

Come Follow Me March 28-April 3

Exodus 7-13

“Remember This Day, in Which Ye Came Out from Egypt”

As you read and ponder [Exodus 7–13](#), record the impressions that come to you. As you do this regularly, your ability to recognize the whisperings of the Holy Ghost will grow.

Record Your Impressions

Plague after plague afflicted Egypt, but Pharaoh still refused to release the Israelites. And yet God continued to demonstrate His power and give Pharaoh opportunities to accept “that I am the Lord” and “there is none like me in all the earth” ([Exodus 7:5](#); [9:14](#)). Meanwhile, Moses and the Israelites must have watched with awe at these manifestations of God’s power in their behalf. Surely these continued signs confirmed their faith in God and strengthened their willingness to follow God’s prophet. Then, after nine terrible plagues had failed to free the Israelites, it was the tenth plague—the death of the firstborn, including Pharaoh’s firstborn—that finally ended the captivity. This seems fitting because in every case of spiritual captivity, there truly is only one way to escape. No matter what else we may have tried in the past, it is with us as it was with the children of Israel. It is only the sacrifice of Jesus Christ, the Firstborn—the blood of the Lamb without blemish—that will save us.

(9-25) [Exodus 7–10](#). The Plagues of Egypt

There have been numerous attempts through the ages to explain the plagues described in these chapters of Exodus. Some have tried to show that the various plagues were the result of some natural phenomenon such as passing meteorites or the explosion of a volcanic island in the Mediterranean Sea. While there is some degree of logical progression in the plagues (the river’s pollution could have driven the frogs out of the

marshes to die, and this situation would then have bred lice, flies, and disease), it is not possible at present to explain how the Lord brought about these miraculous events. The fact that the plagues were selective (that is, sent upon the Egyptians but not the Israelites) adds to their miraculous nature. God often works through natural means to bring about His purposes, but that fact does not lessen the miraculous nature of His work. In the plagues and eventual deliverance of Israel from the bondage of Egypt is a record of remarkable and miraculous intervention by God in behalf of His children. *How* He actually intervened is not nearly so significant as that He *did* intervene.

EXODUS CHAPTER 7

Moses is appointed to give the word of the Lord to Pharaoh—The Lord will multiply signs and wonders in Egypt—Aaron's rod becomes a serpent—The river is turned into blood—The magicians imitate the miracles of Moses and Aaron.

1 And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

(9-23) Exodus 7:1

The Prophet Joseph Smith corrected this verse to read that Moses was to be a prophet to the pharaoh rather than a god.

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

5 And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses *was* fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast *it* before Pharaoh, and it shall become a serpent.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

(9-24) Exodus 7:11–12. Did the Magicians in the Pharaoh's Court Exercise the Power of the Lord?

"All down through the ages and in almost all countries, men have exercised great occult and mystical powers, even to the healing of the sick and the performing of miracles. Soothsayers, magicians, and astrologers were found in the courts of ancient kings. They had certain powers by which they divined and solved the monarch's problems, dreams, etc. One of the most striking examples of this is recorded in Exodus, where Pharaoh called 'the wise men and the sorcerers' who duplicated some of the miracles the Lord had commanded Moses and Aaron to perform. When Aaron threw down his rod, it became a serpent. The Egyptian magicians threw down their rods, and they also became serpents. ...

"... The Savior declared that Satan had the power to bind bodies of men and women and sorely afflict them [see Matthew 7:22–23; Luke 13:16]. If Satan has power to bind the bodies, he surely must have power to loose them. It should be remembered that Satan has great knowledge and thereby can exercise authority and to some extent control the elements, when some greater power does not intervene." (Smith, Answers to Gospel Questions, 1:176, 178.)

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

14 ¶ And the LORD said unto Moses, Pharaoh's heart *is* hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to blood.

18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of wood*, and in *vessels of stone*.

20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.

EXODUS CHAPTER 8

The Lord sends plagues of frogs, lice, and flies upon Egypt — Pharaoh hardens his heart.

1 And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs:

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, Entreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, *that* they may remain in the river only?

10 And he said, To morrow. And he said, *Be it* according to thy word: that thou mayest know that *there is* none like unto the LORD our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

21 Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they *are*.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth.

23 And I will put a division between my people and thy people: to morrow shall this sign be.

24 And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It ^ais not meet so to do; for we shall sacrifice ^bthe abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: entreat for me.

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and entreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

EXODUS CHAPTER 9

The Lord destroys the cattle of the Egyptians, but not of the Israelites — Boils and blains are sent upon the Egyptians — The Lord sends hail and fire upon the people of Pharaoh, but not upon the people of Israel.

