

EXODUS 13

Written and compiled by Gary Kukis

Exodus 13:1–22

The Feasts Remember God Bringing Israel out of Egypt

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “**For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.**” (John 3:16–18). “**I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!**” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse](#) studies of **Exodus** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Exodus. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Exodus ([HTML](#)) ([PDF](#)) ([WPD](#)). Every word of that study can be found in this word-by-word, verse-by-verse study.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even

though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Exodus available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: God requires that the firstborn of man and animals be set apart to Him. The Feast of Unleavened Bread is described by Moses, in terms of being celebrated when the people enter into the land of promise. God will bring the sons of Jacob into the land and He will require the dedication/consecration of the firstborn. Finally, God begins to guide His people through the desert, out of Egypt.

The Bible Summary of Exodus 13 (in 140 characters or less): *The LORD told the Israelites to consecrate their firstborns to him. He guided them as a pillar of cloud by day and of fire by night.*¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 13, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

Quotations:

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Chapter Summary Addendum

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Introduction	The Principals of Exodus 13

¹ From <http://www.biblesummary.info/exodus> accessed June 26, 2017.

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 v. 3 **Exodus 13:3a-b (NKJV)** (a graphic)
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 v. 16 **A Frontlet Between the Eyes** (a photograph)
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www.kukis.org	Exegetical Studies in Exodus	

Doctrines Covered or Alluded To			
	Sanctification	Ten Commandments	Will of God
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
	Genesis 14		

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

These definition links now go both ways: from the first occurrence of the word to their row below and back again.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms

Abraham, Isaac, and Jacob	<p>Every person with the genes of Abraham, Isaac, and Jacob is considered to be a racial Jew. Abraham had two sons—Ishmael and Isaac. Ishmael is a gentile (an Arab) and Isaac is a Jew (Hebrew). Isaac had twin sons: Jacob and Esau. Esau is a gentile (an Arab) while Jacob is a Jew. Technically, everyone descended from Jacob is a Jew.</p> <p>The key is regeneration and foreknowledge. Many believe that Ishmael and Esau were both unbelievers. I disagree; I believe that both men believed in the Revealed God. However, they simply did not consistently pass down the heritage of that faith to their sons and grandsons. Despite their many failing, Jacob and his 12 sons consistently passed down this spiritual heritage. God knew who would and who would not.</p>
Abraham; Moses	<p>Abraham is the first Hebrew (often called the founder of the Jewish race; but God founded the Jewish people Himself); and Moses is known as the father of the Jewish nation Israel. In the case of Moses, God also founded through Moses (and, to be accurate, the Hebrew nation Israel did not exist until Joshua took the people into the land of promise to conquer it. See Why God Chose Abraham (HTML) (PDF) (WPD).; and Moses (HTML) (PDF) (WPD).</p>
Age of Israel	<p>This is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).</p>
Anthropomorphism	<p>An anthropomorphism simply assigns human actions, feelings or characteristics to non-human things and events in order to better explain something in human terms which we can better relate to. This often helps to explain God's actions in human terms. (in Psalm 20:2, this better explains God's sustenance and faithfulness). For more information, see Theopedia, Got Questions?, Baker's Evangelical Dictionary, Wenstrom.</p>
Canaan	<p>Canaan is the land promised by God to Israel on a number of occasions. It is named <i>Canaan</i> after the <i>Canaanites</i> who live there. In modern terns, this would be the land between Egypt and Lebanon (roughly).</p>
Canon of Scripture, Canonicity	<p>The set of books that, over time, were organically determined to be authoritative and inspired by God, and therefore make up the books of the Bible that we have today. It is more correct to say that each book in the canon was recognized as being a part of God's Word, rather than determined to be God's Word. Further detail on this topic: Canonicity and Ancient Manuscripts (HTML) (PDF) (WPD); Canon of the New Testament (HTML) (PDF) (WPD); Canonicity (Wenstrom) (L.G. Merritt) (Spokane Bible Church) (Bible Hub) (Got Questions) (Got Questions #2) (Dr. Norman Geisler); and the best source for information on the Canon of Scripture I believe is found in Geisler and Nix's Introduction to the Bible. R. B. Thieme, Jr. did a marvelous job on this topic, which can be ordered from R. B. Thieme, Jr. Ministries (Canonicity).</p>

Definition of Terms	
Christology	Christology is the study of the Lord Jesus Christ. In the Old Testament, <i>Christ</i> was explained and developed through a complex system of animal sacrifices, feast days and the design of the Tabernacle and its furniture. See Basic Christology from the Spokane Bible Church.
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Dispensations	A dispensation is a period of time in which God has a specific plan for spirituality, evangelization, judgment, and the writing, preservation and dissemination of His Word. The Greek noun which is occasionally translated <i>dispensation</i> does not mean this exactly; although it has come to mean <i>a specific period of time as defined by God</i> . The Greek noun is oikonomia (οἰκονομία) [pronounced oy-koh-nohm-EE-uh]; which specifically means <i>the administration or management of a household</i> . The idea is, those administering God's household here on earth change from time to time. Strong's #3622. See the doctrine of Dispensations (HTML) (PDF) (WPD).
The Exodus Generation	<p>The Exodus generation is actually two generations of Israelites. Those who walked out of Egypt as adults (aged 20 and older) make up the older generation, whom I refer to as <i>Gen X</i> (ultimately they will be failures and die the sin unto death in the desert-wilderness). The younger generation is the <i>generation of promise</i>. They are either born in the desert-wilderness or they walked out of Egypt as children (aged 20 or younger). These men will walk into the land under the command of Joshua and take it.</p> <p>Often, the <i>Exodus generation</i> refers only to that older generation, <i>Gen X</i>.</p>
Gospel	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: " Believe on the Lord Jesus Christ and you will be saved. " There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. (3) The gospels refer to the 4 biographies of Jesus the Messiah.
Metonym, Metonymy	A metonym is where one word stands in for another word (or for several words). The headline which reads: <i>California Elects Jerry Brown</i> actually means <i>the voters of California elect Jerry Brown</i> . In Exodus 12:21, the Israelites are instructed to kill the <i>Passover</i> . However, what they are to kill is the <i>Passover lamb</i> .
Millennium	The Millennium is the dispensation of the 1000 year reign of Christ over the earth, following the Great Tribulation, where all unbelievers will be removed from the earth (which is known as the <i>Baptism of Fire</i>). (Grace Bible Church of Baytown: Millennial Facts , Millennial Life) (Grace Fellowship Church on the Millennium) (Maranatha Church on the Doctrine of the Millennium) (Spokane Bible Church Brief Summary of the Millennium)
Passover	The Passover is a ritual observed by the Hebrew people, going back to the period of time that God, through Moses, led them out of Israel. For the first Passover, the people had to put blood on the header and side doorposts so that their firstborn would not be taken. See the Passover : (HTML) (PDF) (WPD); Grace Notes (HTML) (PDF); Grace Doctrine 7 Feasts of Israel ; Maranatha Church Doctrine of the Passover .

Definition of Terms	
Pastor, Pastor-teacher	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).
Preincarnate Christ	Christ reveals Himself to man prior to His incarnation (His earthly ministry, also known as the 1 st advent). He revealed Himself as an Angel to Abraham; as a burning bush to Moses; as a wrestling Angel to Jacob, and as a pillar of fire and a pillar of cloud in the desert to lead the Israelite people. These are some of the preincarnate forms of Jesus.
Priest, Priests	During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the Priesthoods of God and of Man : (HTML) (PDF) (WPD).
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).
Redemption	Redemption is the purchase of something. In the Bible, this generally refers to Jesus purchasing us with His blood (i.e., by means of His spiritual death on the cross). Doctrine of Redemption: (Jack Ballinger) (Ken Reed) (Wenstrom)
The Seder	The Seder is the current practice of Jewish people today which is supposed to be the Passover meal. Although the ways that the Seder is observed today almost rivals the number of Jewish households, the one thing it bears almost no resemblance to is the Passover supper. Interestingly enough, what seems to be missing most often is the <i>Passover lamb</i> as the centerpiece of the meal. (HTML) (PDF) (WPD).
Semite, Semitic	A Semite is one descended from Shem, one of the 3 sons of Noah. This branch of Noah's line contains Assyrians, Moabites, Israelites (= Hebrews = Jews), Ammonites, Ishmaelites, Edomites, Midianites, Ashurites, and Arabs. <i>Semitic</i> is simply the adjective for Semite. The term <i>antisemitic</i> is almost universally applied to Jews only.
Slave Market of Sin	<p>We illustrate the doctrine of redemption, is by picturing yourself being sold as a slave in a slave market. You are unable to purchase yourself, as you do not have the wherewithal to purchase yourself. A slave does not have the money to purchase himself (he lacks the coin of the realm, so to speak). Only someone who is not inside of this slave market (a non-slave) can purchase you. No fellow slave can look you over and say, "I'd like to purchase this one." This is because he is in the same boat that you are in. He cannot purchase himself and he certainly cannot purchase you. Jesus Christ does not have a sin nature and He has not committed any personal sins, so that He can purchase us from the slave market of sin.</p> <p>This concept is actually based upon the real historical example, where God purchased the Israelites from Egypt, and brought them out of bondage. See the Slave Market of Sin (R. B. Thieme, Jr.) (Buddy Dano) (Kukis) (Wenstrom)</p>

Definition of Terms	
The Tabernacle	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lived before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace); Jesus—the Golden Lampstand (Grace Bible Church).
Torah, The	The word <i>torah</i> is a Hebrew word that means <i>law</i> . This word is often applied to the first 5 books of the Bible. Occasionally, it may be used to refer to the entire Old Testament.
Type, Typical, Antitype, Typology, Typological	A type is a person, a thing or an act which looks forward to Jesus or to Jesus on the cross. For instance, Isaac's birth was the <i>type</i> ; our Lord's birth was the <i>antitype</i> , which was the fulfillment of the type. <i>Typical</i> is the adjective; and <i>typology</i> is the study of type. <i>Typological</i> , an adjective, is, <i>of or relating to typology or types</i> . See Typology (HTML) (PDF) (WPD).
<p>Some of these definitions are taken from</p> <p>http://gracebiblechurchwichita.org/</p> <p>http://rickhughesministries.org/content/Biblical-Terms.pdf</p> <p>http://www.gbible.org/index.php?proc=d4d</p> <p>http://www.wordoftruthministries.org/terms-and-definitions/</p> <p>http://www.theopedia.com/</p>	

[Chapter Outline](#)

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An Introduction to Exodus 13

Introduction: Exodus 13 might appear to the reader to go off on an odd tangent. Israel has seemingly escaped from Egypt—the people of Egypt demanded that they leave (Exodus 12:31–36) following the 10th plague, which was the death of the firstborn. (Exodus 12:29–30). However, the regulations for the **Passover** are given at the end of Exodus 12 (vv. 43–51); and we simply have more regulations given to the people.

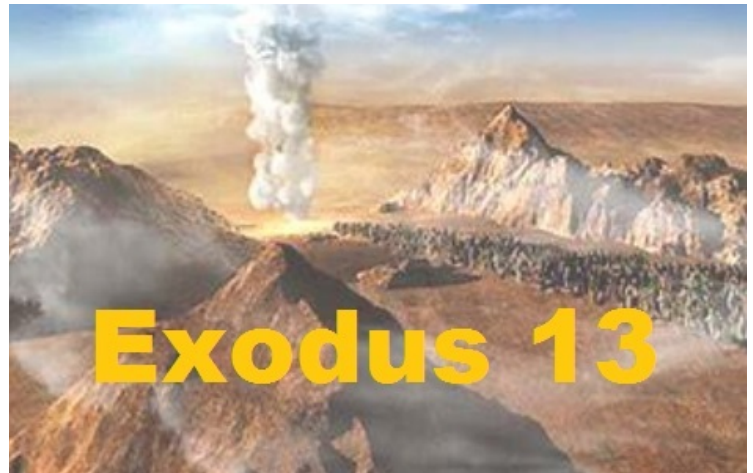
As we will find out, Israel is not yet fully safe from Egypt; but God is already giving them Bible doctrine. God does not wait for them to arrive to Mount Sinai before He begins the spiritual education as His people.

Exodus 13 (a graphic); underlying graphic from **Levin Baptist Church**; accessed April 14, 2021.

The words which we read in this chapter are first spoken by God to **Moses**; and then Moses teaches the people.

Already, God is looking forward to yearly observances of the Passover, and this is covered, along with the redemption of the firstborn.

Exodus 13 should seem easy and short by comparison to Exodus 12. It is half as long and deals with fewer topics. Moses expands upon what God had told him concerning the Feast of the Unleavened Bread. Also, the Hebrews are to tell their sons about the exodus and what God had done for them and that this was to be passed on for generations.



It is wrong to think that everything was passed on orally for hundreds of years, and then committed to writing. Everything that we study points to a traditions developed side-by-side the historical incidents they represent, recorded in God's Word, which, at that time, was the **Torah** (the 4 books of Moses + Genesis²).

Today, the Bible is found in hundreds of versions, in every book store, on thousands of websites, on CD ROM's, on computer programs, etc. However, it is God's method for His Word to be communicated orally by a well-prepared **pastor** who recognizes the ultimate importance of the Bible. God desires for His Word to be deposited in your soul. In the **Church Age**, this primarily takes place at the local church.

It is fine if you feel a need to carefully check out your **pastor-teacher** to be certain that he is teaching you accurately. In fact, at first, you should be quite careful of that. However, only those who are pastor-teachers and have similar teaching gifts need to be examining the Word personally. There is nothing which indicates that the common Christian is to go to the Word and dig out everything for himself. That is the job of the pastor-teacher, which he then passes along orally to his congregation.

Similarly, every father and mother has a solemn responsibility to teach their own children; a responsibility which is more important than any other. If someone, after years of study under a good pastor teacher, is motivated to dig into the Word, this is fine. However, it is often that cults along with bits and pieces of false doctrine result from various people's self study (often people who were too arrogant to learn under a pastor teacher). They tend to take one or two verses out of context; they magnify these verses beyond all the others in the Bible; and then they distort the rest of Scripture to fit in with their pet doctrines, developed out of the Scriptures which they took out of context in the first place. Such people do not teach the entire Word of God verse by verse, line by line, in context, in order. If they did, too many people in their congregation would see their flaws. They would constantly have to explain that this passage does not mean what it seems to mean.

I have had experience with the cult the Jehovah's Witnesses early on in my Christian life. What I discovered then was, even their experts have a razor-thin understanding of the Scriptures, which is informed by their peculiar doctrines.

The first people from the Jehovah's Witnesses who I talked to, when I held them to the passage in John 1, they held to the JW party line, to the point of explaining the Greek to me. So, I showed them this verse in the Greek, I said, "This is exactly what you are talking about" (which was the lack of a definite article before the word Theos—God). Then I said, "Let's take this little theory of yours and apply it in other passages." Well, they had not seen that done before. And they did not know the Greek at all. So they asked, "Can we bring someone with

² And possibly Job.

a greater understanding back and discuss this further.” I agreed. However, their expert had the exact razor-thin explanation, where he told me about the Greek, and then I did the same thing to him. He did not know the Greek; but he knew the JW explanation for that passage. Exactly the same as the people who appealed to him to give me a *better* explanation. When they offered to bring in an even greater expert, I declined. The point I am making is, they have the view that Jesus is not truly God, and then they have to somehow explain away all of the passages which tell us that He is God. This all goes back to the original founder (s) of the JW’s took a few passages from the Bible, and elevated them over all other passages, giving them some of their distinctive (and false) doctrines. And then everything has to be twisted in order to fit their set of doctrines (which is apparently the thrust of the teaching at a JW church³).

I believe that one of the things which we learn from this chapter is, Pharaoh did not let the sons of Israel go and then, 5 minutes later, saddle up an army to go after them. Pharaoh and the people of Egypt were devastated at losing their firstborn and they were no doubt in shock for a day or two (or more). Meanwhile, there is movement by the sons of Israel under the guidance of God, which is described at the end of this chapter.

The outline for this chapter is fairly simple and almost universally recognized.

Outline of Exodus 13

1. In Exodus 13:1–16, God will be giving Moses more guidance when it comes to the laws of Israel.
 - 1) Consecration of the firstborn introduced in vv. 1–2
 - 2) The Feast of the Unleavened Bread is explained in vv. 3–10
 - 3) Consecration of the firstborn in the land of **Canaan** in vv. 11–16
2. God, as a Pillar of Cloud, leads Israel in the day and as a Pillar of Fire in the night. The people of Israel do not go directly towards Palestine. Exodus 13:17–22

The bulk of this chapter is instruction by God. However, God taught Moses and Moses taught the people.

Like many chapters, the division between Exodus 12 and 13 is rather arbitrary, and hard to explain. Exodus 12 is quite lengthy and Exodus 13 is relatively short. Moving the final 9 verses from Exodus 12 to 13 makes a great deal of sense. If this were done, the final 3 verses of Exodus 12 would be: *The time that the people of Israel lived in Egypt was 430 years. At the end of 430 years, on that very day, all the hosts of the LORD went out from the land of Egypt. It was a night of watching by the LORD, to bring them out of the land of Egypt; so this same night is a night of watching kept to the LORD by all the people of Israel throughout their generations.* (Exodus 12:40–42).

With such a change, Exodus 13 would have begun with God speaking to Moses about observing the Passover (taken from Exodus 12), then God speaks to Moses about the firstborn; then Moses tells the people about the Feast of Unleavened Bread (both of which topics are in Exodus 13).

What I have just described is an extremely logical approach to dividing up these chapters. However, that will never be the case. Interestingly enough, there have been hundreds of different translations made of the Bible and billions of Bibles printed, and easily thousands of men have noted this odd break in the chapters. Nevertheless, I am not aware of any translation which does what I suggested above. And remember, the chapter and verse divisions are not divinely inspired. They were added to the text hundreds (and even thousands) of years after the Scriptures were originally committed to some sort of writing medium. So, making such a change would violate absolutely nothing. Yet, I can personally guarantee you that it will never be revised on a large scale. Maybe some Bible translation will do this, but I doubt it.

³ I base this upon the field worker and the “expert” has having essentially the same degree of knowledge on the same passage. The *expert* did not have a deeper understanding or a more full understanding. He understood what the JW doctrines were, and he knew how to justify them and explain the *problem* passages.

As an aside, there is a good reason to leave things as they are, and that would be vv. 50–51 (*All the people of Israel did just as the LORD commanded Moses and Aaron. And on that very day the LORD brought the people of Israel out of the land of Egypt by their hosts.*—ESV). Clearly, that is a good ending to chapter 12.

There is one more thing to say, as we move forward towards verse 1: we need to consider the principles of law versus narrative. Or the description of things to be built as over against the action of moving forward in the desert-wilderness. The law, the regulations, and the design of the *Tabernacle*, the priestly clothing, etc. can get rather repetitious and even tedious. Recognizing this, I will try not to get bogged down in those sections.

EXODUS 13



"Sanctify to Me every firstborn"

Males

Clean = sacrifice
Unclean =
destroy or
redeem

* men are
redeemed

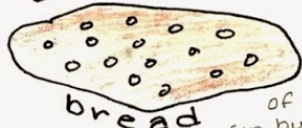


remember
this day...
for by a

Powerful Hand
the LORD brought you out of
this place

7
Days

unleavened



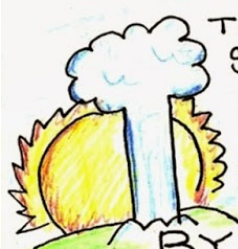
- Leaven is used as a
symbol of sin in the Bible -
So after eating all the
Passover lamb (no picking
and choosing) you have 7 days
of no leaven... Like being cleansed of
sin by the blood of Christ... and then
first fruits. Lots of symbolism



God led the



of the wilderness to the Red Sea



The LORD was
going before them in
A PILLAR OF

CLOUD

BY DAY and in a

PILLAR OF **Fire** BY NIGHT



- God did not take them by
the most direct route. This he did for their protection.
It's hard for us to follow God when we think we can see
an easier way... but God sees the whole picture.

