

[Wednesday, August 10, 2016] Exodus Series, Exodus chapter 13, verses 3 - 22 – Craig Thurman

In Exodus chapter 13, verse 1, 2 we considered these two topics: what is it to be the firstborn, and two aspects of sanctification. Regarding the firstborn, it is the first males born of a woman or beast. The firstborn stood in the place of or represented Israel's people and Israel's livestock, to the LORD. The LORD claimed as His own the firstborn of man and beast.

From the perspective of chapter 13 the firstborn of Israel's sons were already sanctified to the LORD. That occurred when the flock animal was killed at the very first occasion for the observance of Passover.

*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.***

So this chapter instructs Israel *to continue* sanctifying their firstborn when once they enter the promised land. Noting the past fact of the sanctification of Israel's firstborn provided the opportunity to consider positional sanctification or the holy standing of the children of God by the death of Jesus Christ. **Nothing whatsoever can affect a change in our holy standing before God by Christ.**

*Ac 20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them **which are sanctified.** (ἡγιασμένοις, dative pl. masc. part. perf. pass. of ἁγιάζω; cf. also Acts 26.18; Ro.15.16; 1Co.1.2; 2Ti.2.2; He.10.10; Jude 1)*

Then, in light of the *continuance* of the sanctification of the firstborn, we considered the state or condition of holiness. In this, what we do or don't do affects us practically or experimentally. We can become holy or defiled by our practice. It is important for us to learn that holiness is not a progressive state any

more than defilement can be partial. When we *continue* in holiness then we may grow in the grace and knowledge of our Lord and Savior Jesus Christ. For example, it is unthinkable that the *child of God* living the part of a drunkard, or a liar, or a covetous one, or a fornicator can grow in grace. In order for a child of God to grow in grace he must become practically or experimentally dedicated, consecrated, prepared, hallowed, appointed unto the Lord again. The Lord will not use a dirty vessel. We are to be holy in all manner of conduct, that is, *how* we live. (1Pe.1.15)

In this reading today, Moses begins to relate to the Israelites what the LORD has said concerning them when they come into the land of promise. In this chapter five times the words *and it shall be*, יִהְיֶה, y^e-ha-yah, the verb *to be*, Qal preterite, 3ps. masc. of הָיָה, ha-yah', to be. (vss.5, 9, 11, 14, 16)

5, *And it shall be when the LORD shall bring you into the land ... **that thou shalt keep this service*** (or, serve in this service, אֶת־הָעֲבֹדָה in this month.

9, *And it shall be for a sign לְאוֹת, le-oth unto thee ... and for a memorial וּלְזִכָּרוֹן, ... **that the LORD's law may be in thy mouth** ...*

11, *And it shall be when the LORD shall bring thee into the land ... **that thou shalt set apart***

וְהָעֲבֹדָה, Hiphil (causative active) preterite, 2ps. masc. of עָבַר, KJV, *to remove, to cause, to bring, to put away, to cause to pass.*

unto the LORD all that openeth the matrix ...

14, *And it shall be when thy son asketh thee in time to come ... thou shall recite the LORD's deliverance, as **the reason for setting apart the firstborn.***

16, *And it shall be for a token ... and for frontlets ... The purpose for the service is **to remind them and their children of this great deliverance.***

Chapter 13

3 And Moses said unto the people, Remember this day,
Remember the day, this one,

The imperative: You remember this day. And then the LORD shows them how to go about remembering this day for future generations.

The Israelites are coming out to the LORD – a type of conversion.

אֲשֶׁר יֵצְאוּתָם	מִמִּצְרַיִם מִבֵּית עֲבָדִים
<i>in which ye came out</i>	<i>from Egypt, out of the house of bondage; from Egypt, from the house of slaves</i>

of bondage, עֲבָדִים; KJV, servants, bondmen, bondage.

The phrase מִבֵּית עֲבָדִים, is found **12 times** in O. T. Scripture: Ex. 13.3, 14; Ex.20.2; Deu.5.6; 6.12; 7.8; 8.14; 13.5, 10; Jos.24.17; Jud.6.8; Jer.34.13, and always translated, *house of bondage* and only used with reference to Egyptian bondage.

