



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond

V24 N14

April 3, 2022

WAY OUT

“Get Out of Town”

Exodus 12:31-42

THIS WEEK'S CORE COMPETENCY

Personal God

I believe God is involved
in and cares about my
daily life.

*“I lift up my eyes to the
mountains – where does my
help come from? My help
comes from the LORD, the
Maker of heaven and earth.”*

Psalms 121:1-2



Why don't the
Israelites leave
Egypt empty-
handed?

God is involved in and cares about the daily lives of his people *corporately* in Egypt. This is most evident, broadly speaking, in the fact that he *remembers* the covenant he made with Abraham (Ge 15), and in the fact that his memory is piqued by the Israelites' personal *suffering*. Exodus 2:23b-25 reads, “The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. God heard their groaning, and he remembered his covenant with Abraham, with Isaac and with Jacob. So God looked on the Israelites and was concerned about them,” and 6:4-5 reads, “I also established my covenant with them [i.e., Abraham, Isaac, and Jacob] to give them the land of Canaan, where they resided as foreigners. Moreover, I have heard the groaning of the Israelites, whom the Egyptians are enslaving, and I have remembered my covenant” (cf. 3:16-17; 6:6-8). Furthermore, God makes a “distinction” between his people and the Egyptians when he performs his mighty acts of judgment against Egypt (8:23; 9:4; 11:7), parts the Red Sea so that they can cross (14:13-31), meets their physical needs in the wilderness in spite of their grumbling (Ex 15:24-25; 16:1-35), and forty years later parts the Jordan for them to enter Canaan (Jos 3:14-17).

God is certainly involved in and cares about the daily life of Moses as an individual. This is evident in his providential sparing of baby Moses' life, the infant's return to his mother to nurture, and his adoption by an Egyptian princess to raise – all in preparation for him being used by God to deliver the Hebrews (Ex 2:1-10). Four decades later, his life is spared again when he flees to Midian from an enraged ruler (vv. 11-22), and four decades after that, God appears to him in a theophany to send him to Pharaoh to

bring the Israelites out of Egypt (3:10). When he resists God's call, God patiently works with him. The LORD addresses his excuses (3:11-4:12), repeatedly gives him the assurance of his presence, both verbally and through miraculous signs (3:12; 4:1-9, 12, 15; 7:8-13), and finally, agrees to send Aaron with him to be his prophet (4:14-16; 7:1).

God's care for his people *individually* appears dramatically as they prepare to leave the country. In Exodus 3:22, God tells Moses, “I will make the Egyptians favorably disposed toward this people, so that when you leave you will not go empty-handed” and again in 11:3 the text says, “The LORD made the Egyptians favorably disposed toward the people.” Then, when the time is ripe, namely, when the Egyptians are ready to do anything to see the Israelites leave town (12:33) – the Israelites do as Moses instructed and ask “the Egyptians for articles of silver and gold and for clothing” (v. 35; cf. 11:2). Acting under the influence of the LORD, not out of generosity, the Egyptians give them everything they ask for (v. 36) – as predicted. The Israelites don't *escape* from Egypt like dogs crawling through a hole in the back fence; they march out through the front door with their dignity intact and with Egypt's blessing. One commentator writes: “The theme of ‘despoiling the Egyptians’ combines God's grace to the Israelites with his judgments upon the Egyptians (cf. Exod. 3:18-20 and 12:35-36). In other words, God's ‘wonders’ in Egypt include both his awesome plagues of judgment upon the wicked nation and his freeing his innocent people from its tyranny (cf. 2 Chron. 20:25)” (Bruce K. Waltke, *An Old Testament Theology*, 380-81).



EXAMINE GOD'S WORD

Read Exodus 12:31-42

31 During the night Pharaoh summoned Moses and Aaron and said, "Up! Leave my people, you and the Israelites! Go, worship the LORD as you have requested. 32 Take your flocks and herds, as you have said, and go. And also bless me."

