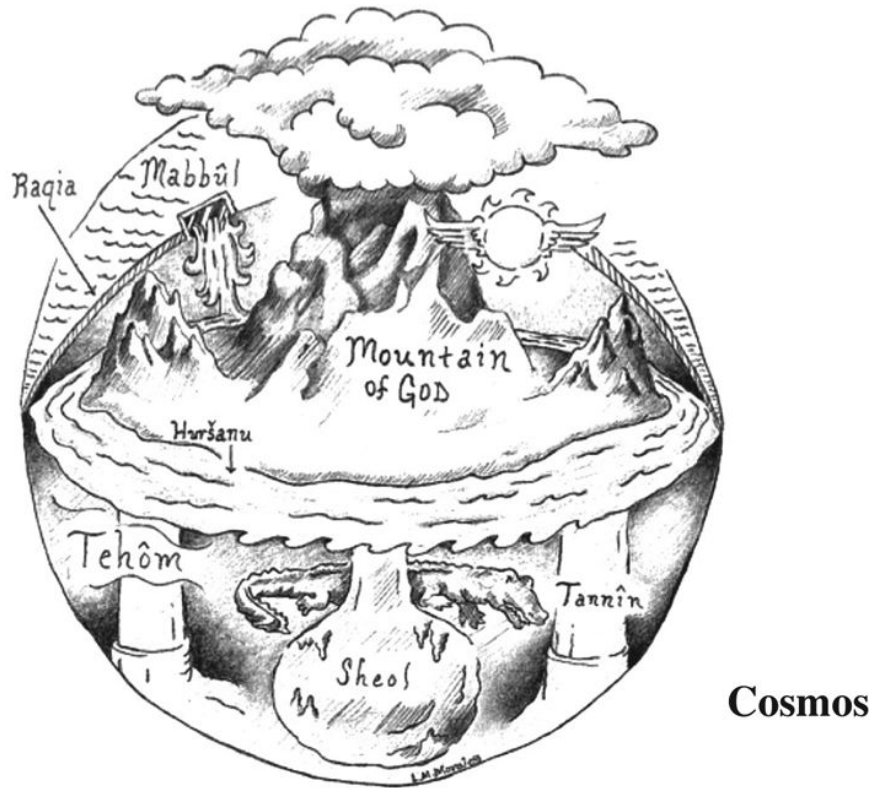
### **Redeemed by the blood of the Lamb**

#### **Overall Structure**

- I. 1st nine plagues (7:14-10:29)
- II. Tenth Plague
  - A. Despoiling the Egyptians (11:1–3)
  - B. Pharaoh Forewarned (11:4–10)
  - C. Feasts of Passover and Unleavened Bread (12:1–28)
    - 1. Chiasm present
      - a) A General stipulations (v. 15)
      - b) B First and seventh days (v. 16)
      - c) C Command to observe (v. 17)
      - d) B' Fourteen and twenty-first days (v. 18)
      - e) A' General stipulations (vv. 19–20)
  - D. Execution of Tenth Plague (12:29–30)

#### **Main Theme**

- I. Death of Firstborn
  - A. As the culminating sign resulting in the release of the Israelites, the death of the firstborn had been foreshadowed already in YHWH's instructions to Moses for his opening confrontation with Pharaoh (Morales).
    - 1. Exodus 4:22-23
  - B. Interesting that both the Egyptians and the Israelites are held to the same standard, but only the Israelites have a substitute for their redemption.
    - 1. The redemption of Israel's firstborn sons from death, in other words, represents the redemption of Israel (God's firstborn son) from Sheol (Egypt) (Morales).
      - a) 14:11
    - 2. Remember sheol is outside the mountain and redemption therefore would be up through the waters to an inhabitable heavenly space.



## Main Theology

- I. The theology of Israel's redemption is brought out by the three distinct elements of the Passover ritual found in Exodus 12:6–11, 21–22, related to atonement, purification and consecration, respectively (Morales):
  - A. The slaying of a lamb or young goat as a sacrifice,
    1. What would have happened if there was not sacrifice?
    2. This introduces the substitutionary principle
      - a) Exodus 13:11-16
      - b) Numbers 3:11-13
      - c) Jewish Rabbis link Passover with the sacrifice of Isaac, why?
        - (1) Remember Isaac's sacrifice is the foundation for the temple system
        - (2) Interestingly if Isaac stood for something else to be revealed later, then typology is at work with the temple from the beginning.
  - B. The smearing of its blood on the doorposts
    1. The smearing or sprinkling of the blood upon the lintel and doorposts of the house seems to signify the purification of those within.
    2. Likewise, since hyssop is also commonly associated with ceremonial purification in the Pentateuch (Lev. 14:4, 6, 49, 51–52; Num. 19:6, 18), use of the hyssop for striking the lintel and doorposts with blood strengthens the interpretation of Passover as a cleansing ritual for the household (Morales).

3. The need for cleansing is expressed well in the psalm associated with David's repentance: (Ps. 51:7)
  4. The nation as a whole, therefore, seems to be consecrated and purified as priests onto the Lord.
- C. The eating of its meat
1. The detailed instructions evidence that eating was an important part of the Passover.
    - a) 12:8-11; 43-47
  2. As the regulation for burning the remaining portions in fire indicates, the sacrificial meat was holy, making those who ate it holy as well (12:10).
  3. The entire Passover ceremony—along with the redemption it commemorates—had Israel's consecration to YHWH as its goal.
- II. All three of its elements make the Passover celebration remarkably similar to the consecration of the Aaronic priests in Exodus 29 and Leviticus 8, which also involved sacrificing, blood smearing and the eating of holy meat.
- A. Through the Passover ritual each Israelite household functions in a priestly manner and Israel itself is being prepared to become 'a kingdom of priests and a holy nation' (Exod. 19:6).

#### Relevance

- I. Remember the 'ābad wordplay discussed earlier, with Israel being delivered to fulfil humanity's original vocation.
  1. If they [the Israelites] are to live in the presence of God, they must regain the holy status humanity had prior to the disobedience of Adam and Eve. The Passover ritual performs this function in the historical context of the Israelites coming out of Egypt and becoming God's people at Mount Sinai.<sup>1</sup>
  2. Also, redemption is explained in terms of creation (cosmogonic pattern)
    - a) See Apostle Paul (2 Cor. 5:17)
- II. From a variety of angles, then—from Eden to the waters of the deluge (chs. 1–7); from Eden to Babylonian exile (1–11); from Eden to the grave of Egypt (1–50)—the trajectory of the book of Genesis is from fullness of life to death, and that in relation to alienation from the Presence of God. The book of Exodus, as we will consider in the next chapter, narrates how Israel is reborn out of this grave and ushered into the divine Presence, reversing the movement of Genesis (Morales 74).

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<sup>1</sup> From Eden to the New Jerusalem: An Introduction to Biblical Theology, Grand Rapids: Kregel.