Twelve is the number which is mostly associated with government. Twelve times the phrase *house of bondage* is used with reference to Israel's enslavement to the government of Pharaoh, subjected to the Egyptians, and their abuses. Like them, before Christ, we, the elect of God were enslaved to Satan, the world and to sin. But since Christ our Passover is sacrificed for us we should keep the feast of unleavened bread, which is a feast in type of the circumcised in heart and mind by the Spirit of God, keeping our houses (our personal lives) and this house (the house of God, our corporate lives) swept clean of all leaven during the time of our sojourn unto the day Christ. (Consider well 1Co.5.7, 8)

for by strength of hand the LORD brought you out from this place:

by strength, כֹּחַ, b^e-cho-zeq, masc. sing. noun w/prefixed preposition בְּ, b^e, in, with, at; the verb is חָזַק, cha-zaq, which has been translated so many time with reference to the *hardening* of Pharaoh's heart; the adjective חָזַק, cha-zaq, is translated *mighty, strong, loud, hot, stiff, hard, impudent*; the noun, כֹּחַ, cho-zek, always (4 times) translated *strength*. (**vs.9, the adjective; vss.14, 16 the noun**)

Who but the *strong hand of the LORD* could have done such a thing with any people? This is the absolute, unyielding, rigid, unchangeable hand of God which brings about all that He has said. The hand of the Lord will not change because of what we do or don't do. It will not change because of things in earth or things in heaven. His hand will bring about the whole counsel of His eternal will to pass. Isn't this the hand that we have seen from the very beginning with His dealings with Abraham and his seed?

God glorified Himself in the eyes of all men. God led the Israelites to this place. He directed it so that a famine would come upon all the land so that Jacob would ultimately come into Egypt. He comforted Jacob by this:

*Ge 46:3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:
4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.*

The LORD directed that the Israelites become subjected to the Egyptians, to be abused and enslaved in the land. He directed that through the power of His hand alone Israel would be delivered, and by delivering them He would also destroy Egypt. He would so magnify His name in all the earth.

Ro 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

וְלֹא יֵאָכֵל חֶמֶץ

there shall no leavened bread be eaten.
and no unleavened bread shall be eaten

unleavened bread, חֶמֶץ, cha-metz, masc. sing. noun, *leavened*; cf. Ex.12.19, 20.

shall ... be eaten, יֵאָכַל, ye-kel, Niphal (simple passive) fut. 3ppl. masc of אָכַל, acal, to eat.

This day was Passover. Israel is to remember this day by not eating leaven. The abstinence of leaven began on Passover, the 14th day of the first month, Abib, the day in which they came out from Egypt. Passover prepares Israel for a feast which follows.

Leaven has a typical application in the Word of God. It represents evil doctrine, evil affections, or sin.

Evil doctrine:

*Mt.16.6 Then Jesus said unto them, Take heed and beware of the **leaven** of the Pharisees and of the Sadducees.*

...

*12 Then understood they how that he bade them not beware of the leaven of bread, but of the **doctrine** of the Pharisees and of the Sadducees. (The gospel of Mark includes warning against Herod's evil influence.)*

Evil conduct:

*1Co.5.7 ¶ Purge out therefore the **old leaven**, that ye may be a new lump, **as ye are unleavened**. For even Christ our passover is sacrificed for us:*

...

*13 ... Therefore put away from among yourselves that **wicked** person.*

As Israel was to put away leaven from their houses, from every quarter, and refuse to partake of it, so the Christian is to put away all evil from their lives, from whatever they might do, or wherever they should go, and not partake of it. We should see this in the lives of all those who make a profession of faith in Christ.

Eph 4:25 Wherefore putting away lying ...

Eph 4:31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice ...

4 This day came ye out in the month Abib.
This day you were brought out ...

came out, יֵצֵא, Qal participle (Poel), so a Qal participle passive in the absolute state of יָצָא, to go forth.

5 And it shall be יָהֵי, y^e-ha-yah 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

The future aspect of keeping the Feast of Unleavened Bread in the land of promise.

he sware unto thy fathers to give thee,
he was sworn

He swore, וְשָׁבַע, nish-ba[g], Niphal (simple passive) preterite of שָׁבַע, sha-va[g]; This verb is only found once in Qal (Ez.21.23), in Niphal most often, and final in Hiphil which would emphasize, to be *made to swear*.