33 The Egyptians urged the people to hurry and leave the country. "For otherwise," they said, "we will all die!" 34 So the people took their dough before the yeast was added, and carried it on their shoulders in kneading troughs wrapped in clothing. 35 The Israelites did as Moses instructed and asked the Egyptians for articles of silver and gold and for clothing. 36 The LORD had made the Egyptians favorably disposed toward the people, and they gave them what they asked for; so they plundered the Egyptians.

37 The Israelites journeyed from Rameses to Sukkoth. There were about six hundred thousand men on foot, besides women and children. 38 Many other people went up with them, and also large droves of livestock, both flocks and herds. 39 With the dough the Israelites had brought from Egypt, they baked loaves of unleavened bread. The dough was without yeast because they had been driven out of Egypt and did not have time to prepare food for themselves.

40 Now the length of time the Israelite people lived in Egypt was 430 years. 41 At the end of the 430 years, to the very day, all the LORD's divisions left Egypt. 42 Because the LORD kept vigil that night to bring them out of Egypt, on this night all the Israelites are to keep vigil to honor the LORD for the generations to come.

After reading the text, practice your Observation skills by noting the following:

- Circle "bless me" in v. 32.
- Circle "plundered" in v. 36.
- Underline "Rameses to Sukkoth" in v. 37.
- Bracket "six hundred thousand men" in v. 37.
- Circle "other people" in v. 38.
- Box "because" indicating *reason* in vv. 39, 42.
- Circle 430 years in vv. 40, 41.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What is one thing you do not understand in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____"



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. Pharaoh summons Moses and Aaron *before dawn* on the night the LORD passes over Egypt? Why not wait till morning?
 2. Clearly, Pharaoh has a *change of heart* overnight. Describe it.
 3. Not only Pharaoh, but the Egyptians also wanted the Israelites to leave. Why?
 4. The Egyptians the Israelites what they ask for before leaving (v. 36). *What* did they ask for and *why* did the Egyptians give it to them?
 5. The Israelites “plundered” the Egyptians (v. 36). So “to the victor go the spoils” — right? Comment.
 6. About 600,000 men (cf. Nu 1:46), plus women and children, and many other people joined in the Exodus. How does total number of people implied strike you?
 7. To whom does “many other people” refer?
 8. They ate *unleavened* bread at their first stop, Sukkoth. Why?
 9. Explain the point of adding “to the very day” to the 430 year reference (Ge 12:41).
 10. **Discussion:** Talk about possible answers to the three living questions.
-

Commentary On The Text

Exodus 12:31-42 records the departure of the Israelites and a “mixed multitude” (v. 38 ESV) of tagalongs from Egypt, including the first leg of their journey from Rameses to Sukkoth—both located *within* the country. This is only the beginning of their redemption from bondage, seeing they don’t leave Egypt behind until they actually step foot on the other side of the Red Sea (14:29-31). Put differently, the story of Israel’s sojourn in the wilderness, which continues through the rest of the Pentateuch, begins here. Note that the kind of literature contained in chapter 12 changes at verse 29. The chapter deals with *ritual instructions* regarding the Passover and the Feast of Unleavened Bread through verse 28. Then verse 29, it picks up the *narrative* from the end of chapter 11 and continues it through verse 42. The NIV divides 12:31-42 into four paragraphs: vv. 31-32, 33-36, 37-39, and 40-42.

Verses 31-32 describe Pharaoh’s response to the final plague, which brought death on all of Egypt’s firstborn sons, from the richest of the rich to the poorest of the poor. Grief stricken and afraid, he doesn’t wait till morning to summon Moses and Aaron. Recognizing now that the LORD has the upper hand, he demands Yahweh’s spokesmen to leave Egypt immediately and take the Israelites with them. “‘Get up, get out, go on,’ he says, ‘take along and go on!’ ‘You get out; and not you alone, but the Israelites as well; go along and worship Yahweh, and take flocks and herds alike; just go, Go, GO!’” (John I. Durham, *Word Biblical Commentary*, vol. 3, *Exodus*, 167). Wanting to be under Yahweh’s curse no longer, he asks for a blessing from Moses and Aaron. His response reflects a complete change of heart, amounting to a total capitulation on his part.