Notes on Joseph's bones: In Gen 50:24-25 Joseph is dying +
holds to the promise of God to Abraham about the promised land
+ had the sons of Israel swear to take his bones with them - His
faith in God extended even beyond the grave. One note says 360 years
had passed... but God makes sure everything is done when the
time is right.

* wow! can you
imagine seeing
God day in +
day out? You
would think that
would make it easier
to be obedient. But
because we are
fallen, even this is not
enough to keep us from sin

Various authors explain what is in this chapter.

Titles and/or Brief Descriptions of Exodus 13 (by various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Exodus 13 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Exodus 13

[Chapter Outline](#)

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It is important to understand what has gone before.

The Prequel of Exodus 13

Exodus 13 will begin with

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Exodus 13	
Characters	Commentary
Chapter Outline	
Charts, Graphics and Short Doctrines	

We need to know where this chapter takes place.	
The Places of Exodus 13	
Place	Description
Chapter Outline	
Charts, Graphics and Short Doctrines	

By the Numbers	
Item	Duration; size
Chapter Outline	
Charts, Graphics and Short Doctrines	

Timeline for Exodus 13	
Legend	

Birth or death	God speaks with Abraham
Historical incidents (most of which are related to Abraham)	
Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.	
The entire Abrahamic Timeline (HTML) (PDF) (WPD). The entire Patriarchal Timeline (HTML) (PDF) (WPD). Much of the commentary on the far right came from others' works (like Brent MacDonald).	

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1805 B.C.	1806 B.C.		1606 B.C.	Gen. 50:26 Exodus 6:1	Joseph dies at age 110
			1625 B.C. (1620 B.C.)	Num. 26:58	Birth of Amram (Levi's grandson, Moses' father).
			1590 B.C. (1584 B.C.)		The death of Levi (age 137)
Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's.					
			1606–1462 B.C.	Gen. 47:27 Exodus 1:7	From the Patriarchs to the Exodus.
1783 B.C.	1656 B.C.				Hyksos begin ruling in Egypt (Semite kings).
	1556 B.C.				Defeat of Hyksos dynasty
1570 B.C.	1557–1532 B.C.				Ahmosé reign (wife Nefertiri); beginning of the 18 th Dynasty in Egypt.
1546 B.C.	1532–1511 B.C.				Amuntotep reign
			1580 B.C. (1542 B.C.)	Exodus 1:8–14	Egyptian bondage and oppression increases.
	1526 B.C.				Amuntotep kills children
1522 B.C.	1526 B.C.	0		Exodus 2:2	Birth of Moses
1522 B.C.	1526 B.C.			Exodus 2:5	Hatshepsut, age 15, adopts baby Moses.
1526 B.C.	1511–1498 B.C.				Thutmose I reign (wife Ahmosé)
1514 B.C.	1498–1485 B.C.				Thutmose II – Hatshepsut (his half-sister and co-ruler) Pharaohs of Oppression

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1504 B.C.					Hatshepsut continues reign with Thutmose III
	1466 B.C.			Num. 11:29 Ex. 33:11	Birth of Joshua
1482 B.C.				Exodus 2:11-15 Acts 7:23	Moses flees to Midian to escape the wrath of Thutmose III. Pharaoh Thutmose III now rules Egypt alone, subsequently destroying most traces of Hatshepsut.
1450 B.C.					Egypt - Pharaoh Amenhotep II (alt. Amenophis II). He was not the oldest son of Thutmose III. Bloodthirsty; liked hand to hand combat, led troops into battle with howls of rage.
1446 B.C.				Ex. 4:18-5:1 1Kings 6:1	Egypt - Moses returns and confronts Amenhotep II.
1446 B.C.	1446 B.C.			Ex. 12:40-41	Moses leads people out of Egypt; the beginning of the exodus. note 3 . Scripture does not state that Pharaoh was killed at this time (read about it here).
					Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is here .
1424 B.C.					Egypt - Pharaoh Thutmose IV (alt. Tuthmosis IV) reigns, son of Amenhotep II and lesser wife Tiaa. He was not the oldest son. Had dream at the sphinx that he would rule - recorded on stele there.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1414 B.C.					Egypt - Pharaoh Amenhotep III (alt. Amenophis III). The colossi of Memnon are all that remains of his temple near Thebes.
1402 B.C.				Deut. 1:1, 5	Israel - Moses writes and teaches the book of Deuteronomy in land of Moab.
1402 B.C.		120		Deut. 34:7	Moses dies at Mount Nebo at 120 years old
	1406 B.C.				Joshua crosses Jordan River.
1401 B.C.					Israel - Conquests of Joshua in Promised Land begin. Battle of Jericho.

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed January 29, 2016.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

Steve Rudd from <http://www.bible.ca/archeology/bible-archeology-exodus-route-date-1440bc.jpg> accessed January 29, 2016.

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Exodus 13:

A Synopsis of Exodus 13

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Outlines of Exodus 13 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

A Synopsis of Exodus 13 from the Summarized Bible

Contents:	Firstborn set apart for Jehovah. Directions for feast of unleavened bread and consecration of males.
Characters:	God, Moses, Joseph.
Conclusion:	The believer should retain remembrance of God's great deliverance and to impress it on the heart, should use the appointed means for preserving remembrance. So, under the Gospel, Christ said, "This do in remembrance of me."
Key Word:	Remember, Exodus 13:3.
Strong Verses:	Exodus 13:9, Exodus 13:16, Exodus 13:21, Exodus 13:22.
Striking Facts:	That which by God's special mercy has in Christ been spared to us should be peculiarly dedicated to God's honor. God who is first and best should have our first and best.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 13.

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[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Exodus 12–14)

Scripture	Text/Commentary
12	<p>The final plague, the death of the firstborn, part II.</p> <p>The Passover is instituted. Blood from a lamb would be applied to top and sides of the front door; and the Angel of God would pass over that house with the blood and pass over it (He would not take their firstborn).</p> <p>God also institutes the celebration of the Passover and the Feast of the Unleavened Bread, which would be continued throughout Israel's history.</p> <p>At midnight, the Lord struck down all the firstborn, from the least to the greatest; and this included the firstborn of all livestock. Pharaoh rises up and sends all of the Israelites and their flocks and cattle out of Egypt.</p> <p>After 430 years, the Lord brings the sons of Israel out of Egypt.</p> <p>More regulations regarding the observation of the Passover are given.</p>
13	<p>In the first half of the chapter, Moses tells the people about the consecration of the firstborn and the regulations for the Festival of the Unleavened Bread.</p> <p>At the end of the chapter, God is guiding the sons of Israel through the desert.</p>
14	<p>God brings the Israelites to the Sea of Reeds and warns Moses that He has made Pharaoh's heart stubborn.</p> <p>Meantime, Pharaoh decides that he has made a horrible mistake to let the Israelites go and he organizes his people to pursue the Hebrew people. As they approach the Hebrew people, the Hebrew people call out to God, not for deliverance, but to complain that He brought them out to the desert to die.</p> <p>Moses upbraids the Hebrews, tells them to move forward toward the Sea of Reeds, where they will cross on dry land, between the waters.</p> <p>The Egyptians follow after the Hebrews, and God allows the waters to come together, and they drown the Egyptians.</p>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. I make an attempt to find 5 translations with very different divisions.

Paragraph Divisions of Modern Translations for Exodus 13 ERV

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

Paragraph Divisions of Modern Translations for Exodus 13 ERV

NASB

NKJV

NRSV

TEV

NJB (FOLLOWS MT)

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Exodus 13): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

After the translation of a phrase, two lines will be skipped before the commentary commences.

I have gone back in the Exodus series and made certain that, after every verse, there is a mostly literal translation of that verse. At the end of every passage, there will be both a mostly literal translation and a paraphrase provided, both clearly marked and original with me.

The Definition of Terms will link back and forth with the first occurrence of the word defined. So if you come across a term that you do not have a strong understanding of, and it is a link, it will link back to the definition. Then you can click on the same term in the definition and go back to where you were before.

Previously in the weekly study of Genesis, I used the Modern KJV translation (this is the second set of original notes placed in the chapter-by-chapter study of Genesis). For the book of Exodus, I will use the New King James Version (unless otherwise noted), which is a superior (but not perfect) translation. Therefore, an unnamed translation of Exodus will either be the NKJV or it will be one of the three original translations developed for each chapter.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

God Consecrates the Firstborn

The beginning of this chapter might catch you off guard. And by *beginning*, I mean the first two thirds of this chapter (up to v. 16). The first portion of this chapter deals with the consecration of the firstborn and the Feast of Unleavened Bread. There will be some forward movement of Israel, but not until we are at the last third of the chapter (vv. 17–22).

In the previous chapter, there was a lot going on, which included the movement of the sons of Israel out of Egypt. There was some teaching, but it was directly related to the events taking place at that time (the 10th plague and Israel leaving Egypt).

The assumption that I will operate under is, this information was given to Moses during this same time period, and that Moses will teach these things to the people along the trip.

This chapter's beginning almost appears to be God saying, "This is your lesson plan to teach the people for the next week."

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

**And so speaks Y^ehowah unto Moses, to say,
"Consecrate to me every firstborn, an
opening every womb in sons of Israel—in the
man and in the beast—to me he [is].** Exodus 13:1–2

Kukis mostly literal translation:

**Y^ehowah spoke to Moses, saying, "Consecrate
to Me all [your] firstborn. [The one] opening
any womb among the sons of Israel—whether
man or beast—he [is] mine!**

Kukis not-so-literal paraphrase:

**Jehovah spoke to Moses, saying, "Consecrate to Me all of your firstborn. The child who first opens the
womb among the sons of Israel—whether man or beast—he is mine!**

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation⁴; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_Exodus.html and first published in 1862.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)

And so speaks Y^ehowah unto Moses, to say, “Consecrate to me every firstborn, an opening every womb in sons of Israel—in the man and in the beast—to me he [is].

Dead Sea Scrolls Targum (Onkelos)	. And the Lord spake with Mosheh, saying, Sanctify unto Me all the firstborn. Every one which openeth the womb among the children of Israel, of man and of beast, that is Mine. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And the Lord spake unto Mosheh, saying, Sanctify before Me every firstborn male. Whatsoever openeth the womb of all the sons of Israel among men, and (also) among beasts, is Mine.
Revised Douay-Rheims	And the Lord spoke to Moses, saying: Sanctify unto me every firstborn that opens the womb among the children of Israel, as well of men as of beasts: for they are all mine.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Sanctify to me all of the firstborn, whatever opens the womb among the B'nai Yisrael, both of man and of animal. It is mine."
Lamsa's Peshitta (Syriac) V. Alexander's Aramaic T.	. AND the LORD spoke to Moses, saying, Sanctify to me every first-born that opens the womb among the children of Israel, both of men and of animals; for they are mine.
Updated Brenton (Greek)	And the Lord spoke to Moses, saying, Sanctify to Me every firstborn, first produced, opening every womb among the children of Israel, both of man and beast: it is Mine.

Significant differences:

Limited Vocabulary Translations:⁵

Bible in Basic English	And the Lord said to Moses, Let the first male child of every mother among the children of Israel be kept holy for me, even the first male birth among man or beast; for it is mine.
Easy English	The firstborn males are special The Lord spoke to Moses. He said: 'Keep every firstborn male separate and special for me. Every male who is the first to be born of his mother is mine. He is mine, whether he is man or animal.' God had killed the firstborn sons of the Egyptians, but he had saved the firstborn sons of the Israelites. Because of this, the firstborn sons were special. God said: 'They are mine.'
Easy-to-Read Version—2006	Then the LORD said to Moses, "You must give me every male in Israel who is his mother's first child. That means that every firstborn baby boy and every firstborn male animal will be mine."
The Message	GOD spoke to Moses, saying, "Consecrate every firstborn to me— the first one to come from the womb among the Israelites, whether person or animal, is mine."
NIRV	Setting Apart the Oldest Sons The LORD said to Moses, "Set apart for me the first boy born in every family. The oldest son of every Israelite mother belongs to me. Every male animal born first to its mother also belongs to me."
New Simplified Bible	Jehovah said to Moses: »Consecrate (appoint) (sanctify) all the first-born males to me. Every first-born male Israelite and every first-born male animal belongs to me!«

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The LORD said to Moses, "Dedicate to me the first-born son of every family and the first-born males of your flocks and herds. These belong to me."
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⁵ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

The Living Bible	The Lord instructed Moses, "Dedicate to me all of the firstborn sons[a] of Israel, and every firstborn male animal; they are mine!"
New Berkeley Version	.
New Life Version	The First-Born Given to God The Lord said to Moses, "Set apart to Me every first-born male. The first-born male among the people of Israel, and the first-born male animal are Mine."
New Living Translation	Dedication of the Firstborn Then the Lord said to Moses, "Dedicate to me every firstborn among the Israelites. The first offspring to be born, of both humans and animals, belongs to me."
Unlocked Dynamic Bible	Yahweh said to Moses, "Set apart all the firstborn males in order that they may belong to me. The firstborn males of the Israelite people and of their animals will be mine."

Partially literal and partially paraphrased translations:

American English Bible	Then the Lord told Moses: 'All the first-fathered and firstborn that open any womb among the children of IsraEl, whether of men or animals, are to be set aside as holy to Me, for they are Mine!'
Beck's American Translation	.
Common English Bible	The LORD said to Moses: Dedicate to me all your oldest children. Each first offspring from any Israelite womb belongs to me, whether human or animal.
New Advent (Knox) Bible	And this was another command the Lord gave to Moses: Dedicate to me every first-born thing that Israel yields, whether it be man or beast, the first-fruits of every womb; all these are forfeit to me.
Translation for Translators	Yahweh gave Moses instructions about dedicating the firstborn sons Yahweh said to Moses/me, "Set apart all the firstborn males in order that they may belong to me. The first born males of the Israeli people and of their animals will be mine."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND JESUS SPOKE TO MOSES, SAYING, "SANCTIFY TO ME EVERY FIRST BORN, FIRST PRODUCED, OPENED FROM EVERY WOMB AMONG THE CHILDREN OF ISRAEL BOTH OF MAN AND BEAST. IT IS MINE."
Awful Scroll Bible	Jehovah was to speak to Moses, to the intent: Be setting apart the first born opening the womb, of the sons of Isra-el, of the humans and dumb beasts.
Ferrar-Fenton Bible	The EVER-LIVING also commanded; "Consecrate to Me every first—born proceeding from every womb of the children of Israel, both of man and beast. It is Mine."
God's Truth (Tyndale)	And the Lord spoke unto Moses saying: Sanctify unto me all the firstborn that open all manner matrices among the children of Israel, as well of men as of beasts: for they are mine.
HCSB	The LORD spoke to Moses: "Consecrate every firstborn male to Me, the firstborn from every womb among the Israelites, both man and domestic animal; it is Mine."
Lexham English Bible	Unleavened Bread and Dedication of Firstborn to Commemorate the Rescue from Egypt And Yahweh spoke to Moses, saying, "Consecrate to me every firstborn, the first offspring of every womb among the {Israelites}, among humans and among domestic animals; {it belongs to me}."
Tree of Life Version	Redemption of the Firstborn ADONAI spoke to Moses saying, "Consecrate to Me all the firstborn, from every womb of Bnei-Yisrael, both men and animals—this is Mine." cf. Luke 2:23.
Unlocked Literal Bible	Yahweh spoke to Moses and said, "Set apart to me all the firstborn, every firstborn male among the Israelites, both of people and animals. The firstborn belongs to me."

Wikipedia Bible Project And Yahweh spoke to Moses, saying: "Bless for me every firstborn son delivered of every womb of the sons of Israel. Of man and of beast, he is for me."

Catholic Bibles (those having the imprimatur):

The Heritage Bible And Jehovah spoke to Moses, saying, Sanctify to me all the firstborn, everyone who first breaks open the womb among the children of Israel, of man, and of animal; he is mine.

New RSV The LORD said to Moses: Consecrate to me all the firstborn; whatever is the first to open the womb among the Israelites, of human beings and animals, is mine.

Revised English Bible—1989 The LORD spoke to Moses. He said, "Every firstborn, the first birth of every womb among the Israelites, you must dedicate to me, both man and beast; it belongs to me."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible **(vii)** Adonai said to Moshe, "Set aside for me all the firstborn. Whatever is first from the womb among the people of Isra'el, both of humans and of animals, belongs to me."

The Complete Tanach⁶ The Lord spoke to Moses, saying, "Sanctify to Me every firstborn, every one that opens the womb among the children of Israel among man and among animals; it is Mine."

every one that opens the womb: Heb. סָחַר-לֵךְ רֶטֶף, which opened the womb first, [רָטַף meaning to open] as "in The beginning of strife is like letting out (רִטּוֹף) water" (Prov. 17:14); "הַפֶּשֶׁב־וּרִיטְפִי, they will open their lips" (Ps. 22:8). — [from Mechilta, targumim]

it is Mine: For Myself I have acquired them by smiting the firstborn of Egypt. — [from Mechilta]

exeGesés companion Bible **HALLOWING THE FIRSTBIRTH**
And Yah Veh words to Mosheh, saying,
Hallow to me all the firstbirths
- every burster of the womb
among the sons of Yisra El
- among human and among animal: it is mine.

Hebraic Roots Bible And YAHWEH spoke to Moses, saying, Set apart to Me every first-born, the one opening the womb among the sons of Israel, among men and among livestock; they shall be Mine.

Kaplan Translation *Commemorating the Exodus*
God spoke to Moses, saying, 'Sanctify to Me every first-born that initiates the womb among the Israelites. Among both man and beast, it is Mine.' The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

Orthodox Jewish Bible And Hashem spoke unto Moshe, saying,
Set apart as kodesh unto Me kol bechor, whatsoever openeth the rechem (womb) among the Bnei Yisroel, both of adam and of behemah; it is Mine.

The Scriptures 1998 And הוּא spoke to Mosheh, saying, "Set apart to Me all the first-born, the one opening the womb among the children of Yisra'el, among man and among beast, it is Mine."

Expanded/Embellished Bibles:

⁶ Also know as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

*The Amplified Bible***Consecration of the Firstborn**

The Lord spoke to Moses, saying, “Sanctify to Me [that is, set apart for My purpose] every firstborn, the first offspring of every womb among the children of Israel, both of man and of animal; it is Mine.”

*The Expanded Bible***The Law of the Firstborn**

Then the Lord said to Moses, “Give [Consecrate; Set apart] every firstborn male to me. Every firstborn male [^L Whoever is first to open the womb] among the Israelites [^L sons/T children of Israel] belongs to me, whether human or animal.”

*Kretzmann's Commentary***Verses 1-10**

Concerning the Feast of Unleavened Bread

And the Lord spake unto Moses, saying, Sanctify unto Me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast; it is Mine. This is not said of the general sanctification of the people as God's own nation, but of the consecrating, of the setting apart, of the first-born, both of men and of animals, for the specific service of Jehovah. They were the Lord's not only by virtue of creation, but because He spared them in the great slaughter in Egypt. The first-born sons were to serve the Lord as priests, until this right was vested in the descendants of Levi, when they were obliged to redeem themselves by payment of a sacrifice of exemption; the first-born beasts were to be sacrificed to the Lord.

*NET Bible®**The Law of the Firstborn*

¹ The Lord spoke² to Moses: “Set apart³ to me every firstborn male – the first offspring of every womb⁴ among the Israelites, whether human or animal; it is mine.”⁵

^{1sn} This next section seems a little confusing at first glance: vv. 1 and 2 call for the dedication of the firstborn, then vv. 3-10 instruct concerning the ritual of the Feast of Unleavened Bread, and then vv. 11-16 return to the firstborn. B. Jacob (Exodus, 360) explains that vv. 3-16 contain a sermon, in which Moses “began his speech by reminding the people of the events which had just occurred and how they would be recalled by them in the future,” and then he explained the rulings that went along with it. So the first two verses state the core of the sermon, a new command calling for the redeemed (firstborn) to be sanctified. The second portion stresses that God requires the redeemed to remember their redemption by purifying themselves (3-10). The third section (11-16) develops the theme of dedication to Yahweh. The point is that in view of God's mighty redemption, the redeemed (represented by the firstborn) must be set apart for Yahweh's service.