First, the land of promise was made to Abraham:

*Ge 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, **unto a land that I will shew thee ...***

Ge.13.14 ¶ And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

Then to Isaac:

Ge.26.2 And the LORD appeared unto him [Isaac], and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

*3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, **I will give all these countries,** (אֶת־הָאֲדָמָה אֶת־כָּל־הָאֲרָצוֹת, all these lands) **and I will perform the oath which I swore unto Abraham** thy father;*

*4 And I will make thy seed to multiply as the stars of heaven, and **will give unto thy seed all these countries;** (אֶת־כָּל־הָאֲרָצוֹת הָאֵלֶּה, all these lands; one day Israel shall be the head and not the tail. [Deu.28.13]) **and in thy seed shall all the nations of the earth be blessed;***

To Jacob:

Ge 28:13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed ...

And the children of Israel have walked in the light of this promise to this time.

*Ge 50:24 And 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 swore to Abraham, to Isaac, and to Jacob.***

25 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.

And Moses:

After 210 years in Egypt the LORD made mention again of the promised land when He appeared to Moses:

Ex 3:8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land

*and a large, unto a land flowing with milk and honey; **unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.*** (cf. Ex.33.2, which lists also the Hittite)

This land is referred to as the land of Canaan, but the inhabitants of it are named. By this we learn the geographic locale of the land more specifically.

To Abraham it was said:

Ge 17:8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

Ge.28.18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, [naming 10 of the current inhabitants of the land, which does not include the Hivite. cf. Ex.3.8)]

*Jud 4:11 Now Heber the **Kenite**, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kadesh.*

*1Sa 15:6 And Saul said unto the **Kenites**, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, **when they came up out of Egypt**. So the Kenites departed from among the Amalekites. (the wilderness of Shur[?])*

1Sa 27:10 And Achish said, Whither have ye made a road to day? And David said, ... and against the south of the Kenites.

and the Kenizzites,

*Nu 32:12 Save **Caleb the son of Jephunneh the Kenezite**, and Joshua the son of Nun: for they have wholly followed the LORD.*

and the Kadmonites,

20 And the Hittites, [mentioned in Ex.13]

*Jos 11:3 ... the **Hittite ... in the mountains**, and to the Hivite under Hermon in the land of Mizpeh.*

and the Perizzites,

*Jos 11:3 ... the **Perizzite, in the mountains ...***

and the Rephaims,

*Ge 14:5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the **Rephaims in Ashteroth Karnaim ...***

21 And the Amorites, [mentioned in Ex.13]

The western side of Jordan where Israel crossed in unto the land of promise; Jos.2.10; 5.1.

*Nu 13:29 ... the **Amorites**, dwell in the mountains ...*

*Jos 11:3 ... **the Amorite ... in the mountains ...***

and the Canaanites, [mentioned in Ex.13]

Ge.10.19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

*Jos 11:3 And to **the Canaanite on the east and on the west**, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh.*

*Nu 13:29 ... and the **Canaanites dwell by the sea** (probably meaning the Sea of Galilee), **and by the coast of Jordan**.*

and the Girgashites,

*1Chro.1.13 And Canaan begat Zidon his firstborn, and Heth,
14 The Jebusite also, and the Amorite, and the **Girgashite**,
15 And the Hivite, and the Arkite, and the Sinite ...,*

and the Jebusites. [mentioned in Ex.13]

*Jos 11:3 And to the Canaanite on the east and on the west,
and to the Amorite, and the Hittite, and the Perizzite, and the
Jebusite in the mountains, and to the Hivite under Hermon in
the land of Mizpeh.*

*Nu 13:29 ... and the **Jebusites**, and the Amorites, dwell **in the mountains**: and the Canaanites dwell by the sea, and by the coast of Jordan.*

To Moses the LORD lists the following inhabitants:

*Ex 3:8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; **unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites**. (cf. Ex.33.2, which lists also the Hittite)*

[And when I bring you there to ...]

a land flowing with milk and honey, that thou shalt keep this service in this month.

service, הָעֲבֹדָה, fem. sing. noun with the prefixed definite article הָ; root עֲבָדָה; found many times in the book of Exodus and translated, bondage, service, work; Ex.1.14; 2.23; 5.9, 11; 12.25, 26; 13.5; 27.19; 30.16; 35.21, 24; 36.1, 3, 5; 38.21; 39.32, 40, 42.