Verses 33-36 describe the Egyptians’ response to the final plague. They urge the Israelites to leave the country post-haste, fearing should they stay, everyone will die (v. 33). They so want them to leave *right now* that they are willing to give the Israelites anything they ask for to just to be rid of them. So when the Israelites ask for “articles of silver and gold and for clothing” (v. 35), the Egyptians are more than willing to oblige. Yahweh has made them “favorably disposed toward the people” (v. 36). When they leave, the only dough they have to take with them is unleavened, seeing they ate unleavened bread hours earlier at the Passover meal (vv. 21-22; cf. 7-11).

Verses 37-39 describe the initial leg of their journey out of Egypt. They leave from Rameses and travel to Sukkoth not far away. “The Israelites were living in Rameses (1:11), an ancient city in the delta region of Egypt. This was the area of Goshen allotted to them by the Egyptians in the days of Joseph (Ge 47:11). From there they traveled to Succoth en route to Mount Sinai. This route would have taken them southeastward about a day’s journey from Rameses” (John H. Sailhamer, *The Pentateuch as Narrative*, 264). “Many other people” go with them (v. 38), namely, an undesignated number of non-Israelites, some of whom may have been proselytes. Later, some others cause the Israelites to complain in the wilderness (Nu 11:4). The Israelites who left appear to number 2,000,000 plus or minus, which seems too many to fit the historical and geographical context. Although numerous solutions have been offered, the problem of the large number has not been satisfactorily solved. When they stop at Sukkoth, the Israelites eat unleavened bread, because they “had been driven out of Egypt and did not have time to prepare food for themselves” (v. 39; cf. v. 34).

Verses 40-42 records the exact number of years the Israelites lived in Egypt—430 “to the very day”—to make the point that God keeps his promise. Genesis 15:13 gives the time in the round number 400 years. Taking the biblical numbers seriously, according to 1 Kings 6:1, the temple was built 480 years after the Exodus. If the temple was built in 966 B.C., then the Exodus occurred in 1446 B.C., 430 years after Jacob’s move to Egypt in 1876 B.C. Chronological disputes regarding Israel’s stay in Egypt aside, as one commentator says, “What is important is that God delivered Israel at the end of it” (R. Alan Cole, *Exodus*, TOTC, 113). And so, “Because the LORD kept vigil to bring them out of Egypt, on this night all the Israelites are to keep vigil to honor the LORD for the generations to come” (v. 42).

Word Studies/Notes

v. 32 *bless me*

“Amazingly the Pharaoh, who was considered a god, was now humbled to the point of asking that **Moses and Aaron . . . bless him** (cf. 8:28). He wanted to be under Yahweh’s blessing, not the curse of His plagues. Even the Egyptian people urged the Israelites to leave quickly for fear they too would **all die**” (John D. Hannah, “Exodus,” in *The Bible Knowledge Commentary: Old Testament*, 129). “Pharaoh is quite beyond any resistance, and his request is that the terrible curse that has fallen be effective no longer (cf. Brichto, “Curse,” 10)” (John I. Durham, *Word Biblical Commentary*, vol. 3, *Exodus*, 167).

v. 36 *plundered*

Cf. 3:22. “As if they had conquered them in battle” (*The NIV Study Bible*, note on Ex 3:22). “The author is careful to draw a connection between the wealth of the Egyptians given to the Israelites and God’s promise of wealth and blessing to the patriarchs. Thus the promise to Abraham was fulfilled — ‘They shall come out with great wealth’ (Ge 15:14)” (John H. Sailhamer, *The Pentateuch as Narrative*, 264).

