

Exodus 13-14

Bible Study

¹Then 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.”

[Ex. 4:22] God told Moses—“Then you shall say to Pharaoh, Thus says the Lord:
‘Israel is My son, My firstborn’”

God’s instructions were to ‘**consecrate**’ [set apart] the male firstborn of man and animals
(Details explained in verses 11-15)

(Expositors) “God had already set apart the firstborn of Israel on the day he smote all the
firstborn of Egypt”

(Expositors) “The sanctification of all firstborn was commanded by God, probably at
Succoth, the first stopping place....and it fell within the seven days set aside for the Feast
of Unleavened Bread”

Details of the Days of Unleavened Bread are recorded again [v. 3-10]



³And 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.

⁴On this day you are going out, in the month Abib.

Unleavened Bread to be eaten for seven days [v. 6] to serve as a reminder of coming out of the bondage of Egypt

⁵And 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.**

⁶Seven days you shall eat unleavened bread, and on the seventh day *there shall be* a feast to the Lord.

⁷Unleavened 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.

“nor shall leaven be seen among you”—leaven represents everything contrary to God

⁸And 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.’

“tell your son”—so later generations would understand the significance

⁹It 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.

‘a sign to you on your hand and as a memorial between your eyes’

(Expositors) “No doubt this injunction was a figurative and proverbial mode of speech”

(NSB) “God’s instructions were to become a rule for one’s life”

¹⁰You shall therefore keep this ordinance in its season from year to year.

The importance of their day of delivery was to be remembered annually by keeping the days of Unleavened Bread

v. 11-16 Instructions concerning the firstborn

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,

¹²that 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.

“set apart” [consecrate v.2]

(NSB) “The idea is to ‘treat as distinct’ to ‘mark out as special. The term ‘males’ qualifies the term *every firstborn*”

¹³But 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.

(NSB) “A firstborn donkey was redeemed with a lamb; a donkey was not allowed as a sacrifice.

Similarly, the Israelites were to redeem their firstborn sons; they were never to slay them in human sacrifice”

v. 13 (last part) “the firstborn of man among your sons you shall redeem”

(Halley’s) “as a **reminder** of their redemption by the death of Egypt’s first-born”

¹⁴So 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.

¹⁵And 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.

- Firstborn male clean animals to be sacrificed to God
 - firstborn males of men
- and unclean animals were to be **redeemed** [bought back] from God.
- An unclean animal would be redeemed by the sacrifice of a lamb
 - Man—an offering would take the place of a literal sacrifice

This offering would serve as **a reminder** of how God miraculously delivered Israel from Egypt

¹⁶It 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.”

¹⁷Then 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.”

The shortest route to Canaan was through the land of the Philistines

(BKC) “It led along the Mediterranean Sea, the military road of the Egyptians...but the route chosen by God was southeastward toward Sinai to avoid possible military confrontations with Egyptian guards who might encourage the people to return to Egypt”

(Halley's) “The direct route, by the sea coast...was garrisoned with Egyptian armies. And at that time there was a great wall from the Red Sea to the Mediterranean. The most feasible route was the roundabout way through the wilderness”

¹⁸So 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.

Red Sea (Heb. *yam suph*)= sea of reeds or weeds

(NSB) “The rendering the Red Sea comes from the Septuagint, the Greek translation of the Old Testament, completed about 150 BC; the Hebrew phrase means the sea of reeds”

“Way to the land of the Philistines”

➤ Shortest route

Route of the Exodus



Joseph's prophecy fulfilled: [v. 19]

¹⁹And 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."^É

Genesis 50:25

²⁵Then Joseph took an oath from the children of Israel, saying, "God will surely visit you, and you shall carry up my bones from here."

Site of 1st encampment



²⁰So they took their journey from Succoth and camped in Etham at the edge of the wilderness.

(Keil and Delitzch)

"Etham was at the end of the desert...so that it was where Egypt ends and the desert of Arabia begins..."

From Etham, at the edge of the desert which separates Egypt from Asia, the Israelites were to enter the pathless desert, and leave the inhabited country"

²¹And 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.

²²He did not take away the pillar of cloud by day or the pillar of fire by night *from* before the people.

