

Exodus 13 - Thursday, October 16th, 2008

- We ended chapter 12 with the Lord delivering the Israelites out of Egypt with the "Passover Lamb," picturing Jesus Christ as that Lamb.
- We now begin chapter 13 with the Lord establishing and consecrating a celebration of His delivering the Israelites from the Egyptians.
- As we get into this chapter, we'll see how God get's the Israelites out of Egypt, and also how He will get Egypt out of the Israelites.

13:1 Then the LORD spoke to Moses, saying, 2 "Consecrate to Me all the firstborn, whatever opens the womb among the children of Israel, both of man and beast; it is Mine."

- The Lord now tells Moses to "Consecrate" or "set-apart" for Him all the firstborn from both the women and even the animals as well.
- The thought here is that this honored God because Israel was His firstborn, and to give the "first" to God is to give the "best" to God.
- Also, this would be a reminder to all the following generations of God's miraculous delivering of Israel from Egypt as His firstborn.

3 And Moses said to the people: "Remember this day in which you went out of Egypt, out of the house of bondage; for by strength of hand the LORD brought you out of this place. No leavened bread shall be eaten. 4 On this day you are going out, in the month Abib. 5 And it shall be, when the LORD brings you into the land of the Canaanites and the Hittites and the Amorites and the Hivites and the Jebusites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month. 6 seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD. 7 Unleavened bread shall be eaten seven days. And no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters.

- Moses tells them that the "Feast of Unleavened Bread" will serve as a reminder of how God's mighty hand brought them out of Egypt.
- This was likely not only a reminder for the Israelites, but a lesson to the Israelites, to walk in purity after their deliverance from Egypt.
- Also, notice how this feast was to be just that, a feast. It was to be a time of celebration as a commemoration for God's deliverance.

8 And you shall tell your son in that day, saying, 'This is done because of what the LORD did for me when I came up from Egypt.' 9 It shall be as a sign to you on your hand and as a memorial between your eyes, that the LORD's law may be in your mouth; for with a strong hand the LORD has brought you out of Egypt. 10 You shall therefore keep this ordinance in its season from year to year.

- Notice this was a sign on their hand, a memorial between their eyes, and the Lord's law in their mouth. To this day they take it literally.
- This is where the phylacteries came from. Today, Jews wear these small boxes with scriptures on parchment in them to observe this.

- The problem with them wearing these on their forehead and forearm is that it was meant to be a symbol of them wearing God's Word.
- If this was to be literal, then they would have worn them on their mouths also, and wouldn't have been able to talk, if that were the case.
- Actually, Jesus rebuked and even condemned the Pharisees for wearing these phylacteries in order that people would see them.

Matthew 23:5-7 5 "Everything they do is done for men to see: They make their phylacteries wide and the tassels on their garments long; 6 they love the place of honor at banquets and the most important seats in the synagogues; 7 they love to be greeted in the marketplaces and to have men call them 'Rabbi.' NIV

- It's also interesting to note how these were to be a sign, or a mark of the Lord's law on their forehead and on their forehead.
- It's thought that the Anti-Christ may sort of mimic and maybe even mock this with his mark on the forehead and forehead. (Rev. 13:16)

11 "And it shall be, when the LORD brings you into the land of the Canaanites, as He swore to you and your fathers, and gives it to you, 12 that you shall set apart to the LORD all that open the womb, that is, every firstborn that comes from an animal which you have; the males shall be the LORD's. 13 But every firstborn of a donkey you shall redeem with a lamb; and if you will not redeem it, then you shall break its neck. And all the firstborn of man among your sons you shall redeem.

- At first, this can seem a little bit gnarly because in order for every firstborn donkey to be redeemed a lamb had to be slain.
- The thought is that because the donkey is an "unclean" animal, it could only made clean by a clean animal like the lamb.
- One has suggested that the Lamb, which obviously points to Jesus, may mean that, perhaps not so obvious, the donkey points to us.