1 Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let *them* go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very ^agrievous ^bmurrain.

4 And the LORD shall ^asever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be ^a boil breaking forth *with* ^c blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast.

11 And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

12 ^a And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

13 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my ^a plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is* none like me in all the earth.

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for this ^a cause have I ^b raised thee up, for to ^c shew in thee my power; and that my ^d name may be ^e declared throughout all the earth.

17 As yet ^a exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to morrow about this time I will cause it to rain a very grievous ^a hail, such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that regarded not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and ^a hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and ^a fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the ^a hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD *is* righteous, and I and my people *are* wicked.

28 Entreat the LORD (for *it is* enough) that there be no *more* mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth *is* the LORD'S.

30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* bolled.

32 But the wheat and the rie were not smitten: for they *were* not grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

EXODUS CHAPTER 10

The Lord sends a plague of locusts—This is followed by thick darkness in all Egypt for three days—Moses is cast out from the presence of Pharaoh.

1 And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:

2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.

4 Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast:

5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the

day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be a "snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is bdestroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* who *are* they that shall go?

9 And Moses said, We will go with our young and with our "old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must* hold a bfeast unto the LORD.

10 And he said unto them, Let the LORD be so with you, "as I will let you go, and your little ones: look *to it*; for bevil is before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts.

14 And the "locusts went up over all the land of Egypt, and rested bin all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and entreat the LORD your God, that he may take away from me this death only.

18 And he went out from Pharaoh, and entreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the "Red sea; there remained not one locust in all the coasts of Egypt.

20 "But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be "darkness over the land of Egypt, even darkness *which* may be bfelt.

22 And Moses stretched forth his hand toward heaven; and there was a thick "darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well, I will see thy face again no more.

(9-25) Exodus 7–10. The Plagues of Egypt

There have been numerous attempts through the ages to explain the plagues described in these chapters of Exodus. Some have tried to show that the various plagues were the result of some natural phenomenon such as passing meteorites or the explosion of a volcanic island in the Mediterranean Sea. While there is some degree of logical progression in the plagues (the river's pollution could have driven the frogs out of the marshes to die, and this situation would then have bred lice, flies, and disease), it is not possible at present to explain how the Lord brought about these miraculous events. The fact that the plagues were selective (that is, sent upon the Egyptians but not the Israelites) adds to their miraculous nature. God often works through natural means to bring about His purposes, but that fact does not lessen the miraculous nature of His work. In the plagues and eventual deliverance of Israel from the bondage of Egypt is a record of remarkable and miraculous intervention by God in behalf of His children. *How* He actually intervened is not nearly so significant as that He *did* intervene.

Points to Ponder

(9-26) The two main characters in these chapters are Moses and the pharaoh. We have learned that the Lord knew both of these men before they were born. Both were introduced to the test of mortality at this time with the Lord knowing that they would perform their respective functions.

Moses was meek and allowed himself to be led by the hand of God. Consequently, great and mighty miracles were performed by him to deliver God's chosen people, Israel, from bondage.

The pharaoh, on the other hand, was self-centered, power hungry, cruel, and hard-hearted. He was largely unimpressed with the power of the Lord. He preferred to follow the counterfeit power of Satan, which allowed him the false belief that he was a god on earth.

Assume you were going to give a talk in sacrament meeting entitled “Using Exodus 1–10 as a Source of Wisdom for Personal Growth.” What things from the lives of Moses and the pharaoh would you list that we could either emulate or avoid in becoming more Christlike in our characters? Be specific, giving scripture references in each case.

(10-1) Introduction

As past chapters have shown, the Lord has often influenced history in such a way that it becomes in and of itself symbolically significant. Jacob in the Book of Mormon taught that the commandment for Abraham to sacrifice Isaac provided a similitude of God’s sacrifice of His Only Begotten Son (see Jacob 4:5). Joseph, who was sold into Egypt, provided a type or symbol of Christ and His ministry (see Reading 8-19). Nephi taught that from the beginning of the world all things have been given to typify or symbolize Christ and His Atonement (see 2 Nephi 11:4).

These chapters of Exodus contain one of the grandest and most profound of all historical types. The deliverance of the house of Israel from bondage is not only one of history’s most dramatic events, but it is also full of symbolic significance for the Saints of all times.