^{2tn} Heb “and Yahweh spoke.”

^{3tn} The verb “sanctify” is the Piel imperative of קָדַשׁ (qadash). In the Qal stem it means “be holy, be set apart, be distinct,” and in this stem “sanctify, set apart.”

⁵ⁿ Here is the central principle of the chapter – the firstborn were sacred to God and must be “set apart” (the meaning of the verb “sanctify”) for his use.

^{4tn} The word פֶּתֶר (petter) means “that which opens”; this construction literally says, “that which opens every womb,” which means “the first offspring of every womb.” Verses 12 and 15 further indicate male offspring.

^{5tn} Heb “to me it.” The preposition here expresses possession; the construction is simply “it [is, belongs] to me.”

Syndein/Thieme

The Voice

This night is still remembered by Jewish people each year during the festival called Passover. The exodus—God’s liberation of the Hebrew slaves from Egypt—is one of the most important events in all Scripture. For over 400 years, God’s covenant people lived as outsiders in Egypt. For as long as that last generation could remember, they had been slaves living embittered lives under a cruel regime. But God heard their cries and acted finally and decisively to rescue them. Now it is time to go home, to a land they have never seen, a land of promise and prosperity. They return not as slaves but as free people, a powerful force for God in the world. The exodus leaves a permanent mark on the people of Israel. It is celebrated in song, recorded in Scripture, and commemorated in a festival; the prophets even see a day when a new exodus is coming.

Eternal One (to Moses): Set apart all of the firstborn and dedicate them to Me. The first *male* offspring—both human and animal—that opens the womb among the people of Israel belongs to me.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and "YHWH ^{He is} spoke to "Mosheh ^{Plucked out} saying, set apart (for) me all the firstborn bursting of all the bowels in the sons of "Yisra’el ^{He turns El asiden} , in the human and in the beast, he belongs to me,...
Concordant Literal Version	It came to be on this very day when Yahweh brought forth the sons of Israel from the land of Egypt with their hosts, that Yahweh spoke to Moses saying: Hallow to Me every firstborn male, opening up every womb, among the sons of Israel, among human and among beast. It is Mine. Exodus 12:51 is included for context.
Context Group Version	And YHWH spoke to Moses, saying, Make special to me all the first-born, whatever opens the womb among the sons of Israel, both of man and of beast: it is mine.
<i>Emphasized Bible</i>	And Yahweh spake unto Moses, saying: Hallow to me every firstborn, that which any female first beareth among the sons of Israel, among men and among beasts,—mine! it is.
NASB	Consecration of the Firstborn Then the Lord spoke to Moses, saying, “Sanctify to Me every firstborn, the first offspring [Lit <i>opening</i>] of every womb among the sons of Israel, both of man and beast; it belongs to Me.”
New European Version	Passover Regulations Repeated Yahweh spoke to Moses, saying, Sanctify to me all of the firstborn, whatever opens the womb among the children of Israel, both of man and of animal. It is mine.
New King James Version	The Firstborn Consecrated Then the LORD spoke to Moses, saying, “Consecrate [<i>Set apart</i>] to Me all the firstborn, whatever opens the womb among the children of Israel, both of man and beast; it is Mine.”
Young’s Updated LT	And Jehovah speaks unto Moses, saying, “Sanctify to Me every first-born, opening any womb among the sons of Israel, among man and among beast; it is Mine.”
The gist of this passage:	God tells Moses that the firstborn of the womb, whether man or beast, is to be dedicated to Him.

Exodus 13:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
dābar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: Y^ehowah spoke to Moses, saying...

Again, many of these talks do not have a complete context. God spoke to Moses on many occasions. We do not know exactly how many times God spoke to Moses. Much of the previous few chapters were spoken to Moses all at once, although it was separated into three plagues and it appeared as though God had spoken to Moses several times. This appears as though God is speaking to Moses for the first time as the Hebrews leave on their exodus from Egypt.

Moses does not demonstrate the lack of confidence that he did originally. He is no longer going to God and asking that Aaron speak to the Israelites or that Aaron lead the Israelites. At this point, Moses' confidence level in God is strong and he clearly understands that God has chosen him to lead the Hebrews. At this point, Moses no longer seems to have any misgivings about God's role for him in this life.

Based upon a later passage in the Torah, Moses would go into a particular tent—I would understand this to be the *pre-Tabernacle*; and in that tent, speak to God. This appears to begin early in Exodus (but we don't know when exactly); and it appears to continue until the completion of the Tabernacle in Exodus 40 (which is the final chapter of the book of Exodus). At that point, this previous *tent of meeting* is set aside for God's Tabernacle. It appears that God spoke to **Abraham** twice on top of Mount Sinai, and on many occasions in this pre-Tabernacle.

There is very little said about this pre-Tabernacle. We read enough to know that it exists, but we do not read, every chapter or two, *And Moses went off to a special tent wherein he would speak to God*. There is a lot happening in the book of Exodus; and adding to the confusion is not something that Moses, as the human author, wants to do (nor would God the Holy Spirit want to confuse us).

What we do not have in the book of Exodus is this: God spoke to Moses and said, “X, Y and Z;” and then Moses goes to the elders of Israel, telling them “X, Y and Z.” And then the elders gathered groups of Israelites and taught them “X, Y and Z.” We know for certain that God speaks directly to Moses, in some manner or fashion, as we are told right here in v. 1. We know that, in some way, Moses spoke to the people (v. 3).

Did Moses speak to elders and they then spoke to the people; did Moses speak to various groups of Israelites, telling them what God said? We really do not know exactly how that information was disseminated. For all we know, Moses may have even spoken to all of the people, and his words were amplified supernaturally (although we have no verse or passage which would support that view; nor is this something which I believed happened). Somehow, God spoke to Moses and Moses taught this to the people (precisely how this was done is not really an issue, but a matter of speculation). I believe that this is shorthand for Moses teaching Aaron and the elders, who then went and taught the same material to the people.

What we do not have, for the most part, is a repetition of these words. God’s words are presented generally in two ways: (1) God speaks to Moses and (2) Moses speaks to the people. Moses, the writer of Exodus through Deuteronomy, saw no reason to repeat these words when recording them in Scripture (which would make perfect sense). What God says will generally be found once, presented in one of those two forms. There are some exceptions to this, but not many.

However, there will be some repetition in this way: God speaks of the Feast of Unleavened Bread in this chapter. He will, in subsequent chapters, also speak of this same feast (in a variety of contexts). I believe that this is how God taught this information to Moses. He got a little bit of information here; then some more information on the same topic later on; and then, on another occasion, more information on the same topic.

When I was a math teacher, I might teach the concept of fractions to a fundamentals of math students (high school students who would graduate knowing a limited amount of mathematics). However, in Algebra II (several courses later), I would teach the concept of rational expressions, which is dealing with more complex fractional expressions. In Pre-Calculus, I would teach infinite series, which often involved adding up an infinite sequence of fractions.

Now, when a child is first introduced to fractions (I think for me, it was somewhere between 4th and 6th grades), we are not given every bit of mathematical information on fractions that there is. We instead establish the concept of fractions, what the numerator is and what the denominator is, and then we have some very concrete examples (for instance, this is what a cup of water is; here is what half a cup of water looks like, etc.).

So, God’s presentation of a particular topic several times throughout the Law is not an unusual way to teach a concept or a practice. We do this all of the time in school.

Let me give you a very concrete example that you will understand and agree on: God taught the **Ten Commandments** ([HTML](#)) ([PDF](#)) ([WPD](#)) all at once, including the commandment, *you will not murder*. God did not stop at the point, look at Moses and say, “Take out your notes; we are going to study the doctrine of murder.” God simply went on to the next commandment. Subsequently in the Law, God taught what would be considered murder and God taught what would be considered a legitimate taking of life (the organized state of Israel was to *execute* any person guilty of murder). God also taught Moses about involuntary manslaughter, and what that means and how it should be dealt with. It makes perfect sense for God to prohibit murder in the Ten Commandments; and then later, to give some concrete examples of what is considered murder, what is considered involuntary manslaughter; and how does an organized state deal with these similar situations.

Exodus 13:1 *Y^ehowah spoke to Moses, saying,...* (Kukis mostly literal translation)

Along this route out of Egypt and eventually to Mount Sinai, there is going to be a considerable amount of teaching which takes place.

Exodus 13:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâdash (קִדַּשׁ) [pronounced kaw-DAHSH]	<i>regard as holy, declare holy or sacred; consecrate, sanctify, inaugurate with holy rites</i>	2 nd person masculine singular, Piel imperative	Strong's #6942 BDB #872
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
kôl (כָּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
b ^e kôwr (בְּכוֹר) [pronounced b ^e KOHR]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun	Strong's #1060 BDB #114

Translation:... "Consecrate to Me all [your] firstborn.

The firstborn would be dedicated to God among all Israel.

The firstborn child, by God's design, belonged to Him. The idea is, the Lord's Firstborn, Jesus Christ, is given on our behalf. This is the big picture; it will be given in further detail later in the chapter.

Exodus 13:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
piṭ ^e râh (פִּתְרֵא) [pronounced piht-RAW]; also spelled peṭer (פֶּטֶר) [pronounced PEH-tehr]	<i>that which separates, that which first opens, firstborn, firstling; opens; fissure</i>	masculine singular construct	Strong's #6363 BDB #809
kôl (כָּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
rechem (רֶחֶם) [pronounced REH-khem]	<i>womb; inner parts; poetically used to mean a girl, a woman</i>	masculine singular noun	Strong's #7358 (and #7356) BDB #933
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Exodus 13:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bānīym (בְּנֵי)[pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yisʿrāʾēl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
bē (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾādām (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> .			
wē (or vē) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
bē (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bēhēmâh (בְּהֵמָה) [pronounced <i>b^{eh}hay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
hûwʾ (אוּהוּ) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation:... [The one] opening any womb among the sons of Israel—whether man or beast—he [is] mine!

I made an attempt at a literal translation here; the gist is fairly clear—all those who are the firstborn to the sons of Israel were to be sanctified to God, for He passed over them when He killed the firstborn of the Egyptians.

God is setting apart His firstborn to himself. The word used here is the Piel imperative, second masculine singular of qâdash (קָדַשׁ) [pronounced *kaw-DAHSH*], which means *to make clean, to pronounce clean, to hallow or dedicate, to set apart for divine use, to be shielded from profane use* Strong's #6942 BDB #872. It is a separation away from the profane and given (in some way) unto God. People or things are set aside or set apart for use in the worship of God. The Piel is an intensification of the Qal stem. This is most often found in the second person

and here it is directed toward the head of the household, the male. This is spoken to Moses, but, by application, it applies to every male head of the household.

Obviously, Moses himself cannot sanctify the firstborn to God; God is telling him to mandate that his people of Israel sanctify their firstborn. This is a **metonymy** where the action is put in instead of what is supposed to be said to be done. A fuller translation, with this nuance, would be: *Speak to the sons of Israel and tell them to sanctify to Me every firstborn...*

Most of these requirements look backwards into time, and look forward into time as well.

God has redeemed the firstborn of Israel during the 10th judgment. All of the firstborn in Egypt died that these might live. Therefore, the firstborn of Israel are to live to God.

There is a clear analogy here. Israel was delivered from bondage, from slavery, through the death of the firstborn, just as we were delivered from the **slave market of sin** through the death of our Lord Jesus Christ, God the Father's Firstborn. Since their firstborn were redeemed (or, *paid for*), they were to live unto God, just as we are to live unto God because we have been paid for. Rom. 6:22: *But now that you have been freed from sin and have become God's slaves, the benefit you reap is sanctification, and the result is eternal life.* (ISV) Titus 2:13–14 (which quotes Psalm 130:8): *Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.* (Webster)

Rom. 6:6: *We know that our old self was [figuratively] crucified with Christ, in order that the body of sin [i.e., our whole life of sin] might be destroyed [i.e., become powerless to control our actions and thoughts], so that we should not be enslaved to the practice of sin any longer.* (AUV) Heb. 13:12: *Therefore Jesus also, that he might sanctify the people through his own blood, suffered outside of the gate.* (WEB) Heb. 10:10: *And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.* (ESV) Again, *sanctify* means to set something aside and dedicate it to God.



Exodus 13:2 (God's Word™) (a graphic); photo from **Country Living**; accessed April 14, 2021.

Exodus 13:2 ... "Consecrate to Me all [your] firstborn. [The one] opening any womb among the sons of Israel—whether man or beast—he [is] mine! (Kukis mostly literal translation)

Exodus 13:1–2 Y^ehowah spoke to Moses, saying, "Consecrate to Me all [your] firstborn. [The one] opening any womb among the sons of Israel—whether man or beast—he [is] mine! (Kukis mostly literal translation)

Exodus 13:1–2 Jehovah spoke to Moses, saying, "Consecrate to Me all of your firstborn. The child who first opens the womb among the sons of Israel—whether man or beast—he is mine! (Kukis paraphrase)

We have already covered the abbreviated doctrine of Sanctification back in Gen. 17, but let's view this most abbreviated version of that doctrine:

There are a lot of words which get thrown around in Christian theology, so let's define this particular word, as it is a frequent theme in Scripture:

The Mini-Abbreviated Doctrine of Sanctification

1. General definition: *sanctify* means *to set apart [for/to God]*. *Sanctification* is both the act and the process which sets us apart to God.
2. For man, sanctification to God is a 3-step process:
 - 1) Salvation is phase I sanctification. It is also called *positional sanctification*: we are set apart to God at salvation. We believe in Jesus Christ and God sanctifies us; we are made holy; we are set apart to God at the moment of salvation. This does not mean that there are any observable changes in our lives or behavior. A person can be saved, set apart to God, and exhibit nothing which suggests that they have changed in any way. However, such a person is set apart to God forever. Phase I sanctification cannot be undone. Once a person has been set-apart by God, this position is eternal.
 - 2) *Experiential sanctification* is also called *phase II sanctification*; and also called *progressive sanctification*. Phase II sanctification describes the believer in time. Ideally speaking, the believer grows by means of Bible doctrine learned while being filled with the Spirit (which requires the confession of sin). When he exercises faith in Bible doctrine, his experiential righteousness is advanced. However, so that there is no confusion about this, his positional sanctification remains unchanged. So, whether we advance in the spiritual life or retrogress, we always have our original position in Christ. We cannot lose that position.
 - 3) Ultimate (phase III) sanctification: the believer is transferred from time to eternity and cleansed of his sin nature. Phase II sanctification ends with death (or the rapture); and phase III sanctification begins in our resurrection bodies.
3. The Bible uses the vocabulary above to speak of all 3 stages of sanctification.
 - 1) Phase I sanctification: **By this will we are sanctified through the offering of the body of Jesus Christ once for all** (Heb. 10:10). **For by one offering He has perfected forever those who are sanctified** (Heb. 10:14). See also 1Cor. 1:2, 20 6:11.
 - 2) Phase II sanctification: **As obedient children, do not be conformed to the passions of your former ignorance, but as He who called you is holy, you also be holy in all your conduct, since it stands written, "You shall be holy, for I am holy."** (1Peter 1:14–16; Leviticus 20:7). Jesus prayed to God the Father that we would be sanctified in Bible doctrine: **Sanctify them in the truth; Your word is truth. As You sent Me into the world, so I have sent them into the world. And for their sake I consecrate Myself, that they also may be sanctified in truth** (John 17:17–19). Being sanctified in truth, means to learn and believe Bible doctrine; and thereby grow spiritually.
 - 3) Phase III sanctification: **...so that He might present it to Himself, the glorious church, not having spot or wrinkle or any such thing, but that it should be holy and unblemished** (Eph. 5:27). **He [God the Father] has chosen us in Him [God the Son] before the foundation of the world, that we should be holy and blameless before Him** (Eph. 1:4b). See also Col. 1:22 1Thess. 3:13 5:23 Jude 24–25.

More information on this topic may be found here:

<https://www2.gracenotes.info/topics/sanctification.pdf>

<http://www.spokanebiblechurch.com/sanctification>

<https://www.thoughtco.com/the-doctrine-of-sanctification-363379>

<https://www.theopedia.com/sanctification>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 13:1–2 Jehovah spoke to Moses, saying, “Consecrate to Me all of your firstborn. The child who first opens the womb among the sons of Israel—whether man or beast—he is mine! (Kukis paraphrase)

Jesus Christ has purchased all mankind. This is illustrated by the concept of God requiring the consecration of the firstborn to Him.

This passage is spoken of in relation to the LORD in the book of Luke:

Luke 2:21–23 And at the end of eight days, when He was circumcised, He was called Jesus, the name given by the angel before he was conceived in the womb. And when the time came for their purification according to the Law of Moses, they brought Him up to Jerusalem to present Him to the Lord (as it is written in the Law of the Lord, "Every male who first opens the womb shall be called holy to the Lord") (ESV; capitalized)

The passage in Luke speaks of the birth of the humanity of Jesus Christ. He was circumcised, representing the new birth, and then brought to Jerusalem. He was Mary's firstborn, and the firstborn was dedicated to God.

Chapter Outline

Charts, Graphics and Short Doctrines

The Feast of Unleavened Bread Is Instituted

In Exodus 12:1–13, our Lord explained the Passover to Moses and Aaron. In Exodus 12:14–20, He explained the Feast of the Unleavened Bread to them. Moses has explained to the Hebrews the Passover (Exodus 12:21–27). Now He will convey to them the Feast of the Unleavened Bread. These two celebrations occur together; the Passover comes first and the Feast of Unleavened Bread is the week which follows.

These combined holidays, if your will, are designed for the Hebrew people to remember their leaving Egypt (and later for their descendants to remember that their ancestors left Egypt). These celebrations had two sets of meanings. One set of meanings looked forward into the future; the other looked backward.

The Exodus itself was a parallel set of events (as are many of the historic events of the Old Testament). Just as the Lord by the strength of His hand delivered the Hebrews out of slavery to Egypt, so Jesus, our Lord, in His strength, endured the judgement for our sins and thereby delivered us from slavery to our old sin nature.

Notice how God speaks to Moses in vv. 1–2; and then Moses speaks to the people in vv. 3–17. This does not mean that God spoke only those words in vv. 1–2, and then Moses said, "Okay, God, I gotcha; I can take it from here."

God laid out all of the instructions to Moses—we do not know in how many *sittings* this occurred—and then Moses either heard and memorized them, and spoke them to the people; or Moses wrote them down and spoke them to the people.

Moses receives these specific instructions from God, and then goes to the elders and repeats. Moses certainly has the mental capability of hearing, remembering and repeating these instructions. In fact, much of the remainder of Exodus (and much of Leviticus) will be Moses telling what instructions God has given to this people.

And so says Moses unto the people, "Remembering the day the this when you [all] came out of Egypt, out of a house of slaves. For in a strength of hand, brought Y^ehowah you from this. And is will not be eaten leavened bread.

Exodus
13:3

Moses said to the people, "Remember this day when you [all] came out of Egypt, out of the house of bondage. For by the strength of [His] hand, Y^ehowah brought you from this [place]. Therefore, leavened bread will not be eaten.

