

December 10, 2017 - Ex. 13:1 – 14:14 - The Exodus Begins

Psalm 51

Haftarah: Isaiah 46:3-5, 8-13 + 47:4

Jeremiah 31:8-16, 19

Exodus 13:1-16 - Passover instructions

Exodus 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."

Because the Death Angel passed over the Israelites, they in turn owe their firstborn who were spared to the Lord. The male firstborn of every man or animal belonged to the Lord. If they were to be allowed to live, then their lives must be purchased from the Lord.

Seems a bit harsh, right? But remember that Israel on its own merit no more deserved to live than the Egyptians. God's purpose was to display a type of Christ's future redemption of the world on the cross.

The first-born male of every clean animal was to be given up to the priest for sacrifice (**Deuteronomy 12:6; Exodus 13:12, 34:20; Numbers 18:15-17**)

Levites later replaced the requirement for all first-born males:

Numbers 3:45-47 - "Take the Levites instead of all the firstborns among the children of Israel . . . You shall take five shekels per head, according to the holy shekel, by which the shekel is twenty gerahs."

The *pidyon haben* or redemption of the first-born son is performed when at least 30 days have passed since the child's birth.

In the case of the birth of a son, the mother was banned from performing any religious duties for a period of 41 days (8 days prior to the circumcision plus 33 days following his circumcision).

Leviticus 12:1-4 - "Then the Lord spoke to Moses, saying, 'Speak to the sons of Israel, saying, When a woman gives birth and bears a male child, then she shall be unclean for seven days, as in the days of her menstruation she shall be unclean. And on the eighth day the flesh of his foreskin shall be circumcised. Then she shall remain in the blood of her purification for thirty-three days; she shall not touch any consecrated thing, nor enter the sanctuary, until the days of her purification are completed.'"

Leviticus 12: 6-8 - "And when the days of her purification are completed, for a son or a daughter, she shall bring to the priest at; the doorway of the tent of meeting, a one year old lamb for a burnt offering, and a young pigeon or a turtledove for a sin offering. Then

he shall offer it before the Lord and make atonement for her; and she shall be cleansed from the flow of her blood. This is the law for her who bears a child, whether male or female. But if she cannot afford a lamb, then she shall take two turtledoves or two young pigeons, the one for a burnt offering; and the other for a sin offering; and the priest shall make atonement for her, and she shall be clean."

Why unclean?

This is never directly spelled out. Perhaps as reminder that she had just given birth to a sinful, fallen creature.

Also, since blood was associated with life, any natural outflow of blood not associated with life instead was associated with death, which made one unclean (Even blood from childbirth - it was the left-over blood that was not incorporated into the new life, like menstrual blood, which was considered unclean - **Leviticus 15:19-33**).

[The same uncleanness was true of any outflow of semen from a man, which was not associated with the birth of a child.]

Even the act of intercourse itself left a married couple unclean until the evening, after bathing (**Leviticus 15:18**). This seems to have been a widespread understanding in the ancient world:

"Herodotus reports that as often as a Babylonian man lay with his wife, he had used to sit by consecrated incense, and the woman did the same: and in the morning they were both washed, and did not touch any vessel before they had washed themselves; and he says the Arabians did the like: and the same historian relates of the Egyptians, that they never go into their temples from their wives unwashed." - *Gill's Exposition*

But furthermore, shed blood, signifying death, was a key symbol of God's redemptive purpose.

Leviticus 17:11 - "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."

From Abel's sacrifice in **Genesis 4:4-5**, to the covenant of circumcision with Abraham (**Genesis 17:9-14**) to the blood of the ram in substitution for Isaac in **Genesis 22:1-19**, to the blood on the doorposts at Passover (**Exodus 12-13**); to the blood sprinkled on the people at the covenant of the giving of the Law (**Exodus 24:3-8**), to the many sacrifices commanded in the offerings in Leviticus, shed blood points to Christ's sacrifice of himself on the Cross for sin.

Jesus' presentation at the Temple

Luke 2:22-24 - "And when the days for their purification according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord 23 (as it is written in the Law of the Lord, "Every first-born male that opens the womb shall be called holy to the Lord"), 24 and to offer a sacrifice according to what was said in the Law of the Lord, "A pair of turtledoves, or two young pigeons."

A sin offering was required to complete the cleansing process.