As preparation for reading the scriptural account of this remarkable event, consider Elder Bruce R. McConkie’s summary of the significance of these events:

“At the time appointed for their deliverance from Egyptian bondage, the Lord commanded each family in Israel to sacrifice a lamb, to sprinkle its blood on their doorposts, and then to eat unleavened bread for seven more days—all to symbolize the fact that the destroying angel would pass over the Israelites as he went forth slaying the firstborn in the families of all the Egyptians; and also to show that, in haste, Israel should go forth from slavery to freedom. As a pattern for all the Mosaic instructions yet to come, the details of the performances here involved were so arranged as to bear testimony both of Israel’s deliverance and of her Deliverer. Among other procedures, the Lord commanded, as found in Exodus 12:

1. ‘Your lamb shall be without blemish, a male of the first year,’ signifying that the Lamb of God, pure and perfect, without spot or blemish, in the prime of his life, as the Paschal Lamb, would be slain for the sins of the world.
2. They were to take of the blood of the lamb and sprinkle it upon the doorposts of their houses, having this promise as a result: ‘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,' signifying that the blood of Christ, which should fall as drops in Gethsemane and flow in a stream from a pierced side as he hung on the cross, would cleanse and save the faithful; and that, as those in Israel were saved temporally because the blood of a sacrificial lamb was sprinkled on the doorposts of their houses, so the faithful of all ages would wash their garments in the blood of the Eternal Lamb and from him receive an eternal salvation. And may we say that as the angel of death passed by the families of Israel because of their faith—as Paul said of Moses, 'through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them' ([Heb. 11:28](#))—even so shall the Angel of Life give eternal life to all those who rely on the blood of the Lamb.

3. As to the sacrifice of the lamb, the decree was, 'Neither shall ye break a bone thereof,' signifying that when the Lamb of God was sacrificed on the cross, though they broke the legs of the two thieves to induce death, yet they brake not the bones of the Crucified One 'that the scripture should be fulfilled, A bone of him shall not be broken.' ([John 19:31–36](#).)
4. As to the eating the flesh of the sacrificial lamb, the divine word was, 'No uncircumcised person shall eat thereof,' signifying that the blessings of the gospel are reserved for those who come into the fold of Israel, who join the Church, who carry their part of the burden in bearing off the kingdom; signifying also that those who eat his flesh and drink his blood, as he said, shall have eternal life and he will raise them up at the last day. ([John 6:54](#).)
5. As 'the Lord smote all the firstborn in the land of Egypt' because they believed not the word of the Lord delivered to them by Moses and Aaron, even so should the Firstborn of the Father, who brings life to all who believe in his holy name, destroy worldly people at the last day, destroy all those who are in the Egypt of darkness, whose hearts are hardened as were those of Pharaoh and his minions.
6. On the first and seventh days of the Feast of Unleavened Bread, the Israelites were commanded to hold holy convocations in which no work might be done except the preparation of their food. These were occasions for preaching and explaining and exhorting and testifying. We go to sacrament meetings to be built up in faith and in testimony. Ancient Israel attended holy convocations for the same purposes. Knowing that all things operate by faith, would it be amiss to draw the conclusion that it is as easy for us to look to Christ and his spilt blood for eternal salvation as it was for them of old to look to the blood of the sacrificed lamb, sprinkled on doorposts, to give temporal salvation, when the angel of death swept through the land of Egypt?

"It was, of course, while Jesus and the Twelve were keeping the Feast of the Passover that our Lord instituted the ordinance of the sacrament, to serve essentially the same purposes served by the sacrifices of the preceding four millenniums. After that final Passover day and its attendant lifting up upon the cross of the true Paschal Lamb, the

day for the proper celebration of the ancient feast ceased. After that Paul was able to say: 'Christ our passover is sacrificed for us,' and to give the natural exhortation that flowed therefrom: 'Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.' (1 Cor. 5:7–8.)" (The Promised Messiah, pp. 429–31.)

(10-2) Exodus 11. What Is the Significance of the Final Plague on Egypt?

In Reading 10-1, Elder McConkie noted the similarities between the smiting of disobedient and hard-hearted Egypt and the spiritual death of those who refuse to hearken to the Firstborn of God. There is, however, one additional comparison that could be made. In the typology of the Passover, the children of God (Israel) are in bondage to an evil power (Egypt). Similarly, all of God's children come into a world of sin and may find themselves in bondage to Satan and the powers of sin. (The terminology of *slavery* is used in such scriptures as 2 Nephi 2:29; Alma 34:35; D&C 84:49–51; Moses 4:4; 7:26.) Thus, the pharaoh could be thought of as a type or symbol of Satan. In light of this truth, it should be noted that what finally released the children of Israel from the bondage of the pharaoh (the symbol of Satan) was the death of the firstborn of Egypt. In like manner the atoning sacrifice of the Firstborn Son of God freed the children of God from death, a bondage to Satan.

