

**[Wednesday, July 13, 2016] Exodus Series, Exodus chapter 13, verses 1, 2 – Craig Thurman**

**Chapter 13.1-2**

Synopsis of this chapter:

Verse 1-2

Sanctify the firstborn of man and beast to the LORD.

Verses 3-4

Remember this day of deliverance from the house of bondage now.

Verses 5-7

Remember this day of deliverance from the house of bondage when you come into the promised land by keeping the Feast of Unleavened Bread.

Verses 8-10

The Feast of Unleavened Bread shall be a yearly ordinance to be kept.

Verse 11-16

*When* in the land of promise all the firstborn are the LORD's because of this great deliverance.

*1 ¶ And the LORD spake unto Moses, saying,*

קִדְּשׁ־לִי            כָּל־בְּכוֹר

*2 Sanctify unto me all the firstborn, whatsoever openeth the womb*

Hallow, dedicate, every firstborn opening every womb or matrix (Latin for consecrate, prepare womb, v.12, 15)

*sanctify*, קִדְּשׁ, qadesh, Piel (intensive active) imper. sing. masc. of קִדַּשׁ, qadash [kah-dash´], or קִדְּשׁ, qadesh [kah-dehsh´]; KJV, the Piel imperative is found in *Ex. 13.2; Jos.7.13, sanctify; 2Ki.10.20, Proclaim* [marg. sanctify] a solemn feast; *Jer.6.4, Prepare* ye war against her; *51.27, prepare* the nations against her; *51.28, prepare* the nations against her; *Ez. 20.20, hallow* my Sabbaths; the verb is translated in

the KJV as *be holy, be sanctified; to hallow, prepare, consecrate, dedicate*, once **appoint**, and once *purify*, once, *be defiled* [coupled w/lest]; once *holy place*; once *kept*; the Hebrew Piel is to get busy about this matter; the time for dedicating is come.

**Qal preterite**, Ex.29.21, *hallowed*; **Qal fut.**, Ex.29.37; 30.29, *shall be holy*; **Niphal preterite**, Ex.29.43, *shall be sanctified*; **Piel preterite**, Ex. 19.10, 23; 28.41, *and sanctify*; 29.27, *and thou shalt sanctify*; 37, *and sanctify it*; 44, *And I will sanctify*; 30.29, *And thou shalt sanctify*; 30, *and consecrate them*; 40.9, *and shalt hallow*; 10, 11, 13, *and sanctify*; **Piel infinitive**, Ex.20.8, *to keep it holy*; 28.3, *to consecrate him*; 29.1, *to hallow them*; 33, *and sanctify*; 36, *to sanctify it*; **Piel imperative**, Ex. 13.2, *Sanctify*; **Piel fut.**, Ex.19.14, *and sanctified*; 20.11, *and hallowed it*; 29.44, *I will sanctify*; **Piel participle**, Ex. 31.13, *that doth sanctify you*; **Hiphil fut.**, Ex. 28.38, *shall hallow*; **Hithpael fut.**, Ex.19.22, *sanctify themselves*.

*all the firstborn*, כָּל־בְּכוֹר, כָּל, *all or every*; בְּכוֹר, b<sup>e</sup>-kor, masc. sing. noun; is most often translated into English with the word **firstborn**, then **eldest** (Nu.1.20; 18.17; 2Ki.3.27; Job 1.13, 18), and **firstling** (Lev.27.26; Nu.3.21; 18.15; Deu.15.19); this refers to the first births of those of man or beast; it is related to בִּכּוֹר, bik-koor, bik-kur, which refers to the *first* of the fruits of the crops.

*openeth*, פֶּטֶר, pe-ter, masc. sing. noun; KJV, Ex. 13.2, 12, 15; 34.19; Ez.20.26, *openeth*; Ex. 13.12, 13, 34.19, 20, *firstling*, 15; 34.19.

[every] *the womb*, כָּל־רֵחֶם, re-chem, masc. sing. noun; Ex. 13.2, 12, 15; 34.19, and translated either *womb* or *matrix* (Latin for *womb*); the *first* of the womb.

בְּבָנַי	בְּאָדָם וּבְבֵהֵמָה	לִי הוּא
<i>among the children</i>	<i>of Israel, both of man and of beast:</i>	<i>it is mine.</i>
	lit. by man and by beast	to me it is.