Leviticus 12:6-8 - "And when the days of her purification are completed, for a son or a daughter, she shall bring to the priest at; the doorway of the tent of meeting, a one year old lamb for a burnt offering, and a young pigeon or a turtledove for a sin offering. Then he shall offer it before the Lord and make atonement for her; and she shall be cleansed from the flow of her blood. This is the law for her who bears a child, whether male or female. But if she cannot afford a lamb, then she shall take two turtledoves or two young pigeons, the one for a burnt offering; and the other for a sin offering; and the priest shall make atonement for her, and she shall be clean."

Exodus 13:16 - "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."

Or, as in the Jewish translation: "it shall be for a sign upon your hand and for ornaments between your eyes"

Rashi - for whoever sees them [the tefillin] bound between the eyes will recall the miracle [of the Exodus] and speak about it.

Out of Egypt

Exodus 13:18 - "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."

"harnessed" = armed

Exodus 13:19 - "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."

Rashi - We learn [from this] that the bones of all [the progenitors of] the tribes they brought up [out of Egypt] with them as it is said "with you" -[from Mechilta]

Exodus 13:20 - "They traveled from Succoth, and they encamped in Etham, at the edge of the desert."

The route of the Exodus has not been settled by scholars. Most of the proposed stopping points are guesses. No material evidence of a large migration in the wilderness has been discovered.

Does that mean it didn't happen, as many critics argue? No. Only recently (November 2017) have archeologists discovered any shred of material evidence for Julius Caesar's well-documented invasion of Britain in 55 B.C. (<http://flip.it/N75.i9>)

It's a big desert - the truth is out there.

The Pillar of Cloud and of Fire

Exodus 13:21-22 - "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: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."

[See the accompanying notes on Guidance and the Pillar of Cloud and Fire]

Exodus 14:2 - "Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea."

BAAL-ZEPHON (Heb. בַּעַל צִפּוֹן), a location, perhaps a sanctuary, in Egypt which, according to the Bible, the Israelites passed during the Exodus from Egypt (**Exodus 14:2, 9; Numbers 33:7**).

The god Baal Zephon is known from texts beginning in the early second millennium B.C. and continuing well into the first century.

This site has probably been correctly identified:

A migdol is known at Jebel Abu Hassa between Suez and the Bitter Lakes. It is identified with a Migdal Baal-Zephon mentioned in a papyrus from the Hellenistic period (Cairo papyrus 31169). A small fortified temple was discovered in the early 20th century by Jean Clédat at Jebel Abu Hassa, west of the southern end of the Bitter Lakes. Reliefs found there could be dated from the Eighteenth Dynasty.

But why a Canaanite God in Egypt?

Baal = Seth

The principal deities associated with the temple, Hathor and Seth, are found on the relief. Only the lower portion of the Seth animal hieroglyph is preserved. Since the Seth animal is also used as a designation for Baal, the writing of Baal is certainly possible, especially since Baal occurs on a Rameses II stele at the site.

The Hyksos associated Seth with their god Baal. In the "400 Year Stele" found at Tanis and dating from the 13th century (possibly marking the 400th anniversary of the

founding of the Seth temple there), the god Seth is portrayed iconographically as the Canaanite Baal.

Rashi - [Only] this was left from all the Egyptian deities in order to mislead them [the Egyptians], so they would say that their deity is powerful.

“before it shall ye encamp by the sea”

What is the "sea?"

Modern scholars are almost unanimous in identifying this as a "sea of reeds" (*yam suph*) and not the "Red Sea."

Rashi - means a marsh where reeds grow, similar to “and put [it] into the marsh (בַּסוּף)” (Exod. 2:3); “reeds and rushes (רִדְוֹן) shall be cut off” (Isa. 19:6).

Exodus 14:7 - "And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them."

Rashi - Now where did all these animals come from? If you say [that they belonged] to the Egyptians, it says already: “and all the livestock of the Egyptians died” (Exod. 9:6). And if [you say that they belonged] to the Israelites, does it not say: “also our cattle will go with us” (Exod. 10:26). Whose were they [from if that was the case]? They [belonged] to those who feared the word of the Lord [i.e., to those who drove their servants and their livestock into the houses as in Exod. 9:20]. From here Rabbi Simeon would say, “[Even] the best of the Egyptians --[you must] kill; [even] the best of the serpents-[you must] crush its head.”-[from Mechilta]

Israel's loss of faith and confidence

Exodus 14:11-12 - "And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness."

God's Response: Fear ye not, stand still, and see the salvation of the LORD!

Exodus 14:13-14 - "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. The LORD shall fight for you, and ye shall hold your peace."