EXODUS CHAPTER 11

The departing Israelites are authorized to ask for jewels and gold from their neighbors — The Lord promises to slay the firstborn in every Egyptian home — He puts a difference between the Egyptians and the Israelites.

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.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

(10-3) Exodus 11:2. Was It Honest for the Israelites to “Borrow” Things from the Egyptians When They Had No Intention of Returning Them?

Adam Clarke, a Bible scholar, commented on the translation of the Hebrew word *sha'al* as “borrow.”

“This is certainly not a very correct translation: the original word ... *shaal* signifies simply to *ask, request, demand, require, inquire, &c.*; but it does not signify to *borrow* in the proper sense of that word, though in a very few places of Scripture it is thus used. In this and the parallel place, chap. xii. 35, the word signifies to *ask* or *demand*, and not

to *borrow*, which is a *gross mistake*. ... God commanded the Israelites to *ask* or *demand* a certain recompense for their past services, and he inclined the hearts of the Egyptians to *give* liberally; and this, far from a matter of *oppression*, *wrong*, or even *charity*, was no more than a very *partial recompense* for the long and painful services which we may say *six hundred thousand* Israelites had rendered to Egypt, during a considerable number of years. And there can be no doubt that while their heaviest oppression lasted, they were permitted to accumulate no kind of property, as all their gains went to their oppressors." (Bible Commentary, 1:307.)

The Egyptians, who seem to have been less hard-hearted than their pharaoh and more impressed with the powers of Moses, responded to this commandment, and the Israelites seem to have taken great wealth with them (see [Exodus 12:35–36](#)). Probably some of these spoils were later used in the construction of the golden calf (see [Exodus 32:1–4](#)) and in the building of the tabernacle (see [Exodus 35:22–24](#)). The wealth of the Egyptians also fulfilled the promise given to Abraham that the children of Israel would "come out with great substance" ([Genesis 15:14](#)).

3 And the LORD gave the people “favour 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.

4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:

5 And all the “firstborn in the land of Egypt shall die, from the “firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a “difference between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great “anger.

9 And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: “and the LORD hardened Pharaoh’s heart, so that he would not let the children of Israel go out of his land.

Ideas for Personal Scripture Study

I can choose to soften my heart.

Hopefully your will is never as dramatically opposed to God's will as Pharaoh's was. Still, we all have times when our hearts aren't as soft as they should be, so there is something to learn from Pharaoh's actions recorded in [Exodus 7–10](#). As you read about the plagues in these chapters, what stands out to you about Pharaoh's responses? Do you notice any similar tendencies toward hardheartedness in yourself? Ponder what you learn from these chapters about what it means to have a soft heart.

Note that the Joseph Smith Translation of [Exodus 7:3, 13; 9:12; 10:1, 20, 27; 11:10](#) clarifies that the Lord did *not* harden Pharaoh's heart—*Pharaoh hardened his own heart* (see the footnotes for each verse).

What do you learn from the following scriptures about developing a soft heart? [1 Nephi 2:16; Mosiah 3:19; Alma 24:7–8; 62:41; Ether 12:27](#).

See also Michael T. Ringwood, "An Easiness and Willingness to Believe," *Ensign* or *Liahona*, Nov. 2009, 100–102.

EXODUS CHAPTER 12

The Lord institutes the Passover and the Feast of Unleavened Bread—Lambs without blemish are slain—Israel is saved by their blood—The firstborn of all Egyptians are slain—Israel is thrust out of Egypt after 430 years—No bones of the paschal lambs are to be broken.

1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

(10-4) Exodus 12:2. The Beginning of Months

So significant was the event about to take place that the Lord commanded Israel to use this event as the beginning of their calendar. Thus the sacred calendar of Israelite feasts and festivals begins with the month of Abib (later called Nisan), which corresponds to late March and early April. The so-called "Jewish New Year," which may come either in September or October, began while the Jews were captive in Babylon.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

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.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it.

9 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.

10 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.