v. 37 *Rameses to Sukkoth*

“Rameses was the city from which the Israelites left Egypt, and it lay somewhere east of the Nile delta in the land of Goshen. Archaeologists have not identified Succoth with certainty, either. However, from the context, it seems that Succoth was only a few miles from Rameses. It may have been a district rather than a town” (Thomas L. Constable, “Notes on Exodus,” 2022 ed., 119, planobiblechapel.org/tcon/notes/pdf/exodus.pdf). Sukkoth is identified by some as present-day Tell el-Maskhuta, a border town near Lake Timsah (Hannah, 129; U. Cassuto, *A Commentary on the Book of Exodus*, 147). “The present location of many of their camps in the wilderness remains uncertain, even that of Mount Sinai itself. It is important to note, however, that the general history and geography of the whole area are quite well known, and hence we have an accurate picture of the conditions of their travel even though we cannot identify most of the sites named here” (Sailhamer, 264; see Carl G. Rasmussen, *Essential Atlas of the Bible*, 44-49).

v. 37 *six hundred thousand*

“As so vast a company cannot fit what we know even of the biblical context of the narratives (Lucas, *PEQ* 75 [1944] 164-68), a series of explanations of the figure has been offered” (Durham, 171-72). “Many commentators concluded that, since there were about 600,000 Israelite men (Heb. *hageberim*), the total number of Israelites must have been about two million. Though the Hebrew word translated ‘thousand’ (*eleph*) can also mean ‘family,’ ‘clan,’ ‘military unit,’ or something else, most translators have preferred ‘thousand’ (cf. Exod. 38:26; Num. 1:45-47). In

view of the incongruities posed by such a large number (cf. Exod. 13:17; 14:21-31; 16:3-4; 17:8-13; 18:14-16; 23:29-30; Num. 14; Deut. 7:7, 22; Josh. 7:5; et al.), *eleph* may have meant ‘hundred’ or ‘unit of ten’ or some other number smaller than ‘thousand,’ though the evidence to support this theory is presently weak, in my opinion” (Constable, 120; see survey of possible solutions in *The NIV Study Bible*, 199-200). In any case, the number was “great enough to terrify the Moabites (Nu. 22:3), yet small enough to be based on the oases around Kadesh-barnea (Dt. 1:46)” (R. Alan Cole, *Exodus*, TOTC, 112).

v. 38 *other people*

Cf. “mixed multitude” (ESV); “ethnically diverse crowd” (HCSB); “multitude of sundry sorts” (GNV) — perhaps including Egyptians (9:20). Either true proselytes or “those who had been impressed by the miracles that Moses had performed. Later, in Numbers 11:4, this group is called ‘the rabble’ and is seen as the cause of Israel’s incessant complaining against God’s good provisions” (Sailhamer, 264).

v. 40 *430 years*

“The text is very definite that Israel was in Egypt ‘430 years, on this very day’ (v. 41). This probably refers to the time, beginning when Jacob entered Egypt with his family (1876 B.C.), to the day of the Exodus (1446 B.C.) . . . Galatians 3:17 also refers to ‘430 years.’ This figure, however, probably represents the time from God’s last reconfirmation of the Abrahamic Covenant to Jacob, at Beersheba (1875 B.C.; Gen. 46:2-4), to the giving of the Mosaic Law at Sinai (1446 B.C.; Exod. 19). Genesis 15:13, 16 and Acts 7:6 give the time of the Israelites’ enslavement in Egypt as ‘400 years’ (1846-1446 B.C.). The ‘about 450 years,’ spoken of in Acts 13:19, includes the 400-year sojourn in Egypt, the 40 years of wilderness wanderings, and the seven-year conquest of the land (1875-1395 B.C.)” (Constable, 120-21; see also Harold W. Hoehner, “The Duration of the Egyptian Bondage,” *Bibliotheca Sacra* 126:504 [October-December 1969]:306-16). “Scholars have debated hotly, and still argue about, the date of the Exodus. Many conservatives hold a date very close to 1446 B.C. Their preference for this date rests first on 1 Kings 6:1, that states that the Exodus took place 480 years before the fourth year of Solomon’s reign. That year was quite certainly 967 B.C. Second, this view harmonizes with Judges 11:26, which says 300 years elapsed between Israel’s entrance into Canaan and the commencement of Jephthah’s rule as a judge. Third, the length of the Judges Period argues for this date. Fourth, this date harmonizes better with events in Egyptian history” (Constable, 122-23).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Because the Lord has “kept vigil” to save us, we are to “keep vigil”
to honor him for generations to come.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