The Israelites witness another miracle—a pillar of cloud during the day, which provided shade during the heat of the afternoon...And a pillar of fire by night, providing a warm glowing light

(Halley's) "As they left Egypt, now to journey through hostile lands, God took them under His own care, with this visible sign of His guidance and protection"

Psalm 105: 39

"He spread a cloud for a covering, and fire to give light in the night"

(New Bible Commentary) "God remained in close proximity of the Israelites, indicating his special relationship with them"

Chapter 14

¹Now the Lord spoke to Moses, saying:

²“Speak to the children of Israel, that they **turn** and camp before Pi Hahiroth, between Migdol and the sea, opposite Baal Zephon; you shall camp before it by the sea.

v. 2 “**turn**” —Israelites **changed direction**, probably to a southern route

"migdol" means tower or watchtower and it was an Egyptian fort with a garrison of soldiers...Pi ha haroth was another Egyptian garrison...

³For Pharaoh will say of the children of Israel, ‘They *are* bewildered by the land; the wilderness has closed them in.’

“**turn**” of v. 2, led Pharaoh to believe they were confused... The Israelites were now trapped between two Egyptian garrisons and the sea ahead of them

⁴Then I will harden Pharaoh’s heart, so that he will **pursue** them; and I will gain honor over Pharaoh and over all his army, that the **Egyptians may know that I *am* the Lord.”** And they did so.

⁵Now it was told the king of Egypt that the people had fled, and the heart of Pharaoh and his servants was turned against the people; and they said, “Why have we done this, that we have let Israel go from serving us?”

⁶So he made ready his chariot and took his people with him.

v. 5 Pharaoh was encouraged because of Israel’s apparent indecisive moves, and knowing his military power

⁷Also, he took six hundred choice chariots, and all the chariots of Egypt with captains over every one of them.

v. 7 "six hundred choice (chosen) chariots"

--made up of the 'kings guard' of specially trained young warriors...some of the best warriors of Egypt...using these for a fast gallop across the desert

“and all the chariots of Egypt”--from the many garrisons

(JFB) "The principal military force of ancient Egypt consisted in war chariots.... it everywhere appears from the monuments that the Pharaohs headed their armies in person"

⁸And the Lord hardened the heart of Pharaoh king of Egypt, and he **pursued** the children of Israel; and the children of Israel went out with boldness.

⁹So the Egyptians **pursued** them, all the horses *and* chariots of Pharaoh, his horsemen and his army, and overtook them camping by the sea beside Pi Hahiroth, before Baal Zephon.

v. 9 " all the horses"...

(Barnes) "The horses were thoroughbred, renowned for strength and spirit"

"chariots of Pharaoh" (the common two person car)...

(Barnes) "each drawn by two horses, with two men, one bearing the shield and driving, the other fully armed"

"his horsemen"... "and his army"

(JFB) "Josephus says that along with the 600 chariots, Pharaoh had 50,000 horsemen and 200,000 footmen"

¹⁰And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, and the children of Israel cried out to the Lord.

¹¹Then they said to Moses, “Because *there were* no graves in Egypt, have you taken us away to die in the wilderness? Why have you so dealt with us, to bring us up out of Egypt?”

¹²*Is this not the word that we told you in Egypt, saying, ‘Let us alone that we may serve the Egyptians’? For it would have been better for us to serve the Egyptians than that we should die in the wilderness.”*

v. 11 “no graves in Egypt”

(Expositors) “They mocked in the most satirical tone possible (since Egypt specialized in graves and had about three-fourths of its land available for grave sites)”

v. 12 (BKC) “Quickly forgetting the past, they bitterly accused Moses of deceiving them by leading them into the desert to die”

¹³And Moses said to the people, “Do not be afraid. Stand still, and see the salvation of the Lord, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever.

¹⁴The Lord will fight for you, and you shall hold your peace.”

¹⁵And the Lord said to Moses, “Why do you cry to Me? Tell the children of Israel to go forward.

¹⁶But lift up your rod, and stretch out your hand over the sea and divide it. And the children of Israel shall go on dry *ground* through the midst of the sea.

v. 15 “why do you cry to Me” [figure of speech]

(Companion) “Fig. *Erotesis*. [Question asked in a **positive** affirmation] It is also the fig. *Hysteresis*; for no mention has made of Moses’ crying to the Lord”

¹⁷And I indeed will harden the hearts of the Egyptians, and they shall follow them. So I will gain honor over Pharaoh and over all his army, his chariots, and his horsemen.