*beast, בְּהֵמָה; cf. 8.17, 18; 9.9, 10, 19, 22, 25; 11.5, 7; 12.12, 29; 13.2, 12, 15; 19.13; 20.10; 22.10, 19.*

**First, who are the *firstborn*?**

Primarily the term firstborn, Hebrew בְּכוֹר, b<sup>e</sup>-kor, refers to that which the womb bears forth first, sometimes regardless of whether it is male or female.

Male:

*Ge 10:15 And Canaan begat Sidon his firstborn, and Heth ...*

Female:

*Ge 29:26 And Laban said, It must not be so done in our country, to give the younger before the firstborn. (Laban had sons [Ge.31.1], but whether this refers to Leah as firstborn of the family or only with respect to Rachel Scripture does not say.)*

In this chapter the LORD claims as His own every first male born of man and beast. (cf.vs.12)

*Ex 13:12 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.*

The purpose of the LORD for choosing the firstborn is revealed to us in this chapter.

*Ex 13:14 And it shall be when thy son asketh thee in time to come, saying, What is this? (Why are you setting apart the firstborn? vss. 11-15) that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage ...*

Particularly the firstborn were redeemed by the blood of a flock animal from among the sheep or the goats. It was by the substitutionary death of a spotless, yearling flock animal. In other words they were delivered from the penalty of death under which all in Egypt became subject. By the preservation of the firstborn of Israel through judgment the whole nation is

redeemed from death. Without the substitutionary death of the flock animal for the firstborn the whole nation, in this case Egypt, remains under the penalty of death.

*Ex.12.26 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.*

The firstborn are representatives for all of the houses of Israel.

*Ex 4:22 And thou shalt say unto Pharaoh, Thus saith the LORD, **Israel is my son, even my firstborn** (Who is this but the one upon whom the firstborn right belonged, Jacob? But he stands for the nation as a whole. The nation is named after Jacob, Israel.):*

*23 And I say unto thee, **Let my son go**, that he may serve me: and if thou refuse to let him go, behold, **I will slay thy son, even thy firstborn.***

The person, Israel:

*Ge 32:28 And he said, **Thy name shall be called no more Jacob, but Israel**: for as a prince hast thou power with God and with men, and hast prevailed.*

The children of Israel:

*Ge 34:7 And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had **wrought folly in Israel** in lying **with Jacob's** daughter; which thing ought not to be done.*

Jesus Christ is called the firstborn of all creation. He stands as God to all creation. He is the only begotten Son of God.

*Col 1:15 Who is the image of the invisible God, **the firstborn of every creature** (or, of all creation):*

*16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:*

*17 And **he is before all things**, and by him all things consist.*

*Joh 16:28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.*

*Pr 8:23 I was set up from everlasting, from the beginning, or ever the earth was.*

*24 When there were no depths, I was brought forth; when there were no fountains abounding with water.*

*25 Before the mountains were settled, before the hills was I brought forth:*

*26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.*

*27 When he prepared the heavens, I was there: when he set a compass upon the face of the depth:*

*28 When he established the clouds above: when he strengthened the fountains of the deep:*

*29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:*

*30 Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;*

*31 Rejoicing in the habitable part of his earth; and my delights were with the sons of men.*

Jesus Christ was the firstborn son of Mary. He stands as Messiah to the nation of Israel.

*Mt 1:25 And [Joseph] knew her [Mary] not till she had brought forth **her firstborn son**: and he called his name JESUS.*

*Lu 2:7 And she [Mary] brought forth **her firstborn son**, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.*

Jesus Christ is the firstborn among many brethren. He stands as Elder Brother to all the brethren.

*Ro 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, **that he might be the firstborn among many brethren.***

And He is the firstborn from the dead. He stands as Head to the church having conquered death. He stands for all of the elect, but specially for his church.

*Col 1:18 And he is the head of the body, the church: who is the beginning, the **firstborn from the dead**; that in all things he might have the preeminence.*

So, the firstborn represent a people. Jacob stood for all of the children of Israel. The firstborn of Israel stood for all of the houses of Israel. And our Lord Jesus Christ stands for all of his elect both among Israel and the Gentiles. These were all redeemed from the sentence of death through the shed blood of the Lamb of God.

