

# Exodus 13 - Firstborn; Feast of Unleavened Bread

I. Exodus from Egyptian bondage: Israel's redemption, liberation, and preservation (Ex 1:1—18:27)

(2) Liberation (Ex 12:31—15:21)

(B) From Ramses to Succoth (Ex 12:37—13:16)

(c) Consecration of the first born (13:1-16)

(C) From Succoth to Etham to Pi-hahiroth (Ex 13:17—14:2)

(a) Supernatural guidance from Succoth to Etham (13:17-22)

## Exodus 13

(c) Consecration of the first born (13:1-16)

1 Then the LORD spoke to Moses, saying,

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1 And the LORD spake unto Moses, saying,

2 **"Sanctify** to Me every **firstborn**, the firstborn of every womb among the sons of Israel, among people and animals *alike*; it belongs to Me."

2 "Sanctify to Me every firstborn, the first offspring of every womb among the sons of Israel, both of man and beast; it belongs to Me."

2 "Consecrate to me every firstborn male. Whatever is the first to open the womb among the Israelis, both of humans and of animals, belongs to me."

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.

- "Sanctify" - set apart

- "...firstborn" - refers to males only (Cf. v12-13)

3 And Moses said to the people, "Remember this day in which you departed from Egypt, from the house of slavery; for by a powerful hand the LORD brought you out from this place. And nothing with yeast shall be eaten.

3 Moses said to the people, "Remember this day in which you went out from Egypt, from the house of slavery; for by a powerful hand the LORD brought you out from this place. And nothing leavened shall be eaten.

3 Then Moses told the people, "Remember this day on which you came out of Egypt, from the house of bondage, because the LORD brought you out from this place with a strong show of force. Moreover, nothing leavened is to be eaten.

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

4 On this day in the month of **Abib**, you are about to go out *from here*.

4 On this day in the month of Abib, you are about to go forth.

4 Today, in the month of Abib, you are going out.

4 This day came ye out in the month Abib.

- "...Abib" - alternative word for Nisan (both stand for same 1st month of the ecclesiastical year)

5 And it shall be when the LORD brings you to the land of the Canaanite, the Hittite, the Amorite, the Hivite, and the Jebusite, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall perform this rite in this month.

5 It shall be when the LORD brings you to the land of the Canaanite, the Hittite, the Amorite, the Hivite and the Jebusite, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall observe this rite in this month.

5 When the LORD brings you to the land of the Canaanite, the Hittite, the Amorite, the Hivite, and the Jebusite, which he swore to your ancestors to give you—a land flowing with milk and honey—you are to observe this ritual in this month.

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

6 For seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD.

6 For seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD.

6 You are to eat unleavened bread for seven days, and on the seventh day there is to be a festival to the LORD.

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

7 Unleavened bread shall be eaten throughout the seven days; and nothing with yeast shall be seen among you, nor shall any dough with yeast be seen among you in all your borders.

7 Unleavened bread shall be eaten throughout the seven days; and nothing leavened shall be seen among you, nor shall any leaven be seen among you in all your borders.

7 Unleavened bread is to be eaten for seven days, and nothing leavened is to be seen among you, nor is leaven to be seen among you throughout your territory.

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

8 And you shall tell your son on that day, saying, '*It is* because of what the LORD did for me when I came out of Egypt.'

8 You shall tell your son on that day, saying, 'It is because of what the LORD did for me when I came out of Egypt.'

8 And you are to tell your child on that day, 'This is because of what the LORD did for me when I came out of Egypt.'

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

9 And it shall serve as a sign to you on your hand, and as a reminder on your forehead, that the law of the LORD may be in your mouth; for with a powerful hand the LORD brought you out of Egypt.

9 And it shall serve as a sign to you on your hand, and as a reminder on your forehead, that the law of the LORD may be in your mouth; for with a powerful hand the LORD brought you out of Egypt.

9 It is to be a sign for you on your hand and a reminder on your forehead, so that you may speak about the instruction of the LORD; for the LORD brought you out of Egypt with a strong show of force.

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 Therefore, you shall keep this ordinance at its appointed time from year to year.

10 Therefore, you shall keep this ordinance at its appointed time from year to year.

10 You are to keep this ordinance at its appointed time from year to year."

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

11 "Now when the LORD brings you to the land of the Canaanite, as He swore to you and to your fathers, and gives it to you,

11 "Now when the LORD brings you to the land of the Canaanite, as He swore to you and to your fathers, and gives it to you,

11 "When the LORD brings you to the land of the Canaanite and gives it to you, just as he promised you and your ancestors,

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 you shall devote to the LORD every firstborn of a womb, and every firstborn offspring of an animal that you own; the males belong to the LORD.

12 you shall devote to the LORD the first offspring of every womb, and the first offspring of every beast that you own; the males belong to the LORD.

12 you are to dedicate to the LORD everything that first opens the womb. All the firstborn males of your livestock belong to the LORD.

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 dedication of every firstborn Israelite male was to begin after the nation had entered the Promised Land

— This was originally to be a memorial of God's redemption from Egyptian slavery, as were the feasts of Passover and Unleavened Bread (Cf. 12:14). However, God took the Levites for His special possession in place of the firstborn. This happened at Mt. Sinai (Num 3:12-13).

— Consequently, this firstborn dedication never took place, but the Israelites did circumcise their sons and observe the Passover when they first entered the Promised Land (Joshua 5:4-7).

13 But every firstborn of a donkey you shall redeem with a lamb, but if you do not redeem *it*, then you shall break its neck; and every firstborn among your sons you shall redeem.