FAMILY TALK

I've had trials in my life, but never experienced anything but a soft, cushy bed. Even in our worst financial situation, my family truly never went without. Our kids have never had to sleep on the ground, wonder where their next meal will come from, flee from a life-threatening situation or experience tremendous loss. I just can't imagine what it was like to live through the plagues. Try though I may, I can't get ahold of the collision of emotions the Israelites must have experienced during the plague of the firstborn – the terror at hearing the loud wailing combined with the hope of rescue. God commands the Israelites to keep vigil and commemorate His good work. We've read that He commanded them to remember His faithfulness and tell their children. Though I've not experienced anything close to the plagues, I have a story to tell. God has been faithful through dark times, and He'll do it again. Our kids need to hear of His faithfulness. They need to hear our salvation story and how He rescued us from sin and darkness. We need to share how He's gone before us and kept us from that move or come behind us and healed our heart after a miscarriage. His Word is to be trusted and our kids need to hear that verse that keeps us moving when we just can't get out of bed. Consider beginning a faithfulness journal with your family. Mark down answered prayers and highlight times when God has come through when you didn't even expect it. It's your privilege and responsibility to tell the next generation of God's goodness. Praying for you!

What Does The Bible Say?

Read Exodus 12:31-42.

1. What does the Bible say? Read Exodus 12:31-42.
2. Why did Pharaoh tell the Israelites to go? Read Exodus 12:29-30.
3. Who left Egypt and what did they take with them?

What Do You Think?

Why is it important that the Israelites left with Egyptian gold and silver?

What Do You Do?

Play "Quick escape!" with your family this week. When someone yells, "Quick escape!" grab one thing and meet outside. Talk about why you chose what you brought.

CORE COMPETENCY: Personal God

I believe God cares about everything in my life.

MEMORY VERSE: Ephesians 4:29

"But God demonstrates his own love for us in this: While we were still sinners, Christ died for us."

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- ☐ I completed my Bible Study
- ☐ I memorized this week's verse
- ☐ I brought my Bible to church
- ☐ I brought a friend



CHILD'S NAME

GRADE PARENT SIGNATURE

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)
I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)
I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)
I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)
I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)
I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)
I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)
I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)
I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)
I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)
I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)
I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)
I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)
I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)
I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)
I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)
I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)
I have the power, through Christ, to control myself.

Grace (Colossians 3:13)
I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)
I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)
I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)
I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)
I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)
I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)
I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)
I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)
I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)
I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)
I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)
I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)
I worship God for who He is and what He has done for me.

Tom Bulick (M.A. in Educational Leadership, Eastern Michigan University, Th.M. in Old Testament, and Ph.D. in Bible Exposition, Dallas Theological Seminary). For more than forty years, Tom has served as pastor, faculty member, and administrator. Tom was Vice President for Student Life and Associate Professor of Religious Studies at Trinity Western University (Vancouver, B.C.) for 12 years before accepting the position of Spiritual Formation Pastor at Central Bible Church in 1998. He and his wife Ruth have one son, Zach.

Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have four children: Elijah, Levi, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

© 2022 Central Bible Church.

Material researched, written and supervised by Dr. Tom Bulick. All Scripture referenced from the New International Version unless otherwise noted. This resource is freely distributed and may be copied without permission.



**CENTRAL
BIBLE CHURCH**

8001 Anderson Boulevard
Fort Worth, Texas 76120
817-274-1315
wearecentral.org