**Second, what does it mean to sanctify:**

So far, from Genesis to Exodus chapter 13:

**There has been the holy day of God**, the seventh day, Saturday. (Ge.2.3, *And God blessed the seventh day, and sanctified it ...* referring to the seventh day of the week in which it is said that God *rested*, Sabbath, שַׁבָּת cf. 2.2, and he rested [on the seventh day]); refer to Ex.16.23 commentary on the Law of the Sabbath.

There has been **holy ground** (Ex. 3.5, *the place whereon thou standest is holy*; Acts 7.33, *... for the place where thou standest is holy ground*, and what place is it that is holy but that place where the LORD is.);

There has been an **holy day of the people** instituted called the day of *The Feast of Unleavened Bread*, which is a movable day that falls on the day after Passover. (Ex. 12.16; Lev. 23.6; Nu.28.17, the first day there shall be an *holy* convocation. **Passover is never called holy or a holy day.**) And now we have the sanctification of the firstborn of Israel.

And now there is the **holy, hallowed, dedicated, consecrated, prepared firstborn.**

*Ex 13:2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.*

This is instruction to Israel to continue with sanctifying all of their firstborn when once they enter into the land of promise.

*11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he swore 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.*

Unbeknownst to them it was this very generation which shall come into the land of promise 40 years from their present time in history.

The firstborn of Israel at the moment had been sanctified by the sacrifice of the flock animal.

*Nu 3:13 Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the LORD.*

*Nu 8:17 For all the firstborn of the children of Israel are mine, both man and beast: **on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.***

The fact of sanctification had already occurred with them, but it was to be continued. And so this two-fold aspect of sanctification should receive some consideration in our present lesson.

Sanctification is translated as *sanctify, prepare, hallow, consecrate, proclaim, dedicate, and appoint*. In redeeming Israel He dedicated the firstborn to Himself. They were dedicated by the Lord, to the Lord, for the Lord. Whatever He commands concerning them is to be done.

*Ex 13:13 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.*

This was the act by which the LORD sanctified the firstborn of Israel to Himself. As the LORD had done this to them he was commanding them to continue to show this in their firstborn sons. He sanctified, and they were to sanctify. The reason for the observance of The Feast of Unleavened Bread is the same as that which is for sanctifying the firstborn of Israel.

**The purpose for the Feast:**

*Ex 13:9 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.**

**The purpose for sanctification:**

*Ex 13:14 And it shall be when thy son asketh 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 ...***



Noting the strong hand of the Lord in this chapter *alludes to Passover*, but the emphasis is placed upon the time of the Feast of Unleavened Bread. There is a connection to be made between The Feast of Unleavened Bread and sanctification. In the Feast of Unleavened Bread they were to put away all leaven from their diet, from their houses, and from their borders (13.7). In the sanctification of the firstborn they were to dedicate their firstborn to the LORD. In the feast there was putting away. In the sanctification there was dedication.

This whole matter presents to us a wonderful type of the Christian. We were sanctified by the body of Jesus Christ. So, all of the elect were sanctified to God when Jesus died for us – not when we believed.

*Heb 10:10 By the which will (by the will of God the Father) we are sanctified through the offering of the body of Jesus Christ once for all.*

The children of God have been delivered from the bondage of Satan, sin, and the world by the death of the Lamb of God. Christ is made us *sanctification*.

*1Co 1:30 But of ἐκ him (context, of God) are ye in Christ Jesus, who of ἀπό God is made unto us wisdom, and righteousness, and **sanctification**, and redemption ...*

We are holy to God by Jesus Christ. This first facet of sanctification refers to the standing or position that the elect have in Christ by virtue of His death.

*Heb 10:14 For by one offering he hath perfected (finished, fulfilled) for ever ...*

*hath perfected, τετελείωκεν, 3ps. perf. ind. act. of τελειόω; KJV, fulfilled, perfected, finished, consecrated; The action is complete from the view of the present time.*

Because the Lord has staked His claims upon our lives without respect to anything about us we are set apart by Him. This particular aspect of sanctification cannot be changed. Our standing together is holy to God.

*Jude 1:1 Jude, the servant of Jesus Christ, and brother of James, to them that **are sanctified** by God the Father, and preserved in Jesus Christ, and called ...*

ἡγιασμένοις, dat. pl. masc. part. perf. pass. of ἁγιάζω, to sanctify; have been sanctified. They **were** (passive) the subjects of the sanctification that came of either Christ's death or the Holy Spirit and it was bringing present results. (this verb is found in Acts 20.32; 26.18; 1Co.1.2)

*Col 3:12 Put on therefore, as the elect of God, holy and beloved (adjectives, meaning ... holy and beloved elect), bowels of mercies, kindness, humbleness of mind, meekness, longsuffering ...*

We are positionally set apart to God. Whether we know this to be a fact as yet in our experience, the elect have an holy **standing** before God by Jesus Christ. That took place at the cross. This demands that the doctrine of eternal election is true! The truth of when the elect were sanctified should be obvious to all when we consider the Old and New Testament saints. The Old Testament saints, when they died, came into a place called Abraham's Bosom, and remained there until the death of Jesus Christ. At the death of the New Testament saints they enter immediately into the presence of the Lord. (cf. 2co.5.6-8; Phl.1.21, 23) Why? The issue of sin is settled. The saints stand *perfected* before God in Christ.

The second facet of sanctification refers to the state or condition in which the believer should keep himself before God. Daily dedicating of our lives to the service of the Lord is called sanctification. This is called practical sanctification.

*1Thes.4.4 That every one of you **should know how to possess his vessel in sanctification** and honour;*

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

7 For **God hath not called us unto uncleanness, but unto holiness.**

The desire to be holy is a result which flows from a life of gratefulness for that which came to us through Christ's sacrifice. If we do not have the desire to live holy we do not know the Lord. If we can live without sorrow for sin our Christianity is vain. (cf. 2Co.7.10)

*Heb 10:14 For by one offering he hath perfected* (finished, fulfilled) *for ever* (into perpetuity or continuance, εἰς τὸ διηνεκές, He7.3; 10.1, continually; He.10.12, 14, forever) **them that are sanctified.** (...them that are being sanctified.)

*that are sanctified, ἁγιαζομένων, acc. pl. masc. part. pres. pass. of ἁγιάζω; the part. pres. pass. is also found in He.2.11, who are sanctified.*

Subject: He;            Verb: has perfected;            Object: them.  
He                    has perfected, fulfilled, consecrated            them.

And they should be so in their state!

As the Israelites were the LORD's, we are the LORD's. We move *from* the position of holiness into *practical*, (not progressive) *sanctification* or *holy service*. First we are dedicated, hallowed, consecrated, prepared for service by the Lord; then we serve. For example, before the tabernacle and the priests were put into service they were sanctified. No instrument, no vessel, not the tent, and no man was put to service until it was *made holy*. And so it is for us.

*Le 8:30 And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it* (apparently the oil and the blood mixed) *upon Aaron, and upon his garments, and upon his sons, and*

*upon his sons' garments with him; **and sanctified** Aaron, and his garments, and his sons, and his sons' garments with him.*

*Ex 29:44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, **to minister** to me in the priest's office.*

When we live in a *state* of continued, unconfessed sin we are not living holy lives to the Lord. We are in a state of defilement. We are unholy. If we are living in a *state* of repentance, abiding in the truth of Christ and His Word, we are living in a *state* of holiness. There is no in-between state!

Therefore we are to live holy lives.

*1Pe.1.15 But as he which hath called you is holy, so be ye holy in all manner of conversation;*

*16 Because it is written, Be ye holy; for I am holy.*

Leavening presents a type for evil affections of mind and body. Leaven, as such, and sanctification do not mix. There can be no mixture of the two. As soon as leaven is introduced there is no sanctification. And if there is sanctification there can be no leaven.

*1Co.5.6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?*

*7 ¶ Purge out therefore the old leaven, that ye may be a new lump, as **ye are unleavened**. (The church at Corinth was unleavened to God by Christ, but certainly leavened in their conduct, and therefore in a state of unholiness.) For even Christ our passover is sacrificed for us:*

*8 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.*

Leavening in 1Corinthians refers to the whole leavened conduct of the church, and not only the wicked person who was a fornicator. How could they become unleavened in their congregation again? By repenting and agreeing with God about sin, and put away that wicked person from their membership. (1Co.5. 6, *the whole lump had become leavened,13*)

There is a doctrine called progressive sanctification. This has been a doctrine that has troubled me for years. It says that I grow in a process of or progress in sanctification; that there are degrees of sanctification. Is this true?

First of all, many great men and women believe that there is a doctrine of progressive sanctification. They are not heretics. They are my dear brethren in Christ. This is not an issue to divide fellowship. Under this teaching the Christian experience is the same, but there are some hiccups in the notion of progressive sanctification which I think can get Christians hung up because they discover that they don't grow in sanctification. And we will explain this here. It is this state in which we should abide.

I do not believe that the doctrine of progressive sanctification accords with the truth of God's Word. And here is why. The Bible teaches us to be sanctified so that we might grow in grace? Can there be growth in the grace and knowledge of our Lord and Savior Jesus Christ without first our being holy, clean, pure, dedicated, and consecrated? When we are thirsty and need a drink of water, would we take a cup that is filthy and drink from it, or would we wash it first? We should wash the cup first and then satisfy our thirst. Like this, the Lord will not take up the vessel for holy services without it first having been cleansed; then the vessel is fit for holy use. I remind you by referencing the studies in the book of 1John that only the blood of Jesus Christ cleanses away the defilement of sin, not the reading of the Word. It is the blood, not the washing at the laver which cleanses from sin. The Word washes when we *apply* it to our lives; when we make use of it our way is cleansed.

**Without holiness there is no worship:**

*Ps 29:2 Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness*

**There is no prayer without holiness:**

*1Ti 2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.*

**The church should be holiness:**

*Ps 93:5 Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.*

**There is no service without holiness:**

*Lk.1. 67 ¶ And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,*

*68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people ...*

*...*

*72 To perform the mercy promised to our fathers, and to remember his holy covenant;*

*73 The oath which he sware to our father Abraham,*

*74 That he would grant unto us, that we being delivered out of the hand of our enemies **might serve him without fear,***

***75 In holiness and righteousness** before him, all the days of our life.*

Practical sanctification, the condition of our life, the state in which we live is not a growth process.

*2Co 7:1 ¶ Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting (accomplishing, finishing, fulfilling, **do it** ... not progressing) holiness in the fear of God.*

*perfecting, not progressing, ἐπιτελοῦντες, nom. pl. masc. part. pres. act of ἐπιτελέω, ἐπι, upon, unto, at + τελέω, KJV, to go over, make an end, finish, perform, accomplish, fulfil;*

ἐπιτελέω, is translated *to do, perform, finish, make perfect, perfecting, and accomplish*. The idea of *perfecting* is not *progressing*, but **accomplishing** holiness.

When an Israelite touched an unclean thing he became defiled. He was no longer holy. In all of the issues of the law when anyone became defiled they were completely defiled. They were no longer holy to the Lord.

For example, whatever or whoever touched the altar or the sons of Aaron was made *holy*. (Ex.29.37; Le.6.18; Mt.9.20, a woman who had an issue of blood touched *the hem of His garment* and was made whole!) Touching, eating, and sinful acts first required an atonement. (cf. Lev.5.2, 6) Afterward came washing. (Le.11.24, 25, 32) This was not a progressive act, but a complete restoration and thorough cleansing. There cannot be a cleaner or holier state than what came of the atonement and subsequent washing. Holy is holy.

The Lord commanded Israel to be holy. He commands us to be holy. There are no *shades* to holiness. There is no such thing as being partially holy and partially defiled. If we are defiled we need to be cleansed and be restored to a state of holiness. (1Jn.1.9) Whoever it is that concocted the notion of progressive sanctification I cannot say, but we ought all to reconsider the doctrine of *holiness* in the light of God's Word. The notion of progressive sanctification incidentally provides an environment for worldly Christians to become comfortable with a little sin. Most preachers don't have that in mind when they teach this doctrine, but it is true nonetheless. Progressive sanctification says that I can be partially, perhaps more, perhaps mostly, and especially comparatively holy; none of which are true, and all of which are despicable thoughts once we really think about the truth of the Word of God.

Be holy, and then grow in the grace and knowledge of our Lord and Savior Jesus Christ. That is the order. We are the LORD's, and we are to be prepared for His holy service.

*2Ti 2:21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.*

When Jesus died we were constituted holy. Our stand, our position became holy then. In the course of events we can become filthy in our state or condition. We need to repent and receive the cleansing application of Christ's shed blood so that we can be restored to a state of holiness. Be sanctified brethren!