(10-5) Exodus 12:8–10. Instructions for Cooking the Lamb

Sodden with water means “boiled or stewed.” The lamb was to be roasted, not cooked in water. The phrase “with the purtenance thereof” means that the entrails, or internal organs, were to be roasted with the animal. Keil and Delitzsch translated verse 9 as follows: “*They shall eat the lamb in that night ... and none of it ‘underdone’ (or raw), or boiled; ... but roasted with fire, even its head on (along with) its thighs and entrails.*” They explained that the lamb was thus “undivided or whole, so that neither head nor thighs were cut off, and not a bone was broken [see Exodus 12:46], and the viscera were roasted in the belly along with the entrails,’ the latter, of course, being first of all cleansed. ... It is very certain that the command to roast was not founded upon the hurry of the whole procedure, as a whole animal could be quite as quickly boiled as roasted, if not even more quickly, and the Israelites must have possessed the requisite cooking utensils. It was to be roasted, in order that it might be placed upon the table undivided and essentially unchanged. ‘Through the unity and integrity of the lamb given them to eat, the participants were to be joined into an undivided unity and fellowship with the Lord, who had provided them with the meal.’” (Commentary, 1:2:14–15.)

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.

12 For I will pass through the land of Egypt this night, and will smite 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.

13 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.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

(10-6) Exodus 12:14. In What Way Is the Passover An Ordinance Forever?

“The Feast of the Passover was fulfilled in that form in the crucifixion of Jesus Christ. The Passover was a law given to Israel which was to continue until Christ, and was to remind the children of Israel of the coming of Christ who would become the sacrificial Lamb. After he was crucified the law was changed by the Savior himself, and from that time forth the law of the sacrament was instituted. We now observe the law of the sacrament instead of the Passover because the Passover was consummated in full by the death of Jesus Christ. It was a custom looking forward to the coming of Christ and his crucifixion and the lamb symbolized his death. ...

“The word forever used in the Old Testament does not necessarily mean to the end of time but to the end of a period.” (Smith, Answers to Gospel Questions, 5:153–54.)

15 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.

16 And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

17 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 for ever.

18 ¶ 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.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

(10-7) Exodus 12:18–20. What Is the Symbolic Meaning of the Unleavened Bread and Bitter Herbs?

Leaven, or yeast, was seen anciently as a symbol of corruption because it so easily spoiled and turned moldy. Jesus used this imagery when He warned the disciples of the “leaven of the Pharisees” (Matthew 16:6), meaning their corrupt doctrine (see Matthew 16:6–12). In the law of Moses no leaven could be offered with the trespass offering (see Leviticus 6:17), suggesting that the offering must be without any corruption. For the Israelites, eating the unleavened bread symbolized that they were partaking of the bread which had no corruption or impurity, namely, the Bread of Life, who is Jesus Christ (see John 6:35). The careful purging of the household of all leaven (see Exodus 12:19) was a beautiful symbol of putting away all uncleanness from the family. Paul drew on this imagery of the unleavened bread when he called upon the Corinthian

Saints to put away sin from their lives (see [1 Corinthians 5:7–8](#)). (*Note: Christ's comparison of the kingdom of heaven to leaven does not refer to yeast's tendency to spoil but to the fact it causes dough to rise or swell [see [Matthew 13:33](#)].*)
The bitter herbs served to remind Israel of the bitter and severe bondage they had endured in Egypt.

21 ¶ 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.

22 And ye 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 at the door of his house until the morning.

23 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*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 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. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ 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 firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle.

30 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 *there was* not one dead.

31 ¶ And he called for Moses and Aaron by night, 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.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33 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*.

34 And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.

35 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:

36 And the LORD gave the people “favour in the sight of the Egyptians, so that they “lent unto them such things as they required. And they “spoiled the Egyptians.

37 ¶ And the children of Israel “journeyed from “Rameses to Succoth, about “six hundred thousand on foot *that were* men, beside children.

38 And “a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

(10-8) Exodus 12:37–38. About Six Hundred Thousand Men

The figure given here of six hundred thousand men agrees approximately with the official census of the Israelites given in Numbers 1:45–46. There, however, *men* means only the males twenty years and older who were capable of going to war. This fact means that the total company could easily have been over two million people. (See Enrichment Section E, “The Problem of Large Numbers in the Old Testament.”)

The “mixed multitude” of verse 38 seems to refer to people of other nationalities who attached themselves to the Israelites and accompanied them in the Exodus. These seem to be the same people mentioned in Deuteronomy 29:10–11 who did menial labor for the Israelites. Also, they later joined the Israelites in the rebellions against God (see Numbers 11:4).

39 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 tarry, neither had they prepared for themselves any “victual.

40 ¶ Now the “sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years.

(10-9) Exodus 12:40. How Long Were the Israelites in Bondage?