13 But every first offspring of a donkey you shall redeem with a lamb, but if you do not redeem *it*, then you shall break its neck; and every firstborn of man among your sons you shall redeem.

13 You are to redeem every firstborn donkey with a lamb, and if you don't redeem it, you are to break its neck. You are to redeem every firstborn among your sons.

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

14 And it shall be when your son asks you in time to come, saying, 'What is this?' then you shall say to him, 'With a powerful hand the LORD brought us out of Egypt, from the house of slavery.'

14 And it shall be when your son asks you in time to come, saying, 'What is this?' then you shall say to him, 'With a powerful hand the LORD brought us out of Egypt, from the house of slavery.'

14 Then when your child asks you in the future, 'What is this?', you are to say to him, 'The LORD brought us out of Egypt, from the house of bondage with a strong show of force.'

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:'

15 And it came about, when Pharaoh was stubborn about letting us go, that the LORD put to death every firstborn in the land of Egypt, from human firstborns to animal firstborns. Therefore, I sacrifice to the LORD the males, every firstborn of a womb, but every firstborn of my sons I redeem.'

15 It came about, when Pharaoh was stubborn about letting us go, that the LORD killed every firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore, I sacrifice to the LORD the males, the first offspring of every womb, but every firstborn of my sons I redeem.'

15 And when Pharaoh stubbornly refused to let us go, the LORD killed every firstborn in the land of Egypt, from the firstborn of humans to the firstborn of animals. Therefore, I sacrifice to the LORD every male that first opens the womb, but I redeem every firstborn of my sons.

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

16 So it shall serve as a sign on your hand and as **phylacteries** on your forehead, for with a powerful hand the LORD brought us out of Egypt."

16 So it shall serve as a sign on your hand and as phylacteries on your forehead, for with a powerful hand the LORD brought us out of Egypt."

16 It is to be a sign on your hand and an emblem on your forehead, because the LORD brought us out of Egypt with a strong show of force."

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

- "...phylacteries" - *tephilin*, headbands

— God probably did not intend for the Jews to literally wear these. He probably meant that His claim on the firstborn males should always remain prominent in the Israelites' memories, like a mark on their hand or a headband on their forehead would remind them of something important.

— For the past 2000 years observant Jews have taken this (and correlating) passages literally (Cf. Deut 6:4-9; 11:13-21) and have written on four strips of parchment and placed two in two small leather boxes, one of which is strapped to the forehead and the other on his left arm before he says morning prayer.

— Jesus criticized the Pharisees of this practice (Matt 23:5), not so much for the wearing of them, but for the ostentatious use of "wide" phylacteries as part of a general statement about those who flaunt their religiosity in public.

(C) From Succoth to Etham to Pi-hahiroth (Ex 13:17—14:2)

(a) Supernatural guidance from Succoth to Etham (13:17-22)

**17** Now when Pharaoh had let the people go, God did not lead them by **the way of the land of the Philistines**, even though it was near; for God said, "The people might change their minds when they see war, and return to Egypt."

**17** Now when Pharaoh had let the people go, God did not lead them by the way of the land of the Philistines, even though it was near; for God said, "The people might change their minds when they see war, and return to Egypt."

**17** When Pharaoh let the people go, God did not lead them along the road through the land of the Philistines, even though it was nearer, because God had said, "If the people face war, they may change their minds and return to Egypt."

**17** And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

- The Israelites now began their migration from Goshen to Canaan...

- "...the way of the land of the Philistines" - refers to the northern-most of three routes that travelers normally took from Egypt to Canaan; this was called the *Via Maris* ("the way of the sea")

**18** Therefore God led the people around by way of the wilderness to the Red Sea; and the sons of Israel went up **in battle formation** from the land of Egypt.

**18** Hence God led the people around by the way of the wilderness to the Red Sea; and the sons of Israel went up in martial array from the land of Egypt.

**18** So God led the people the roundabout way of the desert toward the Red Sea. The Israelis went up from the land of Egypt in military formation.

18 But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.

- "...in battle formation" - in an orderly fashion; Moses had not yet organized them as an army

19 And Moses took the bones of Joseph with him, for he had made the sons of Israel solemnly swear, saying, "God will certainly take care of you, and you shall carry my bones from here with you."

19 Moses took the bones of Joseph with him, for he had made the sons of Israel solemnly swear, saying, "God will surely take care of you, and you shall carry my bones from here with you."

19 Moses took the bones of Joseph with him, because Joseph had made the Israelis take this solemn oath: "God will certainly take notice of you, and then you must carry my bones up with you from here."

**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.

- Joshua 24:33 - Joseph was buried at Shechem

20 Then they set out from **Succoth** and camped in Etham, on the edge of the **wilderness**.

20 Then they set out from Succoth and camped in Etham on the edge of the wilderness.

20 They left Succoth and camped in Etham at the edge of the desert.

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

- "...Succoth" - means "tent" or "booth"; it implies a temporary dwelling

- "...wilderness" - the Wilderness of Shur located east of the Nile delta

21 And the LORD was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, so that they might travel by day and by night.

21 The LORD was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night.

21 The LORD went in front of them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, so they could travel both day and night.

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

- Their was only one pillar, which was in the form of a cloud during the daylight and in the form of fire at night

— The pillar was a visible symbol of God's presence among His people; the Lord Himself was in the pillar (Cf. 14:24) and often spoke to the people from it (Cf. Ex 19-20; Num 12:5-6; Deut 31:15-16; Ps 99:6-7)

22 He did not take away the pillar of cloud by day, nor the pillar of fire by night, from the presence of the people.

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

22 Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people.

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

- The pillar of cloud and fire, the token of God's presence, remained over the Israelites until their entered Canaan under Joshua