14 So it shall be, when your son asks you in time to come, saying, 'What is this?' that you shall say to him, '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 the 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 a sign on your hand and as frontlets between your eyes, for by strength of hand the LORD brought us out of Egypt."

- Here were told that this was to be done in order to pass it on to the next generations. When their sons would ask, they would answer.
- They would tell them that it was a sign that pointed to how the Lord delivered and redeemed His firstborn, Israel, out of Egypt.

17 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 change their minds when they see war, and return to Egypt."18 So God led the people around by way of the wilderness of the Red Sea. And the children of Israel went up in orderly ranks out of the land of Egypt.

- This is interesting because it gives us a better understanding of how God works in mysterious ways when he leads us and guides us.
- We're told that He didn't lead them on the short route because they would have faced enemy opposition and they weren't ready for war.
- Also, even though this would have been the easier road as a trade route with food and water, the dangers far outweighed the benefits.

"The Lord is mindful of the infirmities of His people. He meant them to see many wars hereafter, but as yet they were all unused to fighting, and therefore were to be led by a quieter though a longer road. Blessed be God, our troubles shall not be ready for us till we are ready for them."

Charles Spurgeon

19 And Moses took the bones of Joseph with him, for he had placed the children of Israel under solemn oath, saying, "God will surely visit you, and you shall carry up my bones from here with you."

- This is a fulfillment of that which Joseph, by faith, believed. He knew that one day God would take them to the land He promised them.
- It's also interesting to note that Joseph was never buried in anticipation of this day when God would redeem Israel out of Egypt.
- You've got to know that for about 360 years, the Israelites looked at and wondered about Joseph's remains not being buried in Egypt.

20 So they took their journey from Succoth and camped in Etham at the edge of the wilderness.21 And the LORD went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night. 22 He did not take away the pillar of cloud by day or the pillar of fire by night from before the people.

- After leaving Succoth the Israelites arrive in Etham which is "on the edge" of the desert, but the Lord went before them to lead them.
- The Lord used a cloud pillar, or column, to lead them by day, and a column of fire to give the warmth and light to lead them at night.
- The cloud was a protection from the deadly desert sun during the day, and the fire was a protection from the cold desert nights.

"The pillar was their infallible conductor; it also screened them by day and lit up the camp by night. God's mercies are many-sided. We can only do one thing well at a time, but the Lord accomplishes many devices at one stroke."

Charles Spurgeon

- What's interesting about this is that even with this supernatural and even miraculous assurance of God's leading, they eventually rebel.

Lessons I can learn from Exodus chapter 13:

1. Like with the Lord getting the Israelites out of Egypt, so too will God not only get us out of the world, He will get the world out of us too.
2. Like with the Feast of Unleavened Bread after the Passover, so too can we only walk in purity after the blood-deliverance of the cross.
3. Like with the Feast of Unleavened Bread being a joyous celebration, so too, we have joy in the Lord when we're pure before the Lord.
4. Like with the Israelites having a sign of the Lord's law, so too are we to have His Word ready in our minds, hearts, hands and mouth.
5. Like with the Israelites having a sign for the following generations, so too does the Lord give us His Word to pass onto our children.
6. Like with the Israelites being protected from the war on the short cut, so too may God choose a different way for the same reason.
7. Like with the Israelites being led the harder way, so too does God protect us from the easier road when dangers outweigh blessings.

- If you look at a map, you'll notice that had they taken the short cut, they would have arrived in the Promised-Land in a matter of days.

8. Like with the body of Joseph's not being buried in the earth, so too should we not dig our roots deep into this earth. We'll be taken out!
9. Like with the Israelites seeing Joseph's unburied body, so too do others see us as ready for new body's when taken out of this world.
10. Like with the Lord fulfilling His promise to deliver the Israelites, so too will He always fulfill His promises to us, and there are many.
11. Like with the Lord leading the Israelites with a cloud by day and fire by night, so too will the Lord direct and protect us as He leads us.

The title of an old song by Jim Moore & the Hope of Glory says it best: "Under the Spout where the Glory comes out."