The Bible contains two versions of how long Israel was in Egypt. According to Exodus 12:40–41, the period was exactly 430 years. Paul, however, in Galatians 3:17, seems to suggest that it was 430 years from the time Abraham received the covenant to the Exodus, although Paul may have meant something else.

The Samaritan text, one of the oldest manuscripts of the Old Testament, reads, *“Now 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”* (in Clarke, Bible Commentary, 1:358).

Other equally significant texts do not support this addition, however.

When Abraham was shown the future bondage of Israel in vision, the Lord said, “Thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall *afflict them four hundred years*” (Genesis 15:13; emphasis added). This passage suggests strongly that the captivity would be four hundred years. One scholar wrote a

summary of the evidence for both views and concluded that the idea of the longer captivity is the best supported. He said:

“Some years ago it was fashionable to date the Exodus to the fifteenth century B.C. First Kings 6:1 says it was 480 years from the Exodus to the fourth year of Solomon’s reign. This points to the fifteenth century. Moreover, the discovery of the fourteenth-century Amarna Letters, letters from vassal princes in Canaan to Amenophis IV (the famous Akhenaten) speak of confusion in the land. The disturbance was occasioned by the relaxation of Egyptian rule coupled with marauding bands of brigands who are called ‘Hapiru.’ The Hapiru were associated in some scholars’ minds with the invading Hebrews. Furthermore, Professor John Garstang, the excavator at Jericho, said that that city was destroyed in the Late Bronze Age, a time which would fit with other evidence. This city was, of course, the one which the Bible says was the first to be taken by the Hebrews in Canaan as they marched around its walls and blew their trumpets and the walls came tumbling down. So a number of factors converged to support what seemed to be a Biblical dating for the Exodus. The suggestion was that the pharaoh of the Exodus was either Thutmose III (ca. 1490–1435) or Amenophis III (ca. 1406–1370).

“Today the picture has changed entirely. One by one the factors which pointed to an early date for the Exodus have either been called into doubt or have been shown to have nothing to do with the question. At the same time new evidence has come to light which points to a later date: the thirteenth century, perhaps early in the reign of Ramses II (1290–1224). Exodus 1:11 tells us that the Hebrews’ bondage had to do with rebuilding the royal treasure cities of Pithom and Ramses (Tanis). The nature of this bondage as described in Exodus 1:14 strongly suggests that, being nomads close to the building sites, these people were pressed into labor gangs. They were forced to develop the fields which would support the populations of the cities as well as make brick out of which the splendid new royal bastions were being constructed. Archaeologically recovered history of these sites indicates that they went into decline when the Hyksos were driven from the land, but that they were rebuilt under Ramses II or possibly his father, Seti I (1309–1290 B.C.). There is also the statement in chapters 20 and 21 of Numbers that when the Hebrews sought to cross Edom and Moab they were turned back and had to make their way along the border between these lands. Again archaeological research can now tell us about the history of this Transjordanian area. It did not have a settled population until the thirteenth century. Before that time there would have been no Edom and no Moab to refuse passage to the Hebrews. There has also come to light another written source of interest in dating the Exodus. This is an Egyptian inscription celebrating the victories of Pharaoh Merneptah in Canaan around the year 1220 B.C. This speaks of ‘Israel’ and is indeed the oldest written mention of Israel we know. Of course, this only shows the latest date one can give for the presence of Israel in Canaan. But the date of the inscription—1220 B.C.—is taken by some to be

significant in light of other evidence. A part of that evidence, in addition to what has been mentioned, is the violent destruction of a number of Canaanite cities in the thirteenth century. Was this the work of invading Hebrews?

“Clearly the question of the date of the Exodus cannot be settled decisively. Yet the weight of evidence is strong, and almost all scholars today agree upon Ramses II or possibly his father as the ruler whose heart was hardened against the Hebrews.” (Frank, *Discovering the Biblical World*, p. 56.)

41 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.

42 It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

Exodus 12:1–42

The Passover symbolizes Jesus Christ’s Atonement.

The only way for the Israelites to be spared from the tenth plague, described in [Exodus 11:4–5](#), was to precisely follow the instructions the Lord gave to Moses in [Exodus 12](#), a ritual known as the Passover. The Passover teaches us through symbols that just as the Lord delivered the Israelites from bondage in Egypt, He can also deliver us from the bondage of sin. What do you find in the instructions and symbols of the Passover that remind you of Jesus Christ and His Atonement? What do these symbols and instructions suggest to you about how to receive the blessings of His Atonement? For example, what could putting lamb’s blood on the door posts represent? ([verse 7](#)). What does it mean to you to have “your shoes on your feet, and your staff in your hand”? ([verse 11](#)).