Moses said to the people, "Remember this day when you all came out of Egypt, our of the house of bondage. It was by the strength of His hand that Jehovah brought you out of this place. Therefore, you will not eat leavened bread.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Moses unto the people, "Remembering the day the this when you [all] came out of Egypt, out of a house of slaves. For in a strength of hand, brought Y ^e howah you from this. And is will not be eaten unleavened bread.
Dead Sea Scrolls	.
Targum (Onkelos)	And Mosheh said to the people, Remember this day, in which you went forth from Mizraim from the house of servitude; for with a mighty hand hath the Lord brought you forth from thence; and you shall not eat what is leavened.
Targum (Pseudo-Jonathan)	Remember this the day in which you went out free from Mizraim from the house of the bondage of slaves; for by great strength of hand did the Lord bring you forth from thence; and you shall not eat leaven.
Revised Douay-Rheims	And Moses said to the people: Remember this day in which you came forth out of Egypt, and out of the house of bondage, for with a strong hand has the Lord brought you forth out of this place: that you eat no leavened bread.
Aramaic ESV of Peshitta	Mosha said to the people, "Remember this day, in which you came out from Egypt, out of the house of bondage; for by strength of hand Mar-Yah brought you out from this place. No leavened bread shall be eaten.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And Moses said to the people, Remember this day in which you came out from Egypt, out of the house of bondage; for by a strong hand the LORD brought you out from this place; there shall no leavened bread be eaten on this day.
Updated Brenton (Greek)	And Moses said to the people, Remember this day in which you came forth out of the land of Egypt, out of the house of bondage, for with a strong hand the Lord brought you out from this place. No leavened bread shall be eaten.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses said to the people, Let this day, on which you came out of Egypt, out of your prison-house, be kept for ever in memory; for by the strength of his hand the Lord has taken you out from this place; let no leavened bread be used.
Easy English	Moses said to the people: 'Remember this day, the day when you came out of Egypt. You left the place where you were slaves. The Lord brought you out with powerful authority. Remember! Do not eat anything that that has yeast in it on this day.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Moses said to the people, "Remember this day. You were slaves in Egypt, but on this day the LORD used his great power and made you free. You must not eat bread with yeast.
Good News Bible (TEV)	The Festival of Unleavened Bread Moses said to the people, "Remember this day—the day on which you left Egypt, the place where you were slaves. This is the day the LORD brought you out by his great power. No leavened bread is to be eaten.
<i>The Message</i>	Moses said to the people, "Always remember this day. This is the day when you came out of Egypt from a house of slavery. GOD brought you out of here with a powerful hand. Don't eat any raised bread.
NIRV	.
New Simplified Bible	Moses said to the people: »Remember this day in the month of Abib. It is the day Jehovah's mighty power rescued you from slavery in Egypt. Do not eat anything made with yeast.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	. Moses said to the people: Remember this day in the month of Abib. It is the day when the LORD's mighty power rescued you from Egypt, where you were slaves. Do not eat anything made with yeast.
The Living Bible	Then Moses said to the people, "This is a day to remember forever—the day of leaving Egypt and your slavery; for the Lord has brought you out with mighty miracles. Now remember, during the annual celebration of this event you are to use no yeast; don't even have any in your homes.
New Berkeley Version	.
Unlocked Dynamic Bible	.
New Life Version	Special Supper of Bread without Yeast Then Moses said to the people, "Remember this day in which you went out of Egypt, out of the land where you were made to stay and work. For the Lord brought you out of this place by a powerful hand. No bread made with yeast will be eaten. So Moses said to the people, "This is a day to remember forever—the day you left Egypt, the place of your slavery. Today the Lord has brought you out by the power of his mighty hand. (Remember, eat no food containing yeast.)
New Living Translation	So Moses said to the people, "This is a day to remember forever—the day you left Egypt, the place of your slavery. Today the Lord has brought you out by the power of his mighty hand. (Remember, eat no food containing yeast.)
Unlocked Dynamic Bible	Moses said to the people, "Do not forget this day! This is the day that you left Egypt. This is the day you were freed from being their slaves. Yahweh has brought you out of Egypt by his great power. Do not eat any bread that has yeast in it whenever you celebrate this day.

Partially literal and partially paraphrased translations:

American English Bible	And Moses said to the people: 'Remember this day! [It's the one] when you were brought out of the land of Egypt and out of the house of slavery; for Jehovah brought you out of there with His strong hand. So, fermentation must not be eaten on this day of new grain that you left. V. 4 is included for context.
Beck's American Translation	.
Common English Bible	Unleavened bread Moses said to the people, "Remember this day which is the day that you came out of Egypt, out of the place you were slaves, because the LORD acted with power to bring you out of there. No leavened bread may be eaten.
International Standard V	<i>The Festival of Unleavened Bread</i> 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 [Lit. <i>strong hand</i>].
Knox Bible ('you' version) Translation for Translators	. Moses instructed them about future celebrations of the festival of unleavened bread Moses/I said to the people, "Do not forget this day! This is the day that you left Egypt. This is the day you <i>were freed from</i> being their slaves. Yahweh has brought you out of Egypt by his great power [MTY]. Do not eat any bread that has yeast in it <i>whenever you celebrate</i> this day.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Awful Scroll Bible	Moses was to say to the people: It is to be a memorial this same day, that you are to have come out of Egypt, the house of slavery, by the strong hand of Jehovah, are you to have been brought out - was that leavened to be eaten? -.
Christian Standard Bible	.
Conservapedia Translation	.

Ferrar-Fenton Bible	Therefore Moses said to the people, ' Remember this day when you came out of the land of the Mitzeraim, from the house of bondage; for with a strong hand the EVER-LIVING brought you from there:—so you shall not eat fermented bread.
God's Truth (Tyndale)	And Moses said unto the people: think on this day in which you came out of Egypt and out of the house of bondage: for with a mighty hand the Lord brought you out from that place. See therefore that you eat no leavened bread.
HCSB	.
H. C. Leupold	.
Lexham English Bible	And Moses said to the people, "Remember this day when you went out from Egypt, from a house of slaves, because with strength of hand Yahweh brought you out from here, and [food with] yeast will not be eaten.
NIV, ©2011	Then Moses said to the people, "Commemorate this day, the day you came out of Egypt, out of the land of slavery, because the LORD brought you out of it with a mighty hand. Eat nothing containing yeast.
Tree of Life Version	.
Unlocked Literal Bible	.
Wikipedia Bible Project	And Moses said to the people: Remember this day, when you left Egypt from the slave-house, because with strength of hand Yahweh took you out of this, and leavening will not be eaten.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses said to the people, "Remember the day you came out of Egypt from the house of slavery, for it was by his power that Yahweh brought you out; because of this you will not eat leavened bread.
The Heritage Bible	And Moses said to the people, Remember this day, when you came out from Egypt, out of the house of servitude, because by strength of hand Jehovah brought you out from this <i>place</i> ; and anything leavened shall not be eaten.
New American Bible (2011)	.
New Jerusalem Bible	Moses said to the people, 'Remember this day, on which you came out of Egypt, from the place of slave-labour, for by the strength of his hand Yahweh brought you out of it; no leavened bread may be eaten.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe said to the people, "Remember this day, on which you left Egypt, the abode of slavery; because <i>ADONAI</i> , by the strength of his hand, has brought you out of this place. Do not eat <i>hametz</i> .
The Complete Tanach	Moses said to the people, "Remember this day, when you went out of Egypt, out of the house of bondage, for with a mighty hand, the Lord took you out of here, and [therefore] no leaven shall be eaten.
	Remember this day: This teaches us that we are to mention the Exodus from Egypt daily. — [from Mechilta]
exeGesés companion Bible	And Mosheh says to the people, Remember this day you come from Misrayim - from the house of servants; for by strength of hand, Yah Veh brought you out: eat no fermentation.
Hebraic Roots Bible	.
The Israel Bible (beta)	.
Kaplan Translation	Moses said to the people: Remember this day as [the time] you left Egypt, the place of slavery, when God brought you out of here with a show of force. No leaven may be eaten.

show of force

Literally, 'a strong hand.' See Exodus 6:1

Orthodox Jewish Bible

And Moshe said unto HaAm, Remember this day, in which ye came out from Mitsrayim, out of the bais avadim; for by chozek yad Hashem brought you out from this place; there shall no chametz be eaten.

The Scriptures 1998

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Expanded/Embellished Bibles:

The Amplified Bible

Moses said to the people, "Remember [solemnly observe and commemorate] this day on which you came out of Egypt, out of the house of bondage and slavery; for by a strong and powerful hand the Lord brought you out of this place. And nothing leavened shall be eaten.

The Expanded Bible

Moses said to the people, "Remember this day, the day you left Egypt. ·You were slaves in that land [·...the house of slavery/bondage/service], but the Lord with his ·great power [·strong hand] brought you out of it. You must not eat ·bread made with yeast [unleavened bread].

Kretzmann's Commentary

And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage. The Lord here repeats His ordinance respecting the Feast of Unleavened Bread with impressive solemnity, His name for Egypt being "house of slaves"; for that was the relation in which they had stood to Pharaoh and to all the Egyptians, that of practical slavery. For by strength of hand the Lord brought you out from this place. The expression is more emphatic than the usual "by a strong hand. " There shall no leavened bread be eaten, not only during the present days, but also at every anniversary of the occasion.

NET Bible®

Moses said to the people, "Remember⁶ this day on which you came out from Egypt, from the place where you were enslaved,⁷ for the Lord brought you out of there⁸ with a mighty hand – and no bread made with yeast may be eaten.⁹

^{6tn} The form is the infinitive absolute of זָכַר (zakhar, "remember"). The use of this form in place of the imperative (also found in the Decalogue with the Sabbath instruction) stresses the basic meaning of the root word, everything involved with remembering (emphatic imperative, according to GKC 346 §113.bb). The verb usually implies that there will be proper action based on what was remembered.

⁵ⁿ There is a pattern in the arrangement of vv. 3-10 and 11-16. Both sections contain commands based on the mighty deliverance as reminders of the deliverance. "With a mighty hand" occurs in vv. 3, 9, 14, 16. An explanation to the son is found in vv. 8 and 14. The emphases "sign on your hand" and "between your eyes" are part of the conclusions to both halves (vv. 9, 16).

^{7tn} Heb "from a house of slaves." "House" is obviously not meant to be literal; it indicates a location characterized by slavery, a land of slaves, as if they were in a slave house. Egypt is also called an "iron-smelting furnace" (Deut 4:20).

^{8tn} Heb "from this" [place].

^{9tn} The verb is a Niphal imperfect; it could be rendered "must not be eaten" in the nuance of the instruction or injunction category, but permission fits this sermonic presentation very well – nothing with yeast may be eaten.

The Pulpit Commentary

Syndein/Thieme

The Voice

.

.

Moses (to the people): Remember this day, the day when you departed from Egypt and left behind lives of slavery. For the strong hand of the Eternal has freed you from Pharaoh and his Egypt. In observing this day, be careful not to eat any food containing yeast.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "Mosheh ^{Plucked out^{tn}} said to the people, remember this day, (which is when) you went out from "Mits'rayim ^{Two straits^{tn}}, from the house of servants, given that (with) a

	grasp of the hand "YHWH ^{He Is} " made you go out from this, and leavened bread will not be eaten,...
Charles Thompson OT	.
C. Thompson (updated) OT	.
Concordant Literal Version	Moses said to the people: You are to remember this day on which you went forth from the land of Egypt, from the house of servants, for with steadfastness of hand Yahweh brought you forth hence; then nothing leavened should be eaten.
Context Group Version	.
<i>Emphasized Bible</i>	.
English Standard Version	Then Moses said to the people, "Remember this day in which you came out from Egypt, out of the house of slavery, for by a strong hand the LORD brought you out from this place. No leavened bread shall be eaten.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	The Feast of Unleavened Bread And Moses said to the people: "Remember this day in which you went out of Egypt, out of the house of bondage [Lit. <i>slaves</i>]; for by strength of hand the Lord brought you out of this place. No leavened bread shall be eaten
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Third Millennium Bible	.
Updated Bible Version 2.11	And Moses said to the people, Remember this day, in which you + came out from Egypt, out of the house of slaves; for by strength of hand Yahweh brought you + out from this place: there will be no leavened bread eaten.
Young's Updated LT	And Moses says unto the people, "Remember this day in which you [all] have gone out from Egypt, from the house of servants, for by strength of hand has Jehovah brought you out from this, and any thing fermented is not eaten.

The gist of this passage: Moses tells the people to remember this day that God brought them out of Egypt and out from slavery with His great power. They were to remember not to eat any bread with yeast on this day.

Exodus 13:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Exodus 13:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
zâkar (זָכַר) [pronounced zaw-KAHR]	<i>to remember, to recall, to call to mind</i>	Qal infinitive construct	Strong's #2142 BDB #269
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	2 nd person masculine plural, Qal perfect	Strong's #3318 BDB #422
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: Moses said to the people, “Remember this day when you [all] came out of Egypt,...

Just as we do not know the exact circumstances of God speaking to Moses; we do not know the exact circumstances here. Were the people lined up and ready to go, and Moses stands in front of them and says these words? Has he called in the elders and said, “Repeat these things to your people. Tell them that Moses says these things.” Exactly how this is organized is only implied (several times, we will read that Moses speaks to the elders).

Much of the spiritual life occurs in our thinking. Moses wants these people to focus in on this day, the day that they are leaving Egypt. He tells them, “I want you to think about these things as you move out.”

When in the moment, few people have the wherewithal to fully appreciate the historicity of any particular event. This day that the Israelites leave Egypt is a great and important day. This is a defining moment in Israel's history. There will be times in the narrative of the **Exodus generation** and God where we will wonder, *do they not really get what has taken place and what God has done for them?*

We continue with Moses' instructions to the people.

Exodus 13:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108
BDB definitions: 1) <i>house</i> ; 1a) <i>house, dwelling habitation</i> ; 1b) <i>shelter or abode of animals</i> ; 1c) <i>human bodies (figuratively)</i> ; 1d) <i>of Sheol</i> ; 1e) <i>of abode of light and darkness</i> ; 1f) <i>of land of Ephraim</i> ; 2) <i>place</i> ; 3) <i>receptacle</i> ; 4) <i>home, house as containing a family</i> ; 5) <i>household, family</i> ; 5a) <i>those belonging to the same household</i> ; 5b) <i>family of descendants, descendants as organized body</i> ; 6) <i>household affairs</i> ; 7) <i>inwards (metaphorically)</i> ; 8) <i>(TWOT) temple</i> ; 9) <i>on the inside</i> ; 10) <i>within</i> . Add to this concept, a <i>dynasty</i> .			
ʿēbādîym (עֲבָדִים) [pronounced <i>ġe^b-vaw-DEEM</i>]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713

Translation: ...out of the house of bondage.

The Hebrew people have been in bondage, and God is freeing them.

Egypt is the *house of bondage*; and God brought the Israelite slaves out of Egypt and, therefore, out of their bondage.

Also, there is an analogy to be drawn here. We are, as unbelievers, in the slave market of sin. We cannot buy ourselves, we cannot deliver ourselves, we have no authority over our own bodies. But, when we hear the **gospel** of Jesus Christ, we believe in Him then we are released from slavery. It is Jesus Christ Who has purchased us from the slave market of sin; He takes us out of bondage with His mighty hand. Jesus provides the purchase price to pay to remove us from slavery to sin, a purchase price which we do not have.

Throughout the Scriptures, there are analogies to be made between the real events which are recorded and the salvation provided for us by Christ Jesus. We call these things types. That is, what is recorded—God bringing Israel out of slavery into freedom—is a **type**. It is an actual historic event; but it also has a parallel to what will



take place in the future. The past event is called a type; what it represents is called an antitype. What Jesus does on the cross, by buying our freedom from slavery to sin—is the antitype.

We will study the articles of furniture and the Tabernacle, later on in the book of Exodus. All of these things are **typical** of Jesus Christ and what He does on our behalf.

Exodus 13:3a-b (NKJV) (a graphic); from **Daily Bible Verse**; accessed April 14, 2021. Throughout the Old Testament, we should continue to witness these marvelous parallels to what we enjoy in the new era.

Exodus 13:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chôzeq (חֲזֶק) [pronounced <i>KHOH-zehk</i>]	<i>strength, power</i>	masculine singular construct	Strong's #2392 BDB #305
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular construct	Strong's #3027 BDB #388
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	3 rd person masculine singular, Hiphil perfect	Strong's #3318 BDB #422
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֶת) [pronounced <i>ayth</i>]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine singular suffix	Strong's #853 BDB #84
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Exodus 13:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
All BDB definitions for zeh (זֶה) or zô'th (זֶה): 1) <i>this, this one, here, which, this...that, the one...the other, another, such</i> ; 1a) <i>(alone)</i> ; 1a1) <i>this one</i> ; 1a2) <i>this...that, the one...the other, another</i> ; 1b) <i>(appos to subst)</i> ; 1b1) <i>this</i> ; 1c) <i>(as predicate)</i> ; 1c1) <i>this, such</i> ; 1d) <i>(enclitically)</i> ; 1d1) <i>then</i> ; 1d2) <i>who, whom</i> ; 1d3) <i>how now, what now</i> ; 1d4) <i>what now</i> ; 1d5) <i>wherefore now</i> ; 1d6) <i>behold here</i> ; 1d7) <i>just now</i> ; 1d8) <i>now, now already</i> ; 1e) <i>(poetry)</i> ; 1e1) <i>wherein, which, those who</i> ; 1f) <i>(with prefixes)</i> ; 1f1) <i>in this (place) here, then</i> ; 1f2) <i>on these conditions, herewith, thus provided, by, through this, for this cause, in this matter</i> ; 1f3) <i>thus and thus</i> ; 1f4) <i>as follows, things such as these, accordingly, to that effect, in like manner, thus and thus</i> ; 1f5) <i>from here, hence, on one side...on the other side</i> ; 1f6) <i>on this account</i> ; 1f7) <i>in spite of this, which, whence, how</i> .			

Translation: For by the strength of [His] hand, Y^ehowah brought you from this [place].

Yâtsâ' (יָצָא) [pronounced yaw-TZAWH] is found twice in this verse. It means *go out, come out*. Strong's #3318 BDB #422. The Greek translation of this word is *exerchomai* (ἐξέρχομαι) [pronounced ex-ER-khom-ai]. Strong's #1831.⁷ A noun cognate for this verb is *êxodo*, which we write as *Exodus*. Strong's #1841.

Yâtsâ' is found first in the Qal perfect, referring to their departure from Egypt as a completed action. They will be remembering and looking back on this. This verb is later found in the Hiphil perfect where God caused them to be brought out of Egypt (as the Hiphil stem is the causative stem).

The hand is an **anthropomorphism**. God, being a Spirit, does not have a hand. But the hand represents what God does. God, by His great power, brings Israel out of Egypt.

Moses tells the people to remember all that is happening. It is God, by His great signs and wonders, Who has brought the people out of Egypt; out from this place. It is God's strength and His direction and guidance that allows this generation of Hebrews to put Egypt in their review mirror.

Exodus 13:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #398 BDB #37
châmêts (חָמֵץ) [pronounced khaw-MATES]	<i>leaven, leavened bread, that which is leavened; ferment; figuratively, extortion</i>	masculine singular noun	Strong's #2557 BDB #329

Translation: Therefore, leavened bread will not be eaten.

⁷ Strong numbered the Hebrew words found in the OT and the Greek words found in the NT.

Moses is preparing the people for the Feast of the Unleavened Bread. Not eating leavened bread was a recognition that they had to leave Egypt so quickly that, there was no time to allow their bread to rise.

In thinking about all of these things during the feast, the Hebrews were not to eat leavened bread (bread with yeast). They are to remember these hours, how God delivered them, and how they did not have time to let their bread rise. When it was time to move out, they had to move out.

Exodus 13:3 **Moses said to the people, “Remember this day when you [all] came out of Egypt, out of the house of bondage. For by the strength of [His] hand, Y^ehowah brought you from this [place]. Therefore, leavened bread will not be eaten.** (Kukis mostly literal translation)

In vv. 3–10, Moses will explain the Feast of Unleavened Bread to the people of Israel (which are instructions which he apparently got directly from God—v. 1). During this week, the people of Israel will celebrate God taking them out of slavery and giving them freedom (which celebration begins with the Passover).