Time is of no concern to the LORD and it should not be to us either. Whether it is 40 years later or 4,000 years, the children of Israel shall possess the land. Even death poses no hindrance to the fulfilment of His will and promises. What He says comes to pass. For the people of God, though they might die they shall receive the promises of God.

Deu.7.7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

*8 But because the LORD loved you, and **because he would keep the oath which he had sworn unto your fathers**, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.*

9 Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

Is.46.9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure ...

The clause, *flowing or floweth with milk and honey*, is found twenty times in the Word of God. Twenty is the number for redemption.

The words, *thou shalt keep this service in this month ...* which includes also the Feast of Unleavened Bread. This Feast began on the 15th day of the same month through the 21st day.

Passover is called a feast in these five places: Ex.34.25; Mt.26.2; Mk.14.1; Lk.2.41; Jn.13.1. The feasts of Passover and of Unleavened Bread refer to the same *season*.

Mr 14:1 After two days was the feast of the passover, and of unleavened bread ... This gives both feasts by name. Passover the 14th day of Abib; Feast of Unleavened Bread is the 15-21 days of Abib. [cf. Lev.23.6])

Lu 22:1 Now the feast of unleavened bread drew nigh, which is called the Passover. (Both feasts are referred as the same feast.)

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.

in all of thy quarters, בְּכָל־רְבָעֶיךָ, בָּ, in; כָּל, all, רְבָעֶיךָ, thy quarters, masc. sing. noun with a 2ps. masc. suffix, thy (referencing a singular nation, Israel) of גְּבוּל, g' vool or ge-vul; KJV, borders, coats, bounds, landmark, space, limits.

Passover Day was the day to begin eating unleavened bread, but the feast of unleavened bread meant they were to put away all leaven from their houses until the feast ended.

Ex 12:15 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.

This week of the feast that is connected with Passover runs parallel to our Lord's Supper ordinance. In Passover Israel's remembers the passing over of their houses by the LORD in judgement because He saw the blood of the lamb or goat upon the door posts and lintel. And in the Feast of Unleavened Bread they ate only unleavened bread. During this week they searched out and put away from them all leaven. In the Lord's Supper we remember the death of our Lord for us as the Lamb of God and eat unleavened bread in the spirit of self and corporate examination concerning sin. Their feast stands as a type for the *time* and *manner* in which we should live before the Lord always, until He comes.

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.

As Israel was to keep this feast perpetually, so we are to keep the Supper. This ordinance is for the observance of every church of the Lord Jesus Christ.

לְךָ¹ לְאוֹת² עַל־יָדְךָ³
9 And it shall be יְהִיָּה, y^e-ha-yah ²for a sign ¹unto thee ³upon thine hand,
to you for a sign on your hand

for a sign, לְאוֹת, לְ, to or for; אֹת, common sing. noun; KJV, sign, mark, token, miracle, ensign; **vs.16, token.**

וּלְזִכְרוֹן¹ בֵּין² עֵינֶיךָ³
¹and for a memorial ²between ³thine eyes,

and for a memorial, וּלְזִכְרוֹן, masc. sing. noun of זִכְרוֹן, zik-ka-ron; the verb זָכַר, za-kar; KJV, to remember, be mindful, record, to memorialize; זִכְרוֹן, zik-ka-ron, KJV, memorial, record and remembrance.

What they saw with their eyes by this ordinance should have brought to their mind the great deliverance of the LORD.

לְמַעַן תִּהְיֶה תּוֹרַת יְהוָה
that the LORD'S law may be in thy mouth:
so that
to the intent

that, לְמַעַן, the participle, מַעַן, which always occurs with the prefixed לְ; KJV, that, for, to the intent, for to.