¹⁸Then the **Egyptians shall know that I *am* the Lord**, when I have gained honor for Myself over Pharaoh, his chariots, and his horsemen.”

“I will harden the hearts of the Egyptians”—first and only time used
Egyptians will stubbornly will follow

¹⁹And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them.

²⁰So it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness *to the one*, and it gave light by night *to the other*, so that the one did not come near the other all that night.

(NSB) “The name of Angel of God is an alternative expression for the Angel of the Lord. The pillar is later strongly associated with the Lord Himself [Ex. 33: 9-11]”

²¹Then Moses stretched out his hand over the sea; and the Lord caused the sea to go *back* by a strong east wind all that night, and made the sea into dry *land*, and the waters were divided.

²²So the children of Israel went into the midst of the sea on the dry *ground*, and the waters *were* a wall to them on their right hand and on their left.

(Expositors) “this separation of the waters must have been somewhere around one-half mile wide to allow two million people to pass over in one night...”

²³And the Egyptians pursued and went after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.

Between 2:00 AM and 6:00 AM

In judgment

²⁴Now it came to pass, in the **morning watch**, that the Lord **looked down** upon the army of the Egyptians through the pillar of fire and cloud, and **He troubled** the army of the Egyptians.

(NSB) "He caused confusion to fall among the Egyptians in the morning watch, while it was still dark"

Psalms 77:16-19

¹⁶ The waters saw You, O God; The waters saw You, they were afraid; The depths also trembled.

¹⁷ The clouds poured out water; The skies sent out a sound; Your arrows also flashed about.

¹⁸ The voice of Your thunder *was* in the whirlwind; The lightnings lit up the world; The earth trembled and shook.

¹⁹ Your way *was* in the sea, Your path in the great waters, And Your footsteps were not known.

²⁵And He [£]took off their chariot wheels, so that they drove them with difficulty; and the Egyptians said, “Let us flee from the face of Israel, for the Lord fights for them against the Egyptians.”

(NSB) “This was the confession the Lord demanded; word spread widely. The Lord fought for the Israelites” [v. 4, 17, 18]

²⁶Then the Lord said to Moses, “Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen.”

²⁷And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the Lord overthrew the Egyptians in the midst of the sea.

Hebrews 11: 29

By faith they passed through the Red Sea as by dry land, whereas the Egyptians, attempting to do so, were drowned.

²⁸Then the waters returned and covered the chariots, the horsemen, *and* all the army of Pharaoh that came into the sea after them. Not so much as one of them remained.

(Companion) “This implies that Pharaoh himself did not escape”

(Expositors) “The text never says that Pharaoh himself died here even though Psalm 136: 15 records that God ‘swept Pharaoh and his army into the Red Sea’



Psalms 136:15

¹⁵ But overthrew Pharaoh and his army in the Red Sea, For His mercy *endures* forever;

²⁹But the children of Israel had walked on dry *land* in the midst of the sea, and the waters *were* a wall to them on their right hand and on their left.

(Barnes) “The waters served the purpose of an entrenchment and wall; the people could not be attacked on either flank during the transit”

³⁰So the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore.

(Barnes) “when they passed the Red Sea their independence of [Egypt's'] power was sealed; their life as a nation then began”

³¹Thus Israel saw the **great work** which the Lord had done in Egypt; so the people feared the Lord, and believed the Lord and His servant Moses.

“great work”
(NSB) “The great work literally means ‘the great hand.’ That is, God did it”

‘the people feared the Lord, and believed the Lord and His servant Moses’
(BKC) “The people often fluctuated between trust and complaining, between belief and unbelief”

Lessons

Israel witnessed tremendous miracles...but they did not show the faith and trust in God, they complained and murmured against their deliverer

“The Lord will fight for you”—despite the odds against them

The Red Sea in front of them and Pharaoh’s armies coming towards them—their situation seemed perilous

➤ End time events will seem perilous to God’s elect—we must have absolute faith in God