Continually, we see God presenting various celebrations which correspond with particular historical events, in such a way that the ceremonies and the event being commemorated are intertwined.

Throughout the Bible, there are multiple witnesses given to a variety of events. At this point, nothing has been written down; but Moses is telling the people to commemorate this day by *not* eating leavened bread. So this is a practice which they observe for many centuries even to today. Matzos or matzah bread is unleavened bread available in most supermarkets specifically made for the Jewish community.

The Hebrew people were to teach their children these practices and they tell the children *why* they do what they do for each celebration—which goes right back to this day. Later, the Scriptures would be written by Moses and preserved by the people with these same practices defined; and even, this moment remembered.

I have never been to a **Seder** myself, which is what the first night of the Passover celebration is called, but on a television show, **Sports Night**,⁸ I recall a Seder dinner being celebrated when one of the characters explains why they celebrate and why they remember this day. I have no doubt that, in many households, on a particular day, Seder is observed and someone at the table explains why it is being observed and what it means.

There are 3 witnesses for this celebration: (1) the feast itself and the rituals which are observed; (2) the elder who, during Seder, tells the people there what his father once said, who told the people what his father once said—which is the witness of many generations. And (3) the witness of the Scriptures themselves. In fact, there are at least 6 Old Testament passages which specifically speak to the Feast of the Unleavened Bread.

Exodus 13:3 (a graphic); from **A Little Perspective**; accessed April 14, 2021.

Exodus 13:3 **Moses said to the people,**



⁸ There is a reason why I make these references. Sometimes, a pop culture reference or an application to current day politics helps you to remember what is happening here in this narrative; and helps you to connect this ancient practice begun approximately in 1445 B.C. which is still practiced today.

“Remember this day when you all came out of Egypt, out of the house of bondage. It was by the strength of His hand that Jehovah brought you out of this place. Therefore, you will not eat leavened bread. (Kukis paraphrase)

The day you [all] are going forth in a month of the Abib.	Exodus 13:4	Today, you [all] are going forth in the month of Abib.
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Today, you are going forth from Egypt in the month of Abib.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	The day you [all] are going forth in a month of the Abib.
Dead Sea Scrolls	.
Targum (Onkelos)	This day have you come out, in the month of Abiba.
Targum (Pseudo-Jonathan)	This day you are come out free; on the fifteenth of Nisan, which is the month of Abiba.
Revised Douay-Rheims	This day you go forth in the month of new corn.
Aramaic ESV of Peshitta	This day you go forth in the month Abib.
Lamsa's Peshitta (Syriac)	In this day you are going forth in the month of Abib.
Updated Brenton (Greek)	For on this day you are going out, in the month of new <i>grain</i> .

Significant differences:

Limited Vocabulary Translations:

Easy English	Today you are leaving Egypt. It is the month of Abib.
Good News Bible (TEV)	You are leaving Egypt on this day in the first month, the month of Abib.
<i>The Message</i>	“You are leaving in the spring month of Abib.
NIRV	You are leaving today. It's the month of Aviv.

Thought-for-thought translations; dynamic translations; paraphrases:

The Living Bible	Celebrate this day of your exodus, at the end of March [literally, “at the appointed time each year.”] each year, when Jehovah brings you into the land of the Canaanites, Hittites, Amorites, Hivites, and Jebusites—the land he promised your fathers, a land ‘flowing with milk and honey.’ V. 5 is included for context.
New Berkeley Version	.
New Life Version	This day you are about to go out, in the month of Abib..
New Living Translation	On this day in early spring, in the month of Abib, you have been set free. This first month of the ancient Hebrew lunar calendar usually occurs within the months of March and April.
Unlocked Dynamic Bible	You are leaving Egypt on this day which is the first day of the month of Aviv.

Partially literal and partially paraphrased translations:

Beck's American Translation	.
Common English Bible	Today, in the month of Abib [March–April, named Nisan after the exile], you are going to leave.
New Advent (Knox) Bible	And now Moses said to the people, To-day you have left Egypt, your prison-house, and it is the Lord's constraining power that has won you your freedom; mark out this

day by eating no bread that has leaven in it, this day of early spring which sees your departure. V. 3 is included for context.

Translation for Translators You are leaving Egypt on this day, which is the first day of the month that is *named* Abib.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible **FOR ON THIS DAY YOU GO FORTH IN THE MONTH OF NEW.** †("New"= Passover was the 14th day. The day of departure was on the 15th. These dates were in the first, new, month of a new year. This would be in March/April. Spring Equinox occurs on March 20 every year. The first day of the month/moon must be on the day of a new crescent moon, sometime near Spring Equinox. Sometimes it is before Equinox, and sometimes after. The first day of the year must be determined in such a way that Passover will be after new buds of barley/grain, rather than in winter, as well as not being too late in the year either. All modern names of months and days are Babylonian names. JESUS just calls them by their numbers, and as "new.")

Awful Scroll Bible Today, you are being led out, the moon month of Abib.

Ferrar-Fenton Bible The time when you came out was in the month of harvest; consequently, when the EVER-LIVING brings you to the land of the Canaanites, and the Hittites, and Amorites, and the Hivites, and the Jebusites, which He swore to give to you ;—a land flowing with milk and honey ;—then you shall perform this service in this month.

God's Truth (Tyndale) This day come you out of Egypt in the month of Abib. V. 5 is included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The day you left was in the month of Abib.

The Heritage Bible Today you are going out in the new moon of Abib.⁴
⁴ 13:4 Abib means green, tender, the name of the first new moon in the Israeli year, because it was the new moon for the sprouting of barley.

New American Bible (2002) This day of your departure is in the month of Abib.

New American Bible (2011) This day on which you are going out is in the month of Abib.*
 * [13:4] **Abib:** lit., "ear (of grain)," the old Canaanite name for this month; Israel later called it "Nisan." It was the first month in their liturgical calendar (cf. Ex 12:2).

New Jerusalem Bible On this day, in the month of Abib, you are leaving.

Revised English Bible—1989 Moses said to the people, 'Remember this day on which you came out of Egypt, out of the house of slavery, because the Lord brought you out from there by strength of hand; no leavened bread shall be eaten, for today, in the month of Abib, is the day of your exodus. V. 3 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible You are leaving today, in the month of Aviv.

The Complete Tanach Today you are going out, in the month of spring.

in the month of spring: Now do we not know in what month they went out? [Early editions read: Now did they not know in what month they went out?] Rather, this is what he [Moses] said to them, "See the lovingkindness that He bestowed upon you, that He took you out in a month in which it is suitable to go out, when there is neither heat nor cold nor rain," and so it says: "He takes the prisoners out at the most opportune time (תּוֹרֵשׁוֹנִב) " (Ps. 68:7), in the month when it is best suited (רֵשֶׁט) to go out. — [from Mechilta]

Kaplan Translation You left this day, in the month of standing grain.
month of standing grain

(Rashbam; see Exodus 9:31). Some say that Aviv was the original name of this month. See Exodus 23:15, 34:18, Deuteronomy 16:1. Later, the Babylonian name, Nissan, was used for this month (Esther 3:7, Nehemiah 2:1; Yerushalmi, Rosh HaShanah 1:2).

Orthodox Jewish Bible **This day came ye out in the month Aviv.**

Expanded/Embellished Bibles:

The Amplified Bible	On this day in the month Abib, you are about to go onward.
The Expanded Bible	Today, in the month of Abib [^C the first month of the year, March–April; 12:18], you are leaving Egypt [^L coming out].
Kretzmann's Commentary	This day came ye out, in the month Abib, the fifteenth day of the first month of the church-year.
NET Bible®	On this day, ¹⁰ in the month of Abib, ¹¹ you are going out. ¹² ^{10tn} The word בַּיּוֹם (hayyom) means literally “the day, today, this day.” In this sentence it functions as an adverbial accusative explaining when the event took place. ^{11sn} Abib appears to be an old name for the month, meaning something like “[month of] fresh young ears” (Lev 2:14 [Heb]) (S. R. Driver, Exodus, 106). B. Jacob (Exodus, 364) explains that these names were not precise designations, but general seasons based on the lunar year in the agricultural setting. ^{12tn} The form is the active participle, functioning verbally.
The Voice	Moses (to the people): You are leaving today in the month of Abib.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...<today> you are going out in the new moon of the green grain,...
Charles Thompson OT	Therefore Moses said to the people, Remember this day, in which you came out from the land of Egypt; from the house of bondage. For with a strong hand the Lord hath brought you out from this place; and let no leaven be eaten, for on this day you are marching out in the month of new things. V. 3 is included for context.
Concordant Literal Version	Today you are going forth in the month of Aviv.
Context Group Version	This day you (pl) go out in the month Abib.
English Standard Version	Today, in the month of Abib, you are going out.
Modern English Version	On this day, you are going out, in the month of Aviv.
Modern Literal Version	This day you* go forth in the month Abib.
New American Standard B.	On this day in the month of Abib, you are about to go forth.
Young's Updated LT	Today you [all] are going out, in the month of Abib.

The gist of this passage: Moses reminds them of the month they are going out.

Exodus 13:4

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יוֹם) [pronounced yohm]	day; time; today or this day (with a definite article); possibly immediately	masculine singular noun with the definite article	Strong's #3117 BDB #398
'attem (אַתֶּם) [pronounced aht-TEM]	you all, you guys, you (often, the verb to be is implied)	2 nd person masculine plural, personal pronoun	Strong's #859 BDB #61
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	going [coming] out, going [coming] forth; rising	Qal active participle	Strong's #3318 BDB #422

Exodus 13:4			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular construct	Strong's #2320 BDB #294
'âbîyb (אֲבִיב) [pronounced aw-BEEB]	<i>fresh, young ears [of barley, corn]; the month of ear-forming, of greening of crop, of growing green Abib, the month of exodus and Passover (March or April), [the month of] Abib; transliterated Abib</i>	masculine singular noun with the definite article	Strong's #24 BDB #1

Translation: Today, you [all] are going forth in the month of Abib.

The Hebrew people were to think about what was happening to them and to remember that this is taking place in the month of Abib.

This feast will be celebrated annually, just at the time that the Hebrew people walked out of Egypt. They left Egypt on the 15th of Abib, exactly 430 years after Jacob entered into the land of Egypt, along with his entire family.

What was occurring to the Hebrews was doctrine to them. God was doing something so historic and so important that this would be one of the most well-known events, if not the most well-known event, of that **millennium**. The Exodus declared the power and purpose of God. It sets the Jewish race apart from all others. None of us has ever lived through an event which was that spectacular and that important, but we experience certain things in our lives which affect the entire direction of our lives (often, at the time, they appear to be rather unextraordinary occurrences). The Hebrews here are in the midst of something significant beyond their comprehension. Moses is telling them to put the events of this day (and of the previous two months) deep into their souls. For us, it is like learning an important piece of doctrine. It sustains and guides and orients us. This event would do the same for them if they would keep it deep within their souls.

Exodus 13:4 Today, you [all] are going forth in the month of Abib. (Kukis mostly literal translation)

Exodus 13:4 Today, you are going forth from Egypt in the month of Abib. (Kukis paraphrase)

There is the mistaken notion that present-day religious Jews follow the Old Testament while present-day Christians follow the New. This is a serious misconception. One can see some vague similarities between Judaistic practices today as compared to the practices outlined for them in the Old Testament, but their religious practices today are Jewish traditions; modern-day Jewish practices do not come from the Old Testament. About the only actual continuity that I can come up with is, infant boys are circumcised on the 8th day. Apart from that, an Old Testament Hebrew watching any contemporary Jewish celebration would be flummoxed, and unable to connect it to the rituals which he has learned.

And he was when brings you Y^ehowah unto a land of the Canaanite and the Hittite and the Amorite and the Hivite and the Jebusite; which He swore to your fathers to give to you—a land flowing with milk and honey. And you have served the service the this in the month the this.

Exodus
13:5

And it is [then] that Y^ehowah will bring you into the land of the Canaanite, the Hittite, the Amorite, the Hivite and the Jebusite—which [land] He swore to your fathers to give to you—a land flowing with milk and honey. Therefore, you will observe this service in this month.

And it will come to pass that Jehovah will bring you into the land of the Canaanite, the Hittite, the Amorite, the Hivite and the Jebusite—which land He swore to your fathers to give to you. This is a wondrous and fertile land which He has given to you. Therefore, you will observe the Unleavened Bread Feast and Passover during this month.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And he was when brings you Y ^e howah unto a land of the Canaanite and the Hittite and the Amorite and the Hivite and the Jebusite; which He swore to your fathers to give to you—a land flowing with milk and honey. And you have served the service the this in the month the this.
Dead Sea Scrolls	.
Targum (Onkelos)	And it shall be when the Lord hath led thee into the land of the Kenaanaee and Hittae and Emoraee and Hivae and Jebusae, which He covenanted to thy fathers to give thee, a land producing milk and honey, that thou shalt perform this service in this month.
Targum (Pseudo-Jonathan)	And it shall be, when the Lord your God shall have brought you into the land of the Kenaanaee, and Hittae, and Amoraee, and Hivae, and Jebusae, which He sware by His Word unto Abraham to give thee, a land producing milk and honey, that thou shalt keep this service in this month.
Revised Douay-Rheims	And when the Lord shall have brought you into the land of the Chanaanite, and the Hethite, and the Amorrhite, and the Hevite, and the Jebusite, which he swore to your fathers that he would give you, a land that flows with milk and honey, you shall celebrate this manner of sacred rites in this month.
Aramaic ESV of Peshitta	It shall be, when Mar-Yah shall bring you into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Yebusite, 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.
Lamsa's Peshitta (Syriac)	And it shall be when the LORD shall bring you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, the Jebusites, and the Perizzites, which he swore to your fathers to give you, a land flowing with milk and honey, therefore you shall keep this service in this month.
Updated Brenton (Greek)	And it shall come to pass when the Lord your God shall have brought you into the land of the Canaanites and the Hittites and the Amorites and the Hivites and the Jebusites and the Girgashites and the Perizzites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall perform this service in this month.

Significant differences:

Limited Vocabulary Translations:

Easy English	The Lord will bring you to the country of the Canaanites, the Hittites, the Amorites, the Hivites and the Jebusites. God promised your ancestors that he would give that
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	country to you. It is a country where there is plenty to eat and to drink. When the Lord brings you in, you must enjoy the Passover party in this month.
Easy-to-Read Version—2006	The LORD made a special promise to your ancestors. He promised to give you the land of the Canaanites, Hittites, Amorites, Hivites, and Jebusites. After the LORD leads you to the land filled with many good things [Literally, “land flowing with milk and honey.”], then you must remember this day. You must have a special day of worship on this day during the first month of every year.
Good News Bible (TEV)	The LORD solemnly promised your ancestors to give you the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites. When he brings you into that rich and fertile land, you must celebrate this festival in the first month of every year. For seven days you must eat unleavened bread and on the seventh day there is to be a festival to honor the LORD. V. 6 is included for context.
<i>The Message</i> Names of God Bible	. Yahweh swore to your ancestors that he would give you the land of the Canaanites, Hittites, Amorites, Hivites, and Jebusites. When he brings you into that land flowing with milk and honey, you must observe this ceremony in this month.
NIRV	The LORD will bring you into the land of the Canaanites, Hittites, Amorites, Hivites and Jebusites. He promised your people of long ago that he would give that land to you. It's a land that has plenty of milk and honey. When you get there, celebrate this holy day in this month.

Thought-for-thought translations; dynamic translations; paraphrases:

The Living Bible	Celebrate this day of your exodus, at the end of March [literally, “at the appointed time each year.”] each year, when Jehovah brings you into the land of the Canaanites, Hittites, Amorites, Hivites, and Jebusites—the land he promised your fathers, a land ‘flowing with milk and honey.’ V. 4 is included for context.
New Berkeley Version New Life Version	. And the Lord will bring you to the land of the Canaanite, the Hittite, the Amorite, the Hivite and the Jebusite, which He promised to your fathers to give you. It is a land flowing with milk and honey. There you will do this act of worship in this month.
New Living Translation	You must celebrate this event in this month each year after the LORD brings you into the land of the Canaanites, Hittites, Amorites, Hivites, and Jebusites. (He swore to your ancestors that he would give you this land—a land flowing with milk and honey.)
Unlocked Dynamic Bible	Later, when Yahweh brings you into the land where the descendants of Canaan, Heth, Amor, Hiv, and Jebus now live, the land that he promised to give to you, a land that will be very good for raising livestock and growing crops, you must celebrate this festival in this month every year.

Partially literal and partially paraphrased translations:

American English Bible	And when Jehovah your God brings you into the land of the Canaanites, Hittites, Amorites, Hivites, Jebusites, Gergeshites, and Pherezites, which He swore to your ancestors that He would give you (a land that is flowing with milk and honey), you must perform the same service during this month.
Beck's American Translation Common English Bible	. The LORD will bring you to the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites. It is the land that the Lord promised your ancestors to give to you, a land full of milk and honey. You should perform this ritual in this month.
International Standard V	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.

New Advent (Knox) Bible	When the Lord has given thee a home in the land of Chanaanite and Hethite, the Amorrhite, Hevite and Jebusite, that land, all milk and honey, which he promised thy fathers he would give thee, thou shalt keep alive, this month, the old custom.
Translation for Translators	Later, when Yahweh brings you into the land where the descendants of Canaan, Heth, Amor, Hiv, and Jebus <i>now live</i> , the land that he solemnly promised to give to you, a land that will be very good for raising livestock and growing crops [MTY], you must celebrate this festival in this month <i>every year</i> .