The future aspect of the memorial observance.

כִּי בְיָד חֲזָקָה
for with a strong hand hath the LORD brought thee out of Egypt.
for with a hand that is strong

a strong, חֲזָקָה, ch^a-za-qah, adjective חָזָק, cha-zaq; the verb is חָזַק, cha-zaq, which has been translated so many time with reference to the *hardening* of Pharaoh's heart; the adjective חָזָק, cha-zaq, is translated **mighty, strong, loud, hot, stiff, hard, impudent** (cf. 3.19; 6.1; 10.19; 13.9; 19.16; 32.11); the noun, חֹזֶק, cho-zek, always (4 times) translated *strength*. (cf. v.3, the noun)

By instituting this feast for Israel the LORD provided an occasion for them to remember the great things that He had done. If they kept it as He commanded it, not only as rote exercise, but in the spirit in which it was meant, they, and their children, would remember the LORD and His works. But they did forget.

2Chron.30.1 ¶ And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently (that is, not enough of them had been set apart to keep the feast), neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased the king and all the congregation.

*5 So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: **for they had not done it of a long time in such sort as it was written.***

Following the pattern of things as they are delivered to us serves as reminders of the love and faithfulness of God. Otherwise we become unthankful, cold, and forget what Christ has done for us.

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

Both Passover and the week set apart for the putting away of all leaven are called *feasts*.

*Ex 34:25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of **the feast of the passover** be left unto the morning.*

*Ex 23:15 Thou shalt keep **the feast of unleavened bread**: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)*

Both Passover and the Feast of Unleavened Bread are called an ordinance,.

Ex 12:43 And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof ...

11 ¶ And it shall be יְהִי־יָחַד, *y^e-ha-yah* 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.

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.

The future aspect of sanctifying their firstborn to the LORD.

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.

Every firstborn male animal is the LORD's meaning that it was sacrificed.
For example:

*Nu 18:17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, **thou shalt not redeem; they are holy**: thou shalt*

sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD.

The exception to this rule is the ass. This animal was not for sacrifices. It was to be redeemed by sacrificing a flock animal in its place, or its neck was to be broken. All that I can say at this is that it seems that the services that this animal provides for the children of Israel was sanctified to the LORD. But every firstborn male of Israel was redeemed with the sacrifice of a flock animal.

13.15 ... but all the firstborn of my children I [a father in Israel] redeem. [by the blood of a flock animal]

14 And it shall be חַיִּי, y^e ha-yah 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:

*by strength, חֲזָקָה, b^e-cho-zeq, masc. sing. noun w/prefixed preposition בְּ, b^e, in, with, at; the verb is חָזַק, cha-zaq, which has been translated so many time with reference to the *hardening* of Pharaoh's heart; the adjective חָזַק, cha-zaq, is translated *mighty, strong, loud, hot, stiff, hard, impudent*; the noun, חֹזֶק, cho-zek, always (4 times) translated *strength*. (**vs.9, the adjective; vss.14, 16 the noun**)*

The future aspect of the children's question concerning why firstborn sacrifices.

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.

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.

16 And it shall be יְהִיָּה, y^e-ha-yah 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.

for a token, לָאוֹת, לְ, to or for; אֶת, common sing. noun; KJV, *sign, mark, token, miracle, ensign*; **vs.9, for a sign.**

and for frontlets, וְלִטּוֹטְפֹת, vu-l^e-to-ta-poth, טוֹ; only thrice, and always tss. *frontlets* (Deu.6.8;11.18)

by strength, בְּחֶזֶק, b^e-cho-zeq, masc. sing. noun w/prefixed preposition בְּ, b^e, in, with, at; the verb is חָזַק, cha-zaq, which has been translated so many time with reference to the *hardening* of Pharaoh's heart; the adjective חָזַק, cha-zaq, is translated *mighty, strong, loud, hot, stiff, hard, impudent*; the noun, חֶזֶק, cho-zek, always (4 times) translated *strength*. (**vs.9, the adjective; vss.14, 16 the noun**)

The future aspect of future generations remembering this ordinance.