See also [Doctrine and Covenants 89:21](#).

43 ¶ And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof:

44 But every man’s servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner and an hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

47 All the congregation of Israel shall keep it.

48 And when a stranger shall sojourn with thee, and will 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 one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt by their armies.

(10-10) Exodus 12:43–51. Why Weren't Non-Israelites Allowed to Eat the Passover?

The Passover was an ordinance and ceremony identifying Israel as a chosen nation, a people selected by Jehovah and a people who had in turn elected to serve Him. The Lord forbade strangers, or “nonmembers” of Israel, from partaking of the Passover just as He has said that partaking of the sacrament is only for those who have repented and are baptized and worthy (see 3 Nephi 18:16, 28–32). To partake of either as a “nonmember” would imply a renewal of covenants which, in fact, had never been made. The Lord has always emphasized, however, that if a stranger “will [desire to] keep the passover” (Exodus 12:48), he must join Israel by circumcision, or, today, be baptized (see 3 Nephi 18:30; see also Elder McConkie’s fourth point in Reading 10-1).

EXODUS CHAPTER 13

The firstborn of man and of beasts are to be sanctified unto the Lord — The Feast of Unleavened Bread is to be kept in the land of Canaan — Moses takes Joseph’s bones out of Egypt — The Lord attends Israel in a pillar of cloud by day and a pillar of fire by night.

1 And the LORD spake unto Moses, saying,

2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

3 ¶ And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this *place*: there shall no leavened bread be eaten.

4 This day came ye out in the month Abib.

5 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 ¶ And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year.

(10-12) Exodus 13:9-10

See [Reading 19-12](#) (Deuteronomy) for an explanation of the commandment to bind the sign on the hand and between the eyes.

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD's.

13 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

14 ¶ And it shall be when thy son basketh thee in time to come, saying, *What is this?* that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

(10-11) Exodus 13:1-2, 11-16. Why Did the Lord Ask for the Firstborn of Israel?

“Again, the Lord, through the sprinkling of the blood of a lamb on the door-posts of the Israelites, having saved the lives of all the first-born of Israel, made a claim upon them for their services in His cause. ...

“But the first-born of the Egyptians, for whom no lamb as a token of the propitiation was offered, were destroyed. It was through the propitiation and atonement alone that the Israelites were saved, and, under the circumstances they must have perished with

the Egyptians, who were doomed, had it not been for the contemplated atonement and propitiation of Christ, of which this was a figure.

“Hence the Lord claimed those that He saved as righteously belonging to Him, and claiming them as His He demanded their services; but afterwards, as shown in [[Numbers 3:12–13](#)]; He accepted the tribe of Levi in lieu of the first-born of Israel; and as there were more of the first-born than there were of the Levites, the balance had to be redeemed with money, which was given to Aaron, as the great High Priest and representative of the Aaronic Priesthood, he being also a Levite. [See [Numbers 3:50–51](#).]” (Taylor, *Mediation and Atonement*, p. 108.)

Of further significance is the truth that Christ is the Firstborn among all of Heavenly Father’s spirit children (see [D&C 93:21](#)). He came as the Redeemer, paying the price for all, and thus is justified in requesting that they serve Him. As Paul said, all mankind is “bought with a price” ([1 Corinthians 6:20](#)).

[Exodus 12:14–17, 24–27; 13:1–16](#)

The sacrament helps me remember my deliverance through Jesus Christ.

The Savior wanted the Israelites to always remember that He had delivered them, even after their captivity became a distant memory. This is why He commanded them to observe the Passover feast each year. As you read His instructions in [Exodus 12:14–17, 24–27; 13:1–16](#), think about what you are doing to remember God’s blessings to you. How can you preserve that remembrance “throughout your generations”? (see [Exodus 12:14, 26–27](#)).

What similarities do you see between the purposes of the feast of the Passover and the sacrament? How does reading about the Passover remind you of the sacrament and bring more meaning to that ordinance? Consider what you can do to “always remember” Jesus Christ ([Moroni 4:3; 5:2](#); see also [Luke 22:7–8, 19–20](#)).

You might also ponder other things the Lord wants you to remember; see, for example, [Helaman 5:6–12; Moroni 10:3; Doctrine and Covenants 3:3–5, 10; 18:10; 52:40](#). See also [John 6:54](#); “Always Remember Him” (video), [ChurchofJesusChrist.org](#); “[The Sacrament of the Lord’s Supper](#),” in *Teachings of Presidents of the Church: Howard W. Hunter* (2015), 197–206.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: 18 But God led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

20 ¶ And they took their journey from Succhoth, and encamped in Etham, in the edge of the wilderness.