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND IT SHALL COME TO PASS WHEN JESUS YOUR THEOS (<i>Alpha & Omega</i>) SHALL HAVE BROUGHT YOU INTO THE LAND OF THE CANAANITES, AND THE CHETTITES, AND AMORITES, AND HEVITES, AND JEBUSITES, AND GERGESITES, AND PHEREZITES, WHICH HE SWORE TO YOUR FOREFATHERS TO GIVE YOU, A LAND FLOWING WITH MILK AND HONEY, THAT YOU SHALL PERFORM THIS SERVICE IN THIS MONTH.
Awful Scroll Bible	Jehovah was to bring you to the solid grounds of the Canaanites, Hittites, Amorites, Hivites, and Jebusites, that he is to have sworn to you all's fathers, to give solid grounds flowing with milk and honey, even are you to have served this moon <i>month</i> .
Conservapedia Translation	And when the LORD brings you into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, that he swore to your fathers that he would give you, a land gushing with milk and honey, you will observe this service in this month.
Ferrar-Fenton Bible God's Truth (Tyndale)	. When the Lord has brought you into the land of the Cananites, Hethites, Amorites, Hevites and Jebusites, which he sware unto your fathers that he would give you: a land wherein milk and honey flows, then see that you keep this service in this same month.
HCSB	When the Lord brings you into the land of the Canaanites, Hittites, Amorites, Hivites, and Jebusites, [DSS, Sam, LXX, Syr add Gergashites and Perizzites; Jos 3:10] which He swore to your fathers that He would give you, a land flowing with milk and honey, you must carry out this ritual in this month.
Urim-Thummim Version	And it will come about when YHWH will bring you to the land of the Canaanites, Hittites, Amorites, Hivites, and the Jebusites, which he affirmed to your forefathers to bestow on you, a land flowing with milk and honey, that you will observe this service in this month.
Wikipedia Bible Project	And it will be when Yahweh brings you to the land of the Canaanite and the Hittite and the Amorite and the Chivite and the Jebusite, that he pledged to your fathers to give to you, a land overflowing with milk and honey, and you worked this service on this month.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When Yahweh brings you to the land of the Canaanites, the Hittites, the Amorites, the Hivites and the Jebusites - a land flowing with milk and honey which he swore to your fathers to give you - you will carry out this ceremony.
The Heritage Bible	And it shall be, when Jehovah shall bring 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 milk and honey, that you shall work this work in this new moon.
New American Bible (2002)	Therefore, it is in this month that you must celebrate this rite, after the LORD, your God, has brought you into the land of the Canaanites, Hittites, Amorites, Hivites and

	Jebusites, which he swore to your fathers he would give you, a land flowing with milk and honey.
New American Bible (2011)	Therefore, when the LORD, your God, has brought you into the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Girgashites, the Hivites, and the Jebusites, which he swore to your ancestors to give you, a land flowing with milk and honey, you will perform the following service* in this month. * [13:5] The following service: the celebration of the feast of Unleavened Bread now constitutes the Israelites' service, in contrast to the "service" they performed for Pharaoh as his slaves.
New English Bible—1970	No leaven may be eaten this day, for today, in the month of Abib, is the day of your exodus; and when the LORD has brought you into the country of the Canaanites, Hittites, Amorites, Hivites, and Jebusites, the land which he swore to your forefathers to give you, a land flowing with milk and honey, then you must observe this rite in this same month. Vv. 3b–4 are included for context.
Revised English Bible—1989	When the LORD has brought you into the land of the Canaanites, Hittites, Amorites, Hivites, and Jebusites, the land which he swore to your forefathers to give you, a land flowing with milk and honey, then in this same month you must observe this rite: for seven days you are to eat unleavened bread, and on the seventh day there is to be a pilgrim-feast of the LORD. V. 6 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When <i>ADONAI</i> brings you into the land of the Kena'ani, Hitti, Emori, Hivi and Y'vusi, which he swore to your ancestors to give you, a land flowing with milk and honey, you are to observe this ceremony in this month.
The Complete Tanach	And it will come to pass that the Lord will bring you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which He swore to your forefathers to give you a land flowing with milk and honey and you shall perform this service in this month.

into the land of the Canaanites, etc.: Although [Scripture] enumerated [here] only five nations, it means all seven [of the nations], for they are all included in the [term] Canaanites, [even though] there was one of the families of Canaan that had only the name Canaanite. — [from Mechilta; Tanchuma, Bo 12]

swore to your forefathers, etc.: Concerning Abraham, it says: "On that day, the Lord formed a covenant with Abram, [saying, 'To your seed I have given this land']" (Gen. 15:18); and concerning Isaac it says: "Sojourn in this land [...for to you and to your seed I will give all these lands, and I will set up the oath that I swore to Abraham your father]" (Gen. 26:3); concerning Jacob it says: "the land upon which you are lying [to you I will give it and to your seed]" (Gen. 28:13). — [from Mechilta]

flowing with milk and honey: Milk flows from the goats' [udders], and honey flows from the dates and the figs. — [from Kethuboth 111b]

this service: [that] of the Passover sacrifice (Mechilta, Pes. 96a, Mechilta d'Rabbi Shimon ben Yochai). Now was it not already stated above (12:25): "And it shall come to pass when you enter the land [that you should keep this service], etc." Now why did [Scripture] repeat it? Because of the thing that was newly introduced in it. In the former chapter (12:26), it says: "And it will come to pass if your children say to you, 'What is this service to you?'" [There,] Scripture refers to a wicked son, who excludes himself from the community [by saying "to you"], and here (verse 8), "And you shall tell your son," refers to a son who does not know to ask. Scripture teaches you that you yourself should initiate the discourse for him (Mechilta 14) with words of the Aggadah, which draw his interest [lit., draw the heart]. — [from Mechilta 18:14]

exeGeses companion Bible	And so be it, when Yah Veh brings you to the land of the Kenaaniy and the Hethiy and the Emoriy and the Hivviy and the Yebusiy - which he oathed to your fathers to give you - a land flowing with milk and honey that you serve this service in this month:...
Israeli Authorized Version	And it shall be when YY shall bring thee into the land of the Kenaanim, and the Hittitim, and the Amorites, and the Hivi, and the Yvusis, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.
Kaplan Translation	There will come a time when God will bring you to the land of the Canaanites, Hittites, Amorites, Hivites and Yebusites. Canaanites... See note on Exodus 3:8. Only the nations whose lands were considered to be 'flowing with milk and honey' are mentioned here (Mekhilta; Ramban).
Orthodox Jewish Bible	And it shall be when Hashem shall bring thee into the land of the Kena'ani, and the Chitti, and the Emori, and the Chivi, and the Yevusi, which He swore unto thy Avot to give thee, an eretz flowing with cholov and devash, that thou shalt observe this avodah (service) in this month.
The Scriptures 1998	"And it shall be, when הוה brings you into the land of the Kena'anites, and the Hittites, and the Amorites, and the Hivvites, and the Yebusites, 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.

Expanded/Embellished Bibles:

The Amplified Bible	And it shall be when the LORD brings you into 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 [of abundance] ^[a] flowing with milk and honey, that you shall keep and observe this rite (service) in this month. ^[a] This phrase referred to the abundant fertility of the land of Canaan. Milk (typically that of goats and sheep) was associated with abundance; "honey" referred mainly to syrups made from dates or grapes and was the epitome of sweetness. Bees' honey was very rare and was considered the choicest of foods.
The Expanded Bible	The LORD will ·lead [or bring] you to the land of the Canaanites, Hittites, Amorites, Hivites, and Jebusites [^C various peoples who lived in the Promised Land]. This is the land he promised your ancestors he would give you [Gen. 12:1–3], a ·fertile land [^L a land flowing with milk and honey; 3:8]. There you must ·celebrate this feast during the first month of every year [^L keep this observance in this month].
Kretzmann's Commentary	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 sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. Thus the Lord formally instituted the Feast of Unleavened Bread, with the usual detailed description of the Land of Promise and the corresponding reference to the fruitfulness of this country.
NET Bible®	When ¹³ the Lord brings you to the land of the Canaanites, Hittites, Amorites, Hivites, and Jebusites, which he swore to your fathers to give you, a land flowing with milk and honey, ¹⁴ then you will keep ¹⁵ this ceremony ¹⁶ in this month. ^{13tn} Heb "and it will be when." ^{14tn} See notes on Exod 3:8. ^{15tn} The verb is אָכַל (vk'avadta), the Qal perfect with a vav (i) consecutive. It is the equivalent of the imperfect tense of instruction or injunction; it forms the main point after the temporal clause – "when Yahweh brings you out...then you will serve."

^{16tn} The object is a cognate accusative for emphasis on the meaning of the service – “you will serve this service.” W. C. Kaiser notes how this noun was translated “slavery” and “work” in the book, but “service” or “ceremony” for Yahweh. Israel was saved from slavery to Egypt into service for God as remembered by this ceremony (“Exodus,” EBC 2:383).

The Voice

Moses (to the people): When He leads you into the land which He promised your ancestors He would give to you—a wide, open space flowing with milk and honey, a land currently inhabited by the Canaanites, Hittites, Hivites, Amorites, and Jebusites—I want you to observe the following festival during this month: For seven days, you are to eat only bread made without yeast. A portion of v. 6 is included for context.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and (it) will (come to pass) that "YHWH ^{He is} will [bring] you to the land of the one of "Kena'an ^{Lowered} and the one of "Hhet ^{Trembling in fear} and the one of "Emor ^{Sayer} and the one of "Hhiw ^{Town} and the one of "Yevus ^{He will trample down} , which was sworn to your fathers to give to you, a land issuing fat and honey, and you will serve this service in this new moon,...
Charles Thompson OT	And when the Lord thy God shall have brought thee into the land of the Chananites and the Chettites and the Amorites, and the Evites and the Jebusites and the Gergasites and the Pherezites which the Lord with an oath promised to thy fathers that he would give thee; a land flowing with milk and honey, thou shalt perform this religious service in this month.
Concordant Literal Version	It will come to be when Yahweh your Elohim shall have brought you to the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Girgashite, the Hivite and the Jebusite about which He swore to your fathers to give to you, a land gushing with milk and honey, then you will serve with this service in this month.
Context Group Version	.
English Standard Version	And when the LORD brings you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which he swore to your fathers to give you, a land flowing with milk and honey, you shall keep this service in this month.
Modern English Version	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 ceremony in this month.
New American Standard B.	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 [Lit <i>serve this service</i>] in this month.
Young's Updated LT	And it has been, when Jehovah brings you in unto the land of the Canaanite, and of the Hittite, and of the Amorite, and of the Hivite, and of the Jebusite, which He has sworn to your fathers to give to you, a land flowing with milk and honey, that you have done this service in this month.

The gist of this passage:

Exodus 13:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (י, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

Exodus 13:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
bôw' (אוּב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil imperfect with the 2 nd person masculine singular suffix	Strong's #935 BDB #97
On a few occasions, Moses suddenly uses the masculine singular where you would continue to expect a masculine plural. This will be true throughout this entire verse.			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (לְ) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
K ^e na'ănîy (כְּנַעֲנִי) [pronounced k ^e -nah-ġuh-NEE]	<i>merchant, trader; and is transliterated Canaanite, Canaanites</i>	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489

Translation: And it is [then] that Y^ehowah will bring you into the land of the Canaanite,...

Throughout this verse, Moses is speaking to individuals. We find the 2nd person, masculine singular used throughout. Moses is putting the responsibility upon all individuals here. Furthermore, this captures the attention of his audience.

This is a common trick used by teachers all of the time. They are giving this lecture, and, at some point (or at many points), they personalize it. "And that is the Pythagorean theorem, something which Charley thinks about all the time. And you will remember this for the quiz tomorrow, right, Lucy? $a^2 + b^2 = c^2$."

In other words, Moses is placing the onus of responsibility is not on the overall nation of Israel, but on the specific people in his audience. Each one is individually responsible to carry out what Moses is teaching.

This sentence is rather long, but we may connect the beginning with the end: *And it is [then] that Y^ehowah will bring you into the land of the Canaanite,...[where] you will observe this service [of Unleavened Bread and the Passover] in this month.* So, the Hebrew people are not to simply forget what has transpired, but to remember it and to memorialize it with a set of feast days and celebration, similar to what they have done to this day (although the modern-day observation of Passover is a far cry from what God required of them).

It is Y^ehowah's mighty arm which brings the people out of Egypt and brings them to this great land (Exodus 6:6 15:16). The word *arm* focuses upon God's strength. The focus of the Hebrew people is to be on the power and providence of God.

Canaanite is used as both a general term for the people living in the land of Canaan; but they are also a specific people, descended from Canaan (the son of Ham). The Canaanites are one of the largest of the early peoples (Gen. 9:18).

Exodus 13:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Chittîy (חִיטִּי) [pronounced <i>khiht-TEE</i>]	a descendant of Heth; transliterated <i>Hittite</i>	gentilic adjective; with the definite article	Strong's #2850 BDB #366

Translation: ...the Hittite,...

The Hittites are descended from Heth, a son of Canaan (Gen. 10:15). They are an important offshoot of the Canaanites (and considered separate from them). Historical *experts* for many years doubted their existence or doubted their existence as found in Scripture. I don't believe that is the case any more.

Exodus 13:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'Ēmôrîy (אֱמֹרִי) [pronounced <i>eh-moh-REE</i>]	<i>mountaineer</i> (possibly); and is transliterated <i>Amorite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #567 BDB #57

Translation: ...the Amorite,...

This is a term both used for a specific people and as a general term for the people of the land. We do not know their exact origin. James Hastings first refers to them as being of the same race as the Canaanites (which means, descended ultimately from Ham); but later, he calls them a part of the *Semitic* wave of immigration into Babylon⁹ (which would make them descended from Shem, Ham's brother). This means that, we do not have a very good handle on their origins (it is certainly possible that they can be descended from both sets of people, as when two families decide to unite¹⁰).

⁹ From Dictionary of the Bible Edited by James Hastings; ©1909; taken from E-sword. Topic: Amorites.

¹⁰ Two families or two tribes uniting was something which did take place in the ancient world.

Gen. 10:15–16 tells us that the Amorites are descended from Canaan. It is certainly possible that some intermixing could have occurred later.

Exodus 13:5d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Chivvîy (חִיִּוִּי) [pronounced <i>khihv-VEE</i>]	<i>villagers, transliterated Hivite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #2340 BDB #295

Translation: ...the Hivite...

This Hivites will trick the Hebrew people into allowing them to continue living in the land. They recognized the strength and power of the Hebrew people; but they did not fully appreciate their God.

The Hivites, like all of the peoples named here, are descended ultimately from Canaan (Gen. 10:16–17).

Exodus 13:5e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Y ^e bûṣîy (יְבוּסִי) [pronounced <i>y^evoo-SEE</i>]	an inhabitant or descendant of Jebus; transliterated <i>Jebusite</i>	adjective gentilis with the definite article	Strong's #2983 BDB #101

Translation: ...and the Jebusite...

The Jebusites lived on the mountain where Jerusalem was founded. They will hold onto this portion of Canaan until David becomes king (circa 950 B.C.), and David will take it from them.

The Jebusites are descended from Canaan (Gen. 10:15–17).

Exodus 13:5a-e *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,...* (NKJV)

This land that the Hebrews were to enter was controlled by Canaanites, Hittites, Amorites, Hivites and Jebusites. The Israelites would take this land and Moses is telling them that they must continue to keep the Passover in the land of Canaan.

Exodus 13:5f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
shâbaʿ (שָׁבַע) [pronounced shaw ^b -VAHG]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	3 rd person masculine singular, Niphal perfect	Strong's #7650 BDB #989
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾâbôwth (אֲבוֹתָ) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal infinitive construct	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Translation: ...—which [land] He swore to your fathers to give to you—...

Notice how this is stated; God made the promises to the fathers of the Israelites (the Israelites to whom Moses is speaking). The fathers are **Abraham, Isaac, and Jacob** and the 12 (actually 13) patriarchs. The people to whom Moses is speaking are the ones who should take the land that God is giving them.

Exodus 13:5g			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun	Strong's #776 BDB #75
zâb (זָבַח) [pronounced zaw ^b v]	<i>flowing, gushing; a discharge; a reference to an illness</i>	feminine singular, Qal active participle, construct form	Strong's #2100 BDB #264
châlâb (חֵלֶב) [pronounced khaw-LAW ^b V]	<i>milk; cheese</i>	masculine singular noun	Strong's #2461 BDB #316

Exodus 13:5g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
d ^e bash (דְּבַשׁ) [pronounced d ^{eb} -VAHSH]	<i>honey</i>	masculine singular noun; pausal form	Strong's #1706 BDB #185

Barnes suggests that this word is also used for a grape product, wherein grapes are boiled down to the consistency of molasses and used as an article of food (I guess it is kind of like an unsweetened jam). At the time that he wrote, he said that $\frac{2}{3}$ rds of the grapes in Syria were used to make this food, which is called, by the Arabs *dibs*. You will note that the spelling is similar enough to consider these words equivalent.

Translation: ...a land flowing with milk and honey.

This set of words is found throughout the Bible describing the land of Canaan, and it simply indicates that this is an abundant and fertile land.

God has long-promised this land to the Hebrew people, going back hundreds of years to Abraham, their father. God promised that this land would be a beautiful, productive and prosperous land. Throughout Israel's history, as they drew nearer to God, their personal prosperity became greater.

Exodus 13:5h

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâbad (עָבַד) [pronounced ġaw ^b -VAHD]	<i>to work, to serve, to labor; to be a slave to</i>	2 nd person masculine singular, Qal perfect	Strong's #5647 BDB #712
This verb also means: <i>to serve as subjects; to serve (God); to serve (with Levitical service).</i>			
ʿêth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿăbôdâh (עֲבֹדָה) [pronounced ġu ^b -vo-DAWH]	<i>labour, work, service; possibly: bondage; enslavement; service of [to] God</i>	feminine singular noun with the definite article	Strong's #5656 & #5647 BDB #715
This is the noun cognate for the previous verb.			
zô'th (זֹאת) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Exodus 13:5h

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: Therefore, you will observe this service in this month.

What Moses is telling them is, they will observe the Unleavened Bread Feast and the Passover. They are to consider all that God has done; and then to memorialize it in their celebrations.

This celebration commemorates not just the time that God took Israel out of Egypt, but it looks back to the time that God promised the land of Canaan to the people of Israel.

What is being said here is meaningful to the Hebrew people because they knew their Scriptures. They knew about Abraham, Isaac, and Jacob; they knew about the land of promise; they knew that this was a long-standing promise first delivered to Abraham their father (all of these things are recorded in the book of Genesis). In other words, the Hebrew people knew the book of Genesis.¹¹

Exodus 13:5 And it is [then] that Y^ehowah will bring you into the land of the Canaanite, the Hittite, the Amorite, the Hivite and the Jebusite—which [land] He swore to your fathers to give to you—a land flowing with milk and honey. Therefore, you will observe this service in this month. (Kukis mostly literal translation)

In some ways, this—the Passover and the Feast of Unleavened Bread—is going to begin to seem very repetitive, but God is making certain that the Hebrew people do not see this as a celebration which they can opt out of. It is their foundational feast and celebration.

What is celebrated here is almost the very definition of being a Hebrew. One of the historic events that unbelievers despise the most (apart from the cross of Christ) is the Exodus of Israel from Egypt.

Moses, as he has been guided by God, is connecting the ritual with its meaning. God has never given us a ritual without it being fraught with meaning. Nor does God require a celebration without plainly stating its meaning. The Hebrews are being delivered from slavery by God's hand. God is establishing, through Moses, a solemn celebration to commemorate this day. Moses, as this day is occurring, tells them what the rites will be so that the celebration in the future will be firmly connected to the event that it signifies.

Understanding Hebrew customs in the Church Age:

It is important to note that, some events and celebrations mean one thing to the Hebrew people; but to us, believers in the Church Age, there is often a more expanded meaning. This meaning is understood and expressed by God the Holy Spirit, but not necessarily fully understood or fully appreciated by the Hebrew people who first observed these things.

¹¹ At this point in time, we do not know if the book of Genesis existed in written form. Given that Egypt had developed writing materials, it would be reasonable that Genesis was now in written form (besides being transmitted orally).

For instance, the unleavened bread, to the Hebrews, represented the fact that they could not get out of Egypt fast enough. When the Egyptian people told them to get out, and when Pharaoh ordered them to get out; they had to leave immediately. As a result, their bread for that day did not have enough time to rise.

The appended meaning to leaven is the idea that leaven infects and pollutes everything; and that we are not to allow our souls or the doctrines of God will become leavened (polluted). The same is true of the gospel (good news) of Jesus Christ; there is to be no leaven of distortion when understanding the gospel of Jesus Christ. Once the gospel is distorted, all of Christianity is distorted (which is what the religious hierarchy of Jerusalem did to the Old Testament teachings).

To the Hebrew people, the Passover spoke of God coming and executing the final act of judgment against the Egyptian people and against whomever did not heed God's requirements to slap the lamb's blood on the door frame. However, in this era, we further understand the Passover to incorporate the concept of God's judgment of the Passover lamb in our stead, just as He judged His Son on the cross in our stead. The Hebrew people did not have a full understanding that this is the true meaning of the Passover lamb. When Jesus came to this earth; and when He died for our sins, then the Hebrew people were supposed to put together the Passover lamb with our true Passover Lamb. They were supposed to see the parallels which God had established 1400 years previous. John the Herald was the first to state this publically, when he proclaimed, as Jesus approached them, **"Behold, the Lamb of God comes."**

The overall celebration of Unleavened Bread and the Passover commemorates God leading Israel out of bondage, out of slavery and out of Egypt. Without Jesus Christ, we would remain in bondage to the world and to our old sin nature. When we believe in God's Passover Lamb—Jesus Christ—we are purchased by God the Son, taking us out of slavery and giving us freedom (although, we continue to possess a sin nature until ultimate sanctification).

It is quite an amazing thing that God not only provided Israel with a series of celebrations which commemorated their history; but God also designed for these same celebrations to have meaning to the Christian believer today (be he Jewish or gentile in origin).

Exodus 13:5 And it will come to pass that Jehovah will bring you into the land of the Canaanite, the Hittite, the Amorite, the Hivite and the Jebusite—which land He swore to your fathers to give to you. This is a wondrous and fertile land which He has given to you. Therefore, you will observe the Unleavened Bread Feast and Passover during this month. (Kukis paraphrase)

The JEPD theory or documentary hypothesis.