De 6:12 Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

Now the historical account of the deliverance of Israel returns:

17 ¶ And it came to pass, when Pharaoh had let the people go,

that God led them
governed

*led, וְלֹא-נָחַם, led them not; נָחַם, na-cham, Qal preterite of נָחַם, KJV, to lead, guide, bring, **govern**; v.21, in Hiphil (causative active)*

*Ex 15:13 Thou in thy mercy **hast led** forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.*

*Ps 77:20 Thou **leddest** thy people like a flock by the hand of Moses and Aaron.*

*Ps 23:3 He restoreth my soul: he **leadeth** me in the paths of righteousness for his name's sake.*

Ps.61.1 ¶ « To the chief Musician upon Neginah, A Psalm of David. » Hear my cry, O God; attend unto my prayer.

*2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: **lead** me to the rock that is higher than I.*

3 For thou hast been a shelter for me, and a strong tower from the enemy.

*Ps.73.24 Thou shalt **guide** me with thy counsel, and afterward receive me to glory.*

25 Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.

26 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

*Ps 78:14 In the daytime also he **led** them with a cloud, and all the night with a light of fire.*

...

52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

*53 And he **led** them on safely, so that they feared not: but the sea overwhelmed their enemies.*

not through the way of the land of the Philistines, although that was near;

near, קָרֹב, masc. sing. adj. of קָרַב; KJV, near, next, at hand, nigh at hand, neighbor.

The land of the Philistines would have been the most direct route into the land of promise from Egypt. Abraham, Jacob, and Jacob's sons all very likely had made this journey at some point in their lives. (Ge.12.10,

Abraham; Ge.46.3, Jacob; Ge.46.6, and the patriarchs) But this was not the time for battle; the LORD says as much.

for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

repent, פָּנִינָהם, Niphal (simple passive) fut., 3ps. masc. of נָהַם;; KJV, *to repent or be comforted*.

war, מִלְחָמָה, fem. sing. noun; KJV, *war, battle*; five times in Exodus (1.10; 13.17; 15.3; 17.16; 32.17)

Ps.103.13 Like as a father pitieth his children, so the LORD pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we are dust.

This is the LORD's deliverance. He will bring about this salvation. Men do not cooperate with God in this work. What we are witnessing with Israel is how He is bringing them from bondage. It is not time for a *work* or a battle on the part of men. This is the time for the show of the *strong hand* of the LORD. Men are not able, not sufficient in themselves to cause any such a deliverance. Either the LORD brings this about, or it does not come at all.

18 But God led the people about,
circulated

led, יָסַב, root סָבַב, encompassed, so circulated or circuited; J. P. Green Interlinear, *turned*. It is because of this *leading* that Pharaoh supposes that the Israelites are lost or *entangled* in the land. (14.3)

The Israelites did not know the way that the LORD had ordained for them to proceed up to Egypt. They needed to learn to trust the LORD's judgment concerning this. It is this circuit which makes Pharaoh wrongly suppose that the children of God are confused and turned around in the land.

through the way of the wilderness of the Red sea:

Red Sea, יַם־סוּף, 10 times (always tss. Red Sea); יָם, sea; יַסְּף, weeds (once), flags (3 times), Red; with reference to the Sea it is always translated *Red Sea* (23 times).

Some, who think they are smarter than God want to translate this as Sea of Reeds and generally attempt to minimize the miraculous cross of Israel through the midst of this Sea. However, in their unbelief they make greater the power of the LORD. The truth is that the LORD will bring His people through the midst of the Red Sea dry shod. But *if*, as some say, the LORD brought the people across a shallow sea of reeds then He destroyed them with little water.

and the children of Israel went up harnessed out of the land of Egypt.
armed

harnessed, וְהִמָּשְׁיוּ, pl. adj.; translated *harnessed*; Jos.1.14; 4.12, *armed* (marg. marshalled by five); Jud. 7.11, *armed men* (ranks by five).

Israelites did not proceed in its own strength or in its own way. Outwardly, they appeared defenseless, but they were not. The LORD was their defense.

Ex.14.14 The LORD shall fight for you, and ye shall hold your peace.
(*cease in this battle; or be silent;*)

*Ex 14:13 And Moses said unto the people, Fear ye not, **stand still**, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.*

stand still, always in Hithpael, *stand forth, stand still, present yourselves, set yourselves ... to do nothing by see the LORD's salvation.*

Stand by and just watch Me work!