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

(10-13) Exodus 13:17-22

“The route Israel was to go was indicated by a pillar of fire signifying the presence of the Lord going before them. They would have had a short journey had they been ready and capable of following the coastal route through Philistine lands to Canaan” (Rasmussen, Introduction to the Old Testament, 1:80). Their faith, however, was not yet sufficient for such a task. God does not require a trial too great for one’s faith.

(See 1 Corinthians 10:13.) The phrase they “went up harnessed” (Exodus 13:18) seems to imply organization and orderliness and probably preparation for possible attack.

Although the logistics of taking up to two million people into the wilderness is absolutely staggering, this verse suggests that it was not a disorganized flight but rather an orderly exodus.

Ideas for Family Scripture Study and Home Evening

Exodus 7-12.

Perhaps after reading about the plagues the Lord sent to the Egyptians as signs of His power, your family could share ways the Lord is demonstrating His power today.

Exodus 8:28, 32; 9:27-28, 34-35.

These verses can be used to start a discussion about the importance of keeping our word. Maybe family members could share experiences when they have seen others doing what they agreed to do.

Exodus 12:1-42.

After reading Exodus 12:1-42 together, you could write on pieces of paper things you can do as a family to remember Jesus Christ’s Atonement. Because the lamb’s blood on the door posts (see verse 23) represented the Savior, you could place these papers around a doorway in your home. You could also eat some of the

foods from the Passover, such as unleavened bread (crackers or tortillas) or bitter herbs (parsley or horseradish), and discuss how the Passover helps us remember how God delivered His people. For example, the unleavened bread reminded them that there was not time for their bread to rise before they fled from captivity. The bitter herbs reminded them of the bitterness of captivity.

Exodus 12:14, 24–27.

Perhaps you could review these verses as a family before your next sacrament meeting. How do these verses relate to the sacrament? How can we more fully make the sacrament a “memorial” of what the Savior has done for us?

For more ideas for teaching children, see [this week’s outline](#) in *Come, Follow Me—For Primary*.

Suggested song: [“In Memory of the Crucified,”](#) *Hymns*, no. 190.

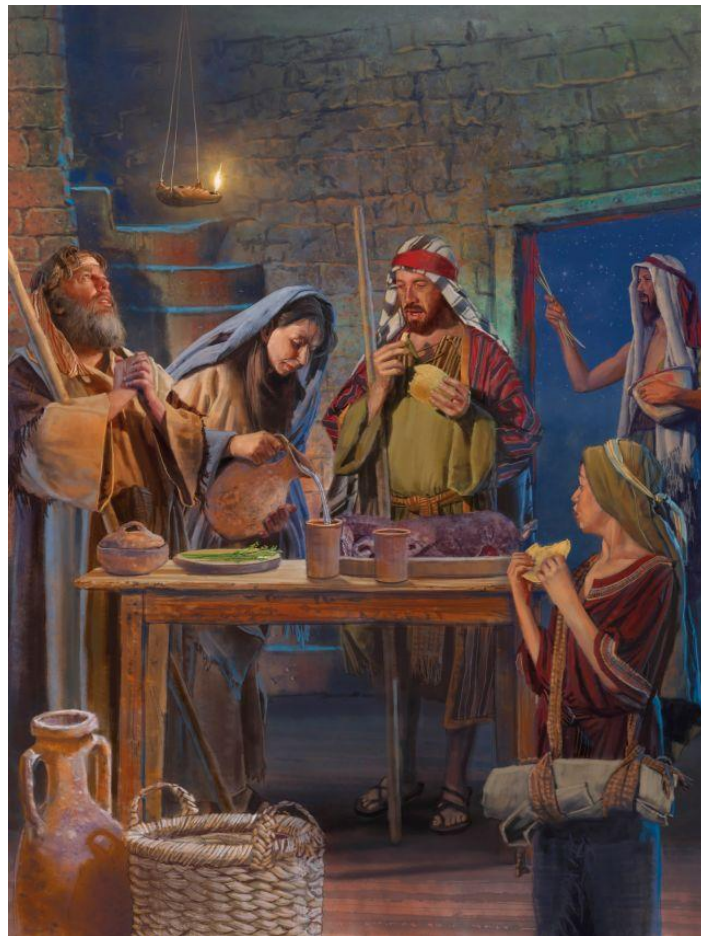


Illustration of a Passover supper, by Brian Call