This is a false theory of authorship of the books of Moses.

From Wikipedia: *The documentary hypothesis is one of the models used by biblical scholars to explain the origins and composition of the Torah. A version of the documentary hypothesis, frequently identified with the German scholar Julius Wellhausen, was almost universally accepted for most of the 20th century.*¹²

The JEPD chart (a graphic); from [Wikipedia](https://en.wikipedia.org/wiki/Documentary_hypothesis); accessed October 13, 2021.

The general explanation of what they believe is summarized by Wikipedia:

¹² From https://en.wikipedia.org/wiki/Documentary_hypothesis accessed October 13, 2021.

J: Yahwist (10th–9th century BCE)[1][2]

E: Elohist (9th century BCE)[1]

Dtr1: early (7th century BCE) Deuteronomist historian

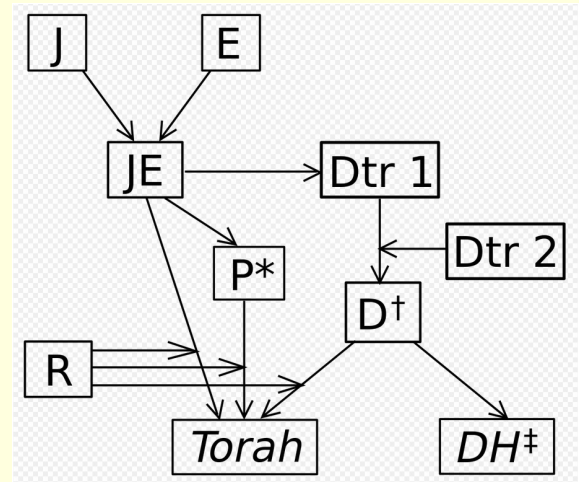
Dtr2: later (6th century BCE) Deuteronomist historian

P*: Priestly (6th–5th century BCE)[3][2]

D†: Deuteronomist

R: redactor

DH: Deuteronomistic history (books of Joshua, Judges, Samuel, Kings).¹³



This is where the Bible came from—in particular, the books of Moses—according to those who believe in documentary hypothesis. It is one of the weirdest theories that I am aware of, and I was exposed to it first through the 2nd *Evidence Which Requires a Verdict* by Josh McDowell. I will admit, when reading this section, I kept saying to myself, *what is he going on and on about?* Come to find, years later, that this is commonly believed by and taught in many (most) seminaries throughout the United States.

What makes far more sense is, this history found in the Bible takes place side-by-side the historical observations (celebrations, feast days) demanded by God. This is extremely important and is a foundational tenet of the Scriptures.

Liberal theologians try to convince us that the books of Moses were written by several sources over a period of many centuries, long after the purported Moses was to have existed. What this would mean is, at some point in time, a group of **priests** and Levites (who would have been undefined up to that point, as there was no book of Leviticus), would suddenly say, “Hey, we have this book that God gave to us 500 years ago (or whatever) which we need to obey.” So, somehow, these people somehow seize religious authority by suddenly producing books which give them this religious authority. Then these books tell about the feasts which have been celebrated all the way back to the founding of nation Israel. What I am describing to you should not make logical sense, yet it is taught in most seminaries.

Let’s approach this from another direction: if the books of Moses did not already exist, then where did the feasts and the Levites come from? Is Israel’s history suddenly made up (or made up over a period of hundreds of years), and then this is somehow sold to millions of people? “Hey, we have these books—we have had them all along—and this is where our authority comes from to tell you about these books. From hereon in, these are your laws, because they have always been your laws!” Or so would the Levites claim, according to the liberal theologians. Do you see how little sense this makes?

And if this priestly class developed a set of books which gave them authority; why not seize more authority? When people desire authority, they rarely look to self-regulate. Did all of these priests get together and say, “We want to have a well-defined, *but very limited*, authority?” Their authority in Scriptures is far from absolute, and there are many black marks against the Aaronic priesthood in these records.

However, this is what we know: the ultimate authority rests in the written Word of God; not in the Aaronic priesthood. The priests of Israel are not always presented in a favorable light in the Scriptures. If this is made-up history written by the priests, or exaggerated history written by the priests, why don’t they come off better as historical figures? The first two sons of Aaron—who would become the first priests after Aaron—will die the sin unto death. That is not a very stellar beginning for the Old Testament priesthood. Aaron himself, as we will soon study, will do something deserving of death.

¹³ From https://en.wikipedia.org/wiki/Documentary_hypothesis accessed October 13, 2021.

This interpretation of Israel's history, that the books of Moses were not written by Moses, has absolutely no historical foundation. Their chief *evidence* is the observation that the two primary names for God are not evenly distributed in every chapter of the books of Moses. Sometimes Moses used the name *Y^ehowah* more than *Elohim*; and sometimes it is the other way around. This is the proof given by liberal theologians that the books written by Moses were written by two different people, and then woven together at a later date by a third party.

This explanation subjects us to this whole chicken versus egg beginning. What is there first? The Scriptures or the complex system of the Hebrew faith? When we accept a false theory, then the chicken-egg problem immediately presents itself. Were the people already engaged in these practices? Well, if they were, why did they need *Scriptures*? And if these complex practices had not existed until these Scriptures suddenly show up on the scene, just how exactly do you get virtually the entire nation to follow what is written if they were not doing these things already?

The same thing is true of evolution. This is a false theory presented by *so-called scientists*; but their fundamental problem has always been, which came first, the chicken or the egg?

It makes very little sense to have hundreds of traditions and celebrations and systems of religious authority, to essentially come from nowhere (according to liberal theologians). But later, hundreds of years later, the authority for those things, which Israel observes, somehow is written and produced; or someone claims to have found it. But, it is not necessarily found, because, these books were written by Moses and engraved on rocks hundreds of years prior to them being discovered. This liberal view is very illogical, and yet it is taught in seminaries.

It cannot be overemphasized just how prevalent and widespread the observation of these Old Testament Scriptures were in the Hebrew culture. Today, in the United States, perhaps 50% of the population believe in God and possibly in Jesus; and some of these people attend church regularly and some do not. The Hebrew culture was not like that. Their God and their relationship to their God was fundamental in their culture. God chose Abraham; God chose Isaac, God chose Jacob; God led the people into Egypt; God led the people out of Egypt; God gave the land of Canaan to the Hebrew people. These concepts are foundational to nation Israel and the people all understood and knew—for 2000 years or so—all of these concepts.

Today, in the United States, most Christians do not know the most fundamental procedures of the Christian life (such as, how to get in and out of fellowship; or our relationship to the Holy Spirit).

Now, thinking about Israel, does it make sense that, half way through their existence as a people, all of this stuff was suddenly introduced? Or somehow for some reason these things were practiced, but then, it was somehow codified and/or modified by Scriptures which did not begin to exist until hundreds of years after these events. How does that make any logical sense?

This would be analogous to a religious cult, in 2021 America, suddenly appearing (or maybe they have been around for awhile), and they have these Scriptures, these words from God—but they claim to have actually had these Scriptures for hundreds of years, but are just now going public...and these are a list of the celebrations and religious hierarchy that everyone in the United States should be following (because, we are already following these things). And then, suddenly, all of America—or all of the Christians in America—suddenly begin following these new Scriptures. Does that make any sort of sense to you? Certainly, if you are not very smart, you might think something like this could occur and that, all Christians could somehow be convinced of all this—but that would mean that you have never argued with a Christian about his faith before. Or witnessed a Protestant and a Catholic disagree about some of the tenets of their faiths. Christians cannot be fed some line of bull, and, then, suddenly, they are converted to some cult. Yes, of course, some people can be convinced. There are the Mormons; there are those of the Jones' cult; there are the JW's. Some phony set of Scriptures can be produced and a small percentage of people—including Christians—can be peeled off and led astray. But all Christians? That is absurd! It is even more absurd to suggest that this happened to the Hebrew people.

Yet that is what is being taught by liberal theologians about the writings of Moses. They teach that Moses did not write these books and that they appeared hundreds of years later, as the work of many contributors (which contributors do not actually exist in any record of Israel's history).

Could new *traditions* have been foisted on the Jews? Could you foist a whole complex set of *traditions* suddenly upon the American people? Of course you couldn't! Neither could this have been done to the Hebrew people at some point in their culture.

I hope that you understand that, the liberal view of this—that Moses did not write these books—is not logical., The Hebrew people came from a very complex tradition involving the entire nation of Israel. You simply cannot foist that upon a national entity hundreds of years after the fact. What makes far more sense is, Moses spoke these words to the people, after God spoke the words to him. All of the Hebrew traditions and celebrations began simultaneously with the historical events that we are studying. At the same time, Moss was teaching the things that he heard from God. And, at the same time, Moses was writing of these books (Exodus, Leviticus, Numbers and Deuteronomy).

The people of Jacob actually experienced these things. They heard Moses speak the Word of God to them; they later saw and heard the Scriptures which Moses wrote (they would be engraved on a set of rocks upon their taking the land of Canaan). And the generation of Hebrew people that we are studying actually experienced all of this firsthand (the generation of promise did; Gen X did not); and their sons and daughters experienced the same traditions in the next generation.

Moses has authority by the power of God. This hardheaded people recognize Moses' authority because of God's power and because of what they have all experienced. Nevertheless, even back then, about half of them resisted Moses; and about half of them accepted his authority.

Back to the narrative; this is what we have been studying:

Exodus 13:3–5 **And Moses said to the people, Remember this day, in which you (pl) came out from Egypt, out of the house of slaves; for by strength of hand YHWH brought you (pl) out from this place: there shall be no leavened bread eaten. This day you (pl) go out in the month Abib. And it shall be, when YHWH shall bring you into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, 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. (CGV; capitalized)**

You will note that, in vv. 3–4, Moses uses the plural in reference to the Israelites; but with v. 5, He begins to use the 2nd person masculine singular. In vv. 3–4, Moses is telling them about what God did for them; and what God was going to do for them. With v. 5, Moses begins to make this very personalized, so that he is speaking to each person individually. God's gift of this land was to every individual of Israel.

In vv. 6–7, he continues with the use of the 2nd person masculine singular. Moses is speaking to the people, but addressing them as individuals. Everything which he expects is not a generalized, more or less everyone does this; but Moses expects each and every person to follow his directions exactly. Each and every person is thereby made responsible.

Seven of days you will eat unleavened breads and in the day, the seventh, a feast to Y^ehowah. Unleavened breads will be eaten seven of the days; and will not be seen to you leavened bread and will not be seen to you leaven in all your territory.

Exodus
13:6–7

You will eat unleavened bread for seven days; and [you will celebrate] a feast to Y^ehowah on the 7th day. Unleavened bread [only] will be eaten for seven days; and leavened bread will not be seen with you and leaven will not be seen with you in all your territory.

You will eat unleavened bread for seven days; and, on the 7th day, you will celebrate a feast to Jehovah. You will only eat unleavened bread for those 7 days. There will be no leavened bread or any yeast product visible in all of your territory at that time.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Seven of days you will eat unleavened breads and in the day, the seventh, a feast to Y ^e howah. Unleavened breads will be eaten seven of the days; and will not be seen to you leavened bread and will not be seen to you leaven in all your territory.
Dead Sea Scrolls Targum (Onkelos)	. Seven days thou shalt eat the (phatira) unleavened cake, and in the seventh day solemnize a feast before the Lord. The unleavened cake thou shalt eat seven days; that which is leavened shall not be seen with thee; the leavened thing shall not be seen with thee in all thy limits.
Targum (Pseudo-Jonathan)	Seven days shalt thou eat unleavened cakes, and on the seventh day shall be a feast before the Lord. Unleavened cakes shall be eaten seven days, and nothing leavened shall be seen with thee, nor leaven itself be seen with thee in all thy borders.
Revised Douay-Rheims	Seven days shall you eat unleavened bread: and on the seventh day shall be the solemnity of the Lord. Unleavened bread shall you eat seven days: there shall not be seen any thing leavened with you, nor in all your coasts.
Aramaic ESV of Peshitta	Seven days you shall eat unleavened bread, and in the seventh day shall be a feast to Mar-Yah. Unleavened bread shall be eaten throughout the seven days; and no leavened bread shall be seen with you, neither shall there be yeast seen with you, in all your borders.
Lamsa's Peshitta (Syriac)	Seven days you shall eat unleavened bread, and on the seventh day there shall be a festival to the LORD. Unleavened bread shall you eat for seven days; and there shall no leavened bread be seen with you throughout all your territory.
Updated Brenton (Greek)	Six days you shall eat unleavened bread, and on the seventh day is a feast to the Lord. Seven days shall you eat unleavened bread; nothing leavened shall be seen with you, neither shall you have leaven in all your borders.

Significant differences:

Limited Vocabulary Translations:

Easy English	For 7 days you must eat bread without yeast in it. Then on the 7th day you must have a party for the Lord. Eat bread without yeast during those 7 days. There must not be anything that has yeast in it among you. Nobody must see any yeast anywhere, in the whole of your country.
Easy-to-Read Version–2001	"For seven days you must eat only bread that has no yeast. On the seventh day there will be a great feast. This feast will show honor to the Lord. So for seven days you must not eat any bread made with yeast. There must be no bread with yeast any place in your land.
<i>The Message</i>	"You are leaving in the spring month of Abib. When God brings you into the land of the Canaanite, the Hittite, the Amorite, the Hivite, and the Jebusite, which he promised to your fathers to give you, a land lavish with milk and honey, you are to observe this service during this month: "You are to eat unraised bread for seven days; on the seventh day there is a festival celebration to God. "Only unraised bread is to be eaten for seven days. There is not to be a trace of anything fermented—no yeast anywhere. Vv. 4–5 are included for context.

Names of God Bible	"For seven days you must eat unleavened bread. The seventh day will be a pilgrimage festival in Yahweh's honor. Only unleavened bread should be eaten during these seven days. No sourdough or yeast should be seen anywhere in your territory.
NIRV	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The LORD promised your ancestors that he would bring you into the land of the Canaanites, Hittites, Amorites, Hivites, and Jebusites. It is a land rich with milk and honey. Each year during the month of Abib, celebrate these events in the following way: For seven days you are to eat bread made without yeast, and on the seventh day you are to celebrate a festival in honor of the LORD. During those seven days, you must not eat anything made with yeast or even have yeast anywhere near your homes. V. 5 is included for context.
The Living Bible	For seven days you shall eat only bread without yeast, and there must be no yeast in your homes or anywhere within the borders of your land! Then, on the seventh day, a great feast to the Lord shall be held.
New Berkeley Version	.
New Life Version	For seven days you will eat bread without yeast. On the seventh day there will be a special supper to the Lord. Bread without yeast will be eaten for seven days. Nothing made with yeast will be seen among you. No yeast will be seen among you in all your country.
New Living Translation	For seven days the bread you eat must be made without yeast. Then on the seventh day, celebrate a feast to the LORD. Eat bread without yeast during those seven days. In fact, there must be no yeast bread or any yeast at all found within the borders of your land during this time.
Unlocked Dynamic Bible	For seven days the bread that you eat must not have any yeast in it. On the seventh day there must be a festival to honor Yahweh. Do not eat bread that has yeast in it for seven days. You should not have any yeast or bread made with yeast anywhere in your land.

Partially literal and partially paraphrased translations:

American English Bible	You will all eat fermentation-free bread for six days, and the seventh day will be a feast day to Jehovah... so you will eat fermentation-free bread for seven days. Nothing with fermentation may be seen among you, nor may you have fermentation inside all of your borders.
Beck's American Translation	.
Common English Bible	You must eat unleavened bread for seven days. The seventh day is a festival to the LORD. Only unleavened bread should be eaten for seven days. No leavened bread and no yeast should be seen among you in your whole country.
New Advent (Knox) Bible	For a whole week thou shalt eat unleavened bread, and the seventh day of it shall be kept as a feast in the Lord's honour. During those seven days you shall eat, all of you, bread without yeast in it; nothing leavened shall be seen anywhere within the frontiers of thy domain.
Translation for Translators	For seven days the bread that you eat must not have any yeast in it. On the seventh day there must be a festival to honor Yahweh. Do not eat bread that has yeast in it for seven days. You should not have any yeast or bread made with yeast anywhere in your land.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	SIX DAYS YOU SHALL EAT UNLEAVENED BREAD, AND ON THE SEVENTH DAY IS A FIESTA TO JESUS. SEVEN DAYS SHALL YOU EAT UNLEAVENED BREAD; NOTHING LEAVENED SHALL BE SEEN WITH YOU, NEITHER SHALL YOU HAVE LEAVEN IN ALL YOUR BORDERS.
Awful Scroll Bible	Seven days you were to eat unleavened bread, and on the seventh day is a feast to Jehovah. Unleavened bread was to be eaten the seven days - was that leavened to be seen, even leaven? - was it to be seen within you all's boundaries? -
Ferrar-Fenton Bible	For seven days you shall eat biscuits, and on the seventh day shall be a festival to the EVER-LIVING You shall eat biscuits for seven days ; and fermented bread shall not be seen with you; nor shall ferment be seen in all your boundaries.
God's Truth (Tyndale)	Seven days you shall eat sweet bread: and the seventh day shall be feastful unto the Lord. Therefore you shall eat sweet bread seven days, and see that there be no leavened bread seen nor yet leaven among you in all your quarters.
Lexham English Bible	Seven days you will eat unleavened bread, and on the seventh day [will be] a feast for Yahweh. Unleavened bread will be eaten the seven days; [food with] yeast will not be seen for you; and yeast will not be seen for you in all your territory.
NIV, ©2011	When the Lord brings you into the land of the Canaanites, Hittites, Amorites, Hivites and Jebusites—the land he swore to your ancestors to give you, a land flowing with milk and honey—you are to observe this ceremony in this month: For seven days eat bread made without yeast and on the seventh day hold a festival to the Lord. Eat unleavened bread during those seven days; nothing with yeast in it is to be seen among you, nor shall any yeast be seen anywhere within your borders. V. 5 is included for context.
Urim-Thummim Version	Seven days you will eat unleavened bread, and on the 7th day it will be a festival to YHWH. Unleavened bread will be eaten 7 days, and anything fermented is not to be seen with you, leaven will not be seen with you in all your regions.
Wikipedia Bible Project	Seven days, will you eat crackers, and on the seventh day, a holiday for Yahweh. Crackers will be eaten of those seven days. And leavening will not be seen to you, and you will not see yeast on all your borders.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	You shall eat unleavened bread seven days, and a feast to Jehovah shall be in the seventh day. Unleavened bread shall be eaten seven days, and there shall no leavened bread be seen with you, and there shall be no yeast seen with you in all your boundaries.
New American Bible (2011)	For seven days you will eat unleavened bread, and the seventh day will also be a festival to the LORD. Unleavened bread may be eaten during the seven days, but nothing leavened and no leaven may be found in your possession in all your territory.
New English Bible—1970	For seven days you shall eat unleavened cakes, and on the seventh day there shall be a pilgrim-feast of the LORD. Only unleavened cakes shall be eaten during the seven days; nothing fermented and no leaven shall be seen throughout your territory.
New Jerusalem Bible	For seven days you will eat unleavened bread, and on the seventh day there must be a feast in Yahweh's honour. During these seven days unleavened bread may be eaten; no leavened bread may be seen among you, no leaven among you throughout your territory.
Revised English Bible—1989	Only unleavened bread is to be eaten during the seven days; nothing fermented or leavened must be seen throughout your territory. On that day you are to tell your son, 'This is because of what the LORD did for me when I came out of Egypt.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	For seven days you are to eat <i>matzah</i> , and the seventh day is to be a festival for <i>ADONAI</i> . <i>Matzah</i> is to be eaten throughout the seven days; neither <i>hametz</i> nor leavening agents are to be seen with you throughout your territory.
The Complete Tanach	For seven days you shall eat unleavened cakes, and on the seventh day, there is a festival for the Lord. Unleavened cakes shall be eaten during the seven days, and no leaven shall be seen of yours [in your possession], and no leavening shall be seen of yours throughout all of your borders.
exeGesés companion Bible	...seven days you eat matsah and the seventh day is a celebration to Yah Veh: eat matsah seven days: yes, neither is fermentation seen with you nor yeast seen with you in all your borders.
Kaplan Translation	Eat matzahs for seven days, and make the seventh day a festival to God. Since matzahs must be eaten for [these] seven days, no leaven may be seen in your possession. No leaven may be seen in all your territories.
Orthodox Jewish Bible	Shivat yamim thou shalt eat matzot, and in the seventh day shall be a Chag (Feast) to Hashem. Matzot shall be eaten shivat hayamim; and there shall no chametz be seen with thee, neither shall there be se'or seen with thee within all thy borders.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> The Expanded Bible	. For seven days you must eat ·bread made without yeast [unleavened bread], and on the seventh day there will be a feast to honor the Lord. So for seven days you must not eat any ·bread made with yeast [unleavened bread]. There must be no ·bread made with yeast [unleavened bread and no leaven will be] anywhere ·in your land [· within your borders].
Kretzmann's Commentary	Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord. Cf Exodus 12, 16. on the seventh day there was to be a special assembly for the purpose of worship. 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. All foods in whose preparation leaven was used were prohibited so strictly that their very presence in the house was not tolerated.
NET Bible®	For seven days ¹⁷ you must eat ¹⁸ bread made without yeast, and on the seventh day there is to be ¹⁹ a festival to the Lord. Bread made without yeast must be eaten ²⁰ for seven days; ²¹ no bread made with yeast shall be seen ²² among you, and you must have no yeast among you within any of your borders. ^{17tn} Heb "Seven days." ^{18tn} The imperfect tense functions with the nuance of instruction or injunction. It could also be given an obligatory nuance: "you must eat" or "you are to eat." Some versions have simply made it an imperative. ^{19tn} The phrase "there is to be" has been supplied. ^{20tn} The imperfect has the nuance of instruction or injunction again, but it could also be given an obligatory nuance. ^{21tn} The construction is an adverbial accusative of time, answering how long the routine should be followed (see GKC 374 §118.k). ^{22tn} Or "visible to you" (B. Jacob, Exodus, 366).
The Voice	Moses: On the seventh day, celebrate a feast in honor of the Eternal. <i>Remember the directive:</i> only bread made without yeast can be eaten during the seven <i>festival</i> days. Don't keep any bread with yeast around; in fact, get rid of all yeast anywhere in your territory during those days.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...seven of the days you will eat unleavened bread, and in the seventh day is the feast to "YHWH ^{He Is} ", unleavened bread will be eaten seven of the days, and leavened bread will not [appear] to you, and leaven will not [appear] to you in all your borders,...
Charles Thompson OT Concordant Literal Version	. Seven days shall you eat unleavened cakes, and on the seventh day there shall be a celebration to Yahweh. Unleavened cakes shall be eaten seven days; and nothing leavened shall be seen with you, and no yeast should be seen with you within your entire boundary.
Context Group Version	.
New American Standard B.	.
New King James Version	Seven days you shall eat unleavened bread, and on the seventh day shall be a feast to the LORD. Unleavened bread shall be eaten seven days. And there shall be no leavened bread seen among you, nor shall there be leaven seen among you in all your borders.
Restored Holy Bible 6.0 Third Millennium Bible	. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD. 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.
Young's Updated LT	Seven days you will eat unleavened things, and in the seventh day <i>is</i> a feast to Jehovah. Unleavened things are eaten the seven days, and any thing fermented is not seen with you; yea, leaven is not seen with you in all your border.