Ps 62:6 He only is my rock and my salvation: he is my defence; I shall not be moved.

They went up because of the strong hand of the LORD. They went the direction that the Lord governed.

Mt 7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

There wasn't an elect of God outside of this direction. Every single one of them came out, and it is He that subjected them to His saving hand though **they were unwilling.**

Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

draw, ἐλκύσῃ, 3ps. aor. subj. act. of ἐλκύω; like the drawing of a sword from its scabbard.

Joh 12:32 And I, if [since] I be lifted up from the earth, will draw (ἐλκυσω, fut. ind. act.) all men unto me.

Have we noticed that they experienced the bestowal of the love of God simply because He was pleased to have it so? What responses do you see that the children of Israel did but *bow their heads and worshipped*? That is the first fruit of faith in God. That is what we they did as we stood in awe at the power of God. Their whole experience was not because of what they did but because of His covenanted purpose and love to them. He made promise in Christ. He revealed that promise to Abraham to Isaac, Jacob, the children of Israel, and Moses. And of these there is a remnant that shall certainly enjoy the blessings of God simply because He was pleased to do so.

Is.46.3 Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb:

4 And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

He shall perform all His will for His own elect. How can there be any doubt about this with the people of God? Then we doubt God? All that we are is not in us, but in Christ Jesus His Son. He is our salvation. He is our life. He is our wisdom, sanctification and righteousness. He is our hope. He is our sin-bearer. No matter what we do or don't do He is ours and we are His. He is our acceptance with God. He is there for us before the Father. And this will cause the elect to live outside of themselves in the faith of the Son of God. These are those who shall do things that otherwise would and could never have been done. Why? Because they, like Abraham, *staggered not at the promise of God through unbelief; but were strong in faith, giving glory to God; And being fully persuaded that what he had promised, he was able also to perform.* (Ro.4.20, 21)

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.

Look at the operation of faith. Why bother with this detail? Someone might say, Joseph is dead and gone. What purpose could this serve? As a type, Joseph, after His death, was raised to come up with His own people, his brethren; and Christ was raised from the dead and shall come up with His own people, His own brethren when the time comes that they should enter into the land of promise.

The Oath which Joseph took of the brethren:

Ge.50.24 And 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.

25 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.

The actual reference the burying of Joseph's bones in the promised land:

Jos 24:32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.

20 And they took their journey

In this type, the Christian has only just begun to convert to Christ. The LORD is moving him to come out to Him by His Word. And now Israel has come out of Egypt to what, at first glance, might appear to be a desert.

And ... journeyed, וַיֵּצֵא, Qal fut. 3ppl. masc. of יָצָא; to depart, journey, go forward, set forward, removed; 14.2. (cf. 12.37; 13.20; 14.15, 19; 16.1; 17.1; 19.2; 40.36, 37.

מִסְכֹּת

from Succoth, and encamped in Etham, in the edge of the wilderness.
booths pitched fatherless border desert

It appears that this place received this name because the Israelites there dwelt in booths. This seems to suggest the temporal or transitory nature of our home here as we sojourn onward to the promised land.

from Succoth, מִסְכֹּת, noun of a place with the prefixed preposition מִ, from; root סָכָה, booths, Succoth, tabernacles, pavilions, covert; in this instance this place speaks of a place away from what was once home.

Le 23:43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

encamped, וַיִּחַנּוּ, Qal fut. 3ppl. masc. of יָחַן; Ex. 13.20; 14.2, 9; 15.27, 18.5, encamp; Ex.14.2; 17.1; 19.2, pitch.

Etham, מִבְּצֵת, noun of a place with the prefixed preposition בְּ, in, with or at; Wigram, root יָתוֹם, ya-tom, to be fatherless or orphans.

Israel has been stripped of all that they had ever known. The relationships of the old are supplanted by the new.

