

13:11-16

14^tSo it shall be, when your son asks you this happens again, but around rocks, in Joshua 4. in time to come, saying, ‘What is this?’ that you shall say to him, ^u“By strength of hand the LORD brought us out of Egypt, out of the house of bondage. ¹⁵ And it came to pass, when Pharaoh was stubborn about letting us go, that ^vthe LORD killed 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 males that open the womb, but all the firstborn of my sons I redeem.’ ¹⁶ It shall be as ^wa sign on your hand and as frontlets between your eyes, this proves that phylacteries were not intended. This is clearly a figure of speech for keeping always in front of you. for by strength of hand the LORD brought us out of Egypt.”

13:17-18

Then it came to pass, when Pharaoh had let the people go, that God did not lead them *by way of the land of the Philistines, although that was near; for God said, “Lest perhaps the people ^xchange their minds when they see war, and ^yreturn to Egypt.”* Although the “LORD is a warrior” (15:1-4), the children are not. They have not been a disciplined army for more than 150 years at least. If, in fact, the Israelites are a picture of the rescued sinner then we often get a little fickle—because we didn’t see the fight before us. In other words, they were not ready to fight. Here the magnificent Adam Clarke

How merciful is God in the dispensations of his providence! He permits none to be tried above what he is able to bear, and he proportions the burden to the back that is to bear it. He led not the Israelites by the way of the Philistines, lest, seeing war, they should repent and be discouraged. Young converts are generally saved from severe spiritual conflicts and heavy temptations till they have acquired a habit of believing, are disciplined in the school of Christ, and instructed in the nature of the path in which they go, and the difficulties they may expect to find in it. They are informed that such things may take place, they are thus armed for the battle, and when trials do come they are not taken by surprise. God, the most merciful and kind God, "tempers even the blast to the shorn lamb." Trust in him therefore with all thy heart, and never lean to thy own understanding.¹

Not only this, but God could have given them the trouncing that they would eventually greatly deserve.

^t Ex. 10:2; 12:26, 27; 13:8; Deut. 6:20; Josh. 4:6, 21

^u Ex. 13:3, 9

^v Ex. 12:29

^w Ex. 13:9; Deut. 6:8

^x Ex. 14:11; Num. 14:1–4

^y Deut. 17:16

¹<https://www.studylight.org/commentaries/acc/exodus-13.html> [accessed 1/10/18].

What do we say when God does not give you a go-around? “God has chosen you and deemed you to be military ready for the **Philistines.**”

13:18-19

... **You shall carry up my bones away hence with you.** Now I want you to know that this is an incomplete picture but it is a picture nonetheless. And so I want to remind you of what Joseph said in

*Genesis 50:24 Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and **ye shall carry up my bones from hence.** So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.*

*1 Thessalonians 4:13 I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede **them which are asleep.***

So there are those whose bodies are asleep, figuratively speaking. Their bodies are in the ground and God is going to bring them. How is that possible? Well, it's possible because God is going to do it. If God can make the first man out of dust, don't be frustrated if you can't figure out how he's going to resurrect people out of the dust.

*4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and **the dead in Christ shall rise first.***

Acts 26:8 [Paul said] Why is it an inconceivable thing to you, King Agrippa, that God, the Creator, should raise the dead?

If he could breathe into a lump of dust to make Adam, he can breathe into a lump of dust and resurrect people that already existed. That's not a hard thing for him. You see, everything rises and falls in how literally you see Genesis 1 through 11. No wonder many who don't believe in the resurrection are also those who don't believe in creation the way the Bible spells it out.

Those bones of Joseph, they're coming out of Egypt. So you mark it down, friend, when we get yanked out of Egypt, the bones of those loved ones are going to meet us in the air in an incorruptible body. Here's what Paul said in 1 Corinthians 15.

*51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and **the dead shall be raised incorruptible, and we shall be changed.***

So the dead, those who are dead already, they're going to be changed, and we who are not dead, we're going to be changed and we're going to meet in the air. I believe it because I believe Genesis 2:7. I have no trouble believing it. If I believe the original creation account, I have no

trouble believing it at all. You say, "I wish I had your faith." Well, that's pretty simple, quit being an unbeliever. Yeah, don't tell the Creator what he can and can't do.

18 So God ^aled the people around *by way of the wilderness of the Red Sea*. Concerning the travels of the children of Israel, I highly recommend the work of Ron Wyatt. It makes the maps in the back of most Bibles little more than refuse from liberal scholarship.²

And Moses took the ^abones of ^bJoseph with him, according to Stephen's sermon in Acts 7, it was all of **Joseph's** brothers too. It seems that each tribe brought back their own patriarch.

13:20-22

So ^dthey took their journey from ^eSuccoth where they lived in Egypt. and camped in Etham at the edge of the wilderness. ²¹ And ^fthe LORD went before them by day in a pillar of cloud to lead the way, Psalm 105 seems to say this was a horizontal pillar under which they could walk (Paul seems to say the same, 1 Corinthians 10:1-2). The versatility of the cloud and its ultimate inhabitant are expounded in Exodus 14:19.³ **and by night in a pillar of fire to give them light, so as to go by day and night.** In other words, the trip from Egypt to the Red Sea was a multi-day trip. ²² **He did not take away the pillar of cloud by day or the pillar of fire by night from before the people.** If we just take the 600,000 soldiers and leave out the too young and too old and women and children, and if we had them 5 across and gave them three feet to swing their arms, this file of just the soldiers would have been 68 miles long. Obviously they were not 5 across and there were many more than 600,000 in this entourage.

14:1-4

Now the LORD spoke to Moses, saying: 2 "Speak to the children of Israel, ^athat they turn and camp before ^bPi Hahiroth, between Migdol means "watchtower" and was therefore a probable place where the Egyptians had a watchtower. and the sea, opposite Baal Zephon; you shall camp before it by the sea. So God put them in a place where they could not fight and where they would not get the credit. God is far more interested in His plan than my comfort.

² Ex. 14:2; Num. 33:6

²<https://wyattmuseum.com/#> [accessed 1/10/18].

^a Gen. 50:24, 25; Josh. 24:32

^b Ex. 1:6; Deut. 33:13–17

^dNum. 33:6–8

^e Ex. 12:37

^f Ex. 14:19, 24; 33:9, 10; Num. 9:15; 14:14; Deut. 1:33; Neh. 9:12; Ps. 78:14; 99:7; 105:39; [Is. 4:5]; 1 Cor. 10:1

³Of course, this would make "tempting the Lord" (1 Corinthians 10:1-11) very easy.

^a Ex. 13:18

^b Num. 33:7

“Why does God let bad things happen to good people?”

A better question might be:

1. Why do you do bad things to God?
2. Why do you allow bad things happen to good people?
3. Why do you want a God so big He can answer your prayers and yet so small you can explain?

3 For Pharaoh will say God said this; it’s a fixed fight. God said **Pharaoh** would assume these folks were lost. **of the children of Israel,** ^d**“They are bewildered by the land;** God basically made the Israelites look like they were disorganized, and did not care about Moses’ reputation as a planner or leader. God was fine making Moses look like a loon because this was not between Moses and **Pharaoh,** but between God and **Pharaoh.** God was clearly demonstrating to His people that the gods of this world are impotent and disappointing.

^d Ps. 71:11