The gist of this passage: For 7 days, nothing leavened will be allowed. They will not be allowed to even see leaven or anything which has been leavened.

Exodus 13:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shib ^{ec} âh (שִׁבְעָה) [pronounced shi ^b v ^e - GAH]	seven	numeral feminine construct	Strong's #7651 BDB #987
yâmîym (יָמִים) [pronounced yaw- MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural noun with the definite article	Strong's #3117 BDB #398
'âkal (אָכַל) [pronounced aw-KAHL]	to eat; to dine; to devour, to consume, to destroy	2 nd person masculine singular, Qal imperfect	Strong's #398 BDB #37
matstsâh (מַצֹּת) [pronounced mahts- TSAWH]	unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread	feminine plural noun	Strong's #4682 BDB #595

Translation: You will eat unleavened bread for seven days;...

What is being given here is specific directions for observing the Feast of Unleavened Bread in the land of promise (that is, in Canaan).

Exodus 13:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
shib ^e âh (שִׁבְעָה) [pronounced <i>shib^e-GAW</i>]	<i>seven</i>	numeral feminine with the definite article	Strong's #7651 BDB #987
chag (חַג) [pronounced <i>khahg</i>]	<i>festival gathering, feast, pilgrim feast; a metonym for the festive sacrifice, to victim, the animal to be slaughtered</i>	masculine singular noun	Strong's #2282 BDB #290
The word חַג commonly means a festival or feast (Ex. 10:9 12:14); as well as the festival-sacrifice, the victim (Ex. 23:18 Mal. 2:3).			
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and [you will celebrate] a feast to Y^ehowah on the 7th day.

Moses is laying out the exact specifics for the celebration of the Feast of Unleavened Bread.

Moses is now telling the elders how the Feast of the Unleavened Bread will be done. As we have seen, God gave this information to Moses in Exodus 12 and now Moses is relaying it to the people.

Exodus 13:6 **You will eat unleavened bread for seven days; and [you will celebrate] a feast to Y^ehowah on the 7th day.** (Kukis mostly literal translation)

When the sons of Jacob left Egypt, they were in such a hurry that, there was not enough time to let their bread rise. So they had to prepare unleavened bread (bread without yeast). It is possible that the bread was originally prepared with yeast, but there was no time to allow it to rise. They would commemorate this with the Feast of Unleavened Bread.

A brief review of Exodus 13:3–6:

Moses has been teaching about the Feast of Unleavened Bread:

Exodus 13:3 **Then Moses said to the people, "Remember this day in which you came out from Egypt, out of the house of slavery, for by a strong hand the LORD brought you out from this place. No leavened bread shall be eaten.**

It appears that, prior to leaving Egypt (or while the people are walking out of Egypt), Moses continues to teach them.

Exodus 13:4 **Today, in the month of Abib, you are going out.**

Israel had a calendar; and this celebration was to be added to it.

Exodus 13:5 **And when the LORD brings you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which he swore to your fathers to give you, a land flowing with milk and honey, you shall keep this service in this month.**

God would bring the people of Israel into the land of promise; and they were to continue to follow these ceremonies in the land of Canaan.

Exodus 13:6 **Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD.** (ESV; capitalized)

The feast affixed to the Passover was the Feast of Unleavened Bread.

Exodus 13:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
matstsâh (מַצֶּה) [pronounced <i>mahts-TSAWH</i>]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread</i>	feminine plural noun	Strong's #4682 BDB #595
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #398 BDB #37
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shib ^e âh (שִׁבְעָה) [pronounced <i>sh^bv^e-GAW</i>]	<i>seven</i>	numeral feminine construct	Strong's #7651 BDB #987
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398

Translation: **Unleavened bread [only] will be eaten for seven days;...**

The Hebrew word for *unleavened bread* is matstsâh (מַצֶּה) [pronounced *mahts-TSAWH*]. It is from this word used 3500 years ago that we get the modern words matzos and matzah.

Unleavened bread would be all that the Hebrew people allowed for this celebration. This represents the fact that the Hebrews, when they left Egypt, had no time to allow their bread to rise.

Leaven is a picture of corruption of what is pure and true. This does not mean that there is anything inherently evil about yeast or leaven or that it is somehow unclean. Leaven is merely a symbol of corruption. Moses is speaking to the people repeating the mandates which God set up (each of which has specific meaning and purpose).

Exodus 13:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7200 BDB #906
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
châmêts (חָמֵץ) [pronounced khaw-MATES]	<i>leaven, leavened bread, that which is leavened; ferment; figuratively, extortion</i>	masculine singular noun	Strong's #2557 BDB #329

Translation: ...and leavened bread will not be seen with you...

They were not to have leavened bread anywhere to be seen.

Just so you know, it is okay for us to eat and enjoy French bread. If you enjoy croissants, you are not countermending God's laws. However, for the Eucharist, we are only allowed bread that was not been changed by leaven (yeast). This is why most churches use wafers or crackers of some sort.

This is also the reason that most churches do not use wine, as it is fermented (that is, *leavened*) grape juice. With the advent of covid, many churches use this individual wafer and *grape juice* combination which is a single package deal with both of them. I would have bet good money that this purple juice is that we partake of for communion is related to grape juice only in color; however, some manufacturers do claim that this really is grape juice. We should not be using fermented elements when observing the Eucharist during the Church Age. Apart from this specific limitation, our observation of the Eucharist is given to us in fairly simplistic terms. However, in the **Age of Israel**, what took place for each feast day was very detailed and particular.

Prefilled Communion Cups - Wheat Wafer & Juice Sets (a graphic); from **Concordia Supply**; accessed September 15, 2021.



Exodus 13:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7200 BDB #906
lâmed (ל) [pronounced <i>l</i> ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
s ^{eo} ôr (שֶׂעוֹר) [pronounced <i>seh-ORE</i>]	<i>leaven; swelling by fermentation); yeast cake</i>	masculine singular noun	Strong's #7603 BDB #959
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
g ^e bûwl (גְּבוּל) [pronounced <i>g^{eb}-VOOL</i>]	<i>border, boundary, territory [within a border], region, territory [of darkness]; edge</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1366 BDB #147

Translation: ...and leaven will not be seen with you in all your territory.

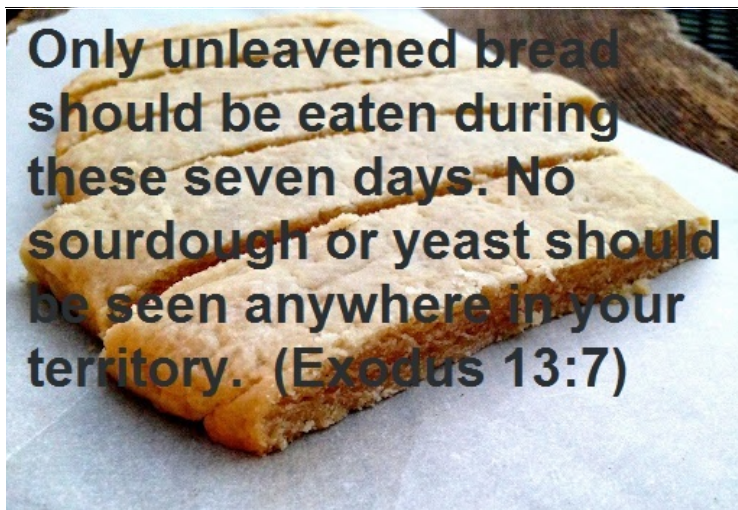
No one was to see any leaven throughout Israel (remember, this is what Israel was supposed to do after entering into the Land of Promise).

I don't believe that this means, everyone had to throw their leaven out or carry it outside the borders; but it should not be readily seen by anyone. It seems most practical to me that all yeast and leaven was simply well-hidden and completely out of sight.

Exodus 13:7 **Unleavened bread [only] will be eaten for seven days; and leavened bread will not be seen with you and leaven will not be seen with you in all your territory.** (Kukis mostly literal translation)

The leaven has two meanings. First, it is the sort of bread which the Hebrew people prepared when they left Egypt; and secondly, leaven represents corruption. Both the Passover (for the church) and the Feast of the Unleavened Bread (for Israel) were to be celebrated without corruption.

In all your quarters could also mean *in all your borders*. No one is to see any leaven; no one is to see and leavened bread or cakes. Each and every person was responsible to obey this mandate. This was not a general command, given to the people at large; but it was given to every individual (2nd person masculine singular suffix).



Exodus 13:7 (God's Word™) (a graphic); photo from [Dallas Duo Bakes](#); accessed April 14, 2021.

Exodus 13:6–7 You will eat unleavened bread for seven days; and [you will celebrate] a feast to Y^ehowah on the 7th day. Unleavened bread [only] will be eaten for seven days; and leavened bread will not be seen with you and leaven will not be seen with you in all your territory. (Kukis mostly literal translation)

Exodus 13:6–7 You will eat unleavened bread for seven days; and, on the 7th day, you will celebrate a feast to Jehovah. You will only eat unleavened bread for those 7 days. There will be no leavened

bread or any yeast product visible in all of your territory at that time. (Kukis paraphrase)

And you have made known to your son in the day the that, to say, 'Because of this, has done Y^ehowah to me in my going out from Egypt.'

Exodus
13:8

In that day, you will make [this] known to your son, saying, 'For this reason [we celebrate this feast], because Y^ehowah has accomplished our going out from Egypt.'

And when you are in the land, you will tell your son this: 'We celebrate the Feast of Unleavened Bread because Jehovah brought me out from Egypt.'

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you have made known to your son in the day the that, to say, 'Because of this, has done Y ^e howah to me in my going out from Egypt.'
Dead Sea Scrolls	.
Targum (Onkelos)	And thou shalt teach thy son on that day, saying, (It is) on account of that which the Lord did for me in bringing me out of Mizraim.
Targum (Pseudo-Jonathan)	And thou shalt instruct thy son on that day, saying, This precept is on account of what the Word of the Lord did for me in miracles and wonders, in bringing me forth from Mizraim.
Revised Douay-Rheims	And you shall tell your son in that day, saying: This is what the Lord did to me when I came forth out of Egypt.
Aramaic ESV of Peshitta	You shall tell your son in that day, saying, 'It is because of that which Mar-Yah did for me when I came forth out of Egypt.'
Lamsa's Peshitta (Syriac)	And you shall tell your son on that day, This is done because of what my God did for me when I came forth out of Egypt.
Updated Brenton (Greek)	And you shall tell your son in that day, saying, Therefore the Lord has dealt thus with me, as I was going out of Egypt.

Significant differences:

Limited Vocabulary Translations:

Easy English	On that day, you must tell your son the reason for this. Say to him: "I do this because of what the Lord did for me. This is because he brought me out of Egypt."
Easy-to-Read Version—2006	On this day you should tell your children, 'We are having this festival because the LORD took me out of Egypt.'
Good News Bible (TEV)	When the festival begins, explain to your sons that you do all this because of what the LORD did for you when you left Egypt.
<i>The Message</i>	.
NIRV	On that day talk to your child. Say, 'I'm doing this because of what the Lord did for me when I came out of Egypt.'

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Then on the seventh day you must explain to your children that you do this because the LORD brought you out of Egypt.
The Living Bible	"During those celebration days each year you must explain to your children why you are celebrating—it is a celebration of what the Lord did for you when you left Egypt.
New Berkeley Version	.
New Life Version	You will say to your son on that day, 'It is because of what the Lord did for me when I came out of Egypt.'
New Living Translation	"On the seventh day you must explain to your children, 'I am celebrating what the Lord did for me when I left Egypt.'
Unlocked Dynamic Bible	On the day the festival starts, you must tell your children, 'We are doing this to remember what Yahweh did for our ancestors when they left Egypt.'

Partially literal and partially paraphrased translations:

American English Bible	And you must say to your sons on this day: <i>This is how Jehovah dealt with me as I was leaving Egypt.</i>
Beck's American Translation	.
Common English Bible	You should explain to your child on that day, 'It's because of what the LORD did for me when I came out of Egypt.'
New Advent (Knox) Bible	And thou shalt tell thy children in those after times all the Lord did for thee when thou madest thy escape from Egypt.
Translation for Translators	On the day <i>the festival starts</i> , you must tell your children, ' <i>We are doing this to remember</i> what Yahweh did for our ancestors when they left Egypt.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND YOU SHALL TELL YOUR SON IN THAT DAY, SAYING, THEREFORE JESUS DEALT THUS WITH ME, AS I WAS GOING OUT OF EGYPT.
Awful Scroll Bible	You are to have proclaimed it to you all's sons in that day, to the intent: Because of what Jehovah is to have prepared, as he is to lead us out of Egypt.
Ferrar-Fenton Bible	You shall inform your children of this day, saying, 'This is for the Passing-over the EVER-LIVING made for us, in bringing us out from the Mitzeraim.'
God's Truth (Tyndale)	And you shall show your son at that time saying: this is done, because of that which the Lord did unto me when I came out of Egypt.
Tree of Life Version	"You are to tell your son on that day saying, 'It is because of what ADONAI did for me when I came out of Egypt.
Wikipedia Bible Project	And you told your sons on that day, saying: "In exchange for this did Yahweh do for me, in my leaving Egypt."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	On that day you will tell your son: 'I do this because of what Yahweh did for me when I came out of Egypt.'
The Heritage Bible	And you shall cause it to stand out boldly to your son in that day, saying, This is done because of that which Jehovah did to me when I came forth out of Egypt.
New American Bible (2011)	.
New English Bible–1970	On that day you shall tell your son, "This commemorates what the LORD did for me when I came out of Egypt."
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	On that day you are to tell your son, 'It is because of what <i>ADONAI</i> did for me when I left Egypt.'
The Complete Tanach	And you shall tell your son on that day, saying, "Because of this, the Lord did [this] for me when I went out of Egypt."

Because of this: In order that I fulfill His commandments, such as these [commandments of] the Passover sacrifice, matzah, and bitter herbs. — [from Jonathan, Passover Haggadah]

the Lord did [this] for me: [Scripture] alluded to a reply to the wicked son, to say, "the Lord did [this] for me," but not for you. Had you been there, you would not have been worthy of being redeemed. — [from Mechilta]

exeGeses companion Bible	And tell your son in that day, saying, Because of what Yah Veh worked to me in going from Misrayim,...
Kaplan Translation	On that day, you must tell your child, 'It is because of this that God acted for me when I left Egypt.'
Orthodox Jewish Bible	And thou shalt show thy ben in that day, saying, This is because of what Hashem did for me when I came forth out of Mitzrayim.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	On that day you should tell your son [child]: 'We are having this feast [¹ It is] because of what the Lord did for me when I came out of Egypt.'
Kretzmann's Commentary	And thou shalt show 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. The use of the singular here places the duty upon every individual father and parent, for the children were not only to take part in the public services, but also to be instructed at home concerning the great miracles of the Lord.
NET Bible®	You are to tell your son ²³ on that day, ²⁴ 'It is ²⁵ because of what ²⁶ the Lord did for me when I came out of Egypt.'
	^{23tn} The form is the Hiphil perfect with the vav (i) consecutive, carrying the sequence forward: "and you will declare to your son."
	^{sn} A very important part of the teaching here is the manner in which the memory of the deliverance will be retained in Israel – they were to teach their children the reasons for the feast, as a binding law forever. This will remind the nation of its duties to Yahweh in gratitude for the great deliverance.
	^{24tn} Heb "day, saying." "Tell...saying" is redundant, so "saying" has not been included in the translation here.
	^{25tn} "it is" has been supplied.
	^{26tn} The text uses רַֿז (zeh), which Gesenius classifies as the use of the pronoun to introduce a relative clause after the preposition (GKC 447 §138.h) – but he thinks the form is corrupt. B. S. Childs, however, sees no reason to posit a corruption in this form (Exodus [OTL], 184).
The Voice	Moses: You are to explain to your children on that day, "We observe this feast because of what the Eternal did for me when I came out of Egypt."

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and you will [tell] to your son in (that) day saying, (with) this intention, "YHWH ^{He} ^{Is} " did to me in my going out from "Mits'rayim ^{Two straits} " ,...
Charles Thompson OT	And on that day thou shalt tell thy son and say, This is on the account of what the Lord God did for me, when I came out of Egypt.
Concordant Literal Version	Then you will tell your son in that day, saying: It is for the sake