2Co 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Israel had reached the *edge* of the wilderness, the divide between the old and the new, Egypt and the journey to the land of promise.

edge, בְּקֶצֶה, masc. sing. noun of קֶצֶה; KJV, edge, border, utmost, the border, outside, the end, the uttermost. (Ex.13.20; 16.35; 19.12; 26.5, 28; 36.12, 33)

21 And the LORD went before them by day in a pillar of a cloud, to lead them the
govern their

way; and by night in a pillar of fire, to give them light; to go by day and night:
to show them light to walk adverbs:
to lighten them daily and nightly.

*Ps 42:8 Yet the LORD will command his lovingkindness **in the daytime**, and **in the night** his song shall be with me, and my prayer unto the God of my life.*

in a pillar, בְּעַמּוּד, masc. sing. noun w/the prefixed preposition בְּ, in, with, or at; עַמּוּד, root עָמַד, that which stands.

To what end? Obedience. The children of Israel are coming to the great sea. It is before them. And they shall pass through it. In this they are said to be baptized unto Moses.

1Co 10:2 And were all baptized unto Moses in the cloud and in the sea ...

And every one who confesses Christ is to be baptized unto Christ.

It is **a** pillar, not pillars. This signifies the descending of the Spirit of the LORD, **not upon them**, but before them, to put them into the way of the LORD. If the truth of God is preached in the gospel every child of God will know what they should do. Israel, in a type, is at the verge of the fulfilling this N.T. reality.

*Ac 2:38 Then Peter said unto them, Repent, **and be baptized** every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

cloud, עָנָן, a masc noun that is always translated with the English word cloud.

*to lead them, לְהַחֲמֵם, Hiphil (causative active) infinitive of נָחַם, with prefixed preposition לְ, to, and the suffix of the 3ppl. masc. pronoun, them; KJV, Pr.18.16, to bring; Is.58.11, guide; Ps.139.24, lead; 1Ki.10.26, bestow; 2Ki.18.11, put; Job 12.23, **straiten**; Ps.67.4, **govern**.*

to give light, לְהַאֲרִיר, Hiphil (causative active) infinitive of אָרַר, with prefixed preposition לְ, to; Hiphil infinitive is used in Ge.1.15, 17; Ex.13.21; Ezr.9.8, that ... may lighten; Neh.9.12, 19; Ps.105.39, to shew ... light.

to go, לָלֶכֶת, Qal infinitive of יָלַךְ, with the prefixed preposition לְ, to.

by day, יוֹמָם, adverb (same for by night); KJV, by day, daytime, day; Ez.30.16, daily.

22 He took not away the pillar of the cloud by day,
He did not remove the pillar of the cloud in the day time (daily)

nor the pillar of fire by night, from before the people.
in the nighttime (nightly) before the people

The presence of the LORD remained with His people throughout their entire sojourn. He was always *before them*. There has never been a child of God who has suffered abandonment by the LORD. He will not, He cannot leave them because of the covenant between the Father and the Son.

Jn.10.27 My sheep hear my voice, and I know them, and they follow me:

These sheep did not know the Son naturally, but the Son always knew them. But they shall hear and they shall follow.

28 And I give unto them eternal life;

The sheep didn't have eternal life, but He gives it to them. Only the sheep receive eternal life.

and they shall never perish, neither shall any man pluck them out of my hand.

The sheep alone shall never perish. It is impossible that they cannot be saved.

29 My Father, which gave them me,

Though at that time they did not know Christ; they did not have eternal life, but the Father gave them to Him.

is greater than all;

The Father claimed these alone for Himself and gave these to His Son to be brought into eternal glory with both the Father and the Son.

and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

Both the Father and the Son are in union of eternal purpose for the elect.

We are the people of God because He loved us with an everlasting love, in an eternal manner. We shall never be forsaken. We cannot remain in our lost state. We shall all come to know Jesus Christ as our Lord and Savior. He will never leave us or forsake us. He has eternally secured us to Himself.

He took not away, לֹא-יָמִישׁ, לֹא, is the adverb of negation; יָמִישׁ, Hiphil (causative active) fut., 3ps. masc. of מָוַשׁ, to depart or remove; KJV, Nu.14.44, depart; Zec.3.9, remove; Ex.13.22, he took ... away; Job 23.12, have I gone back; Jer.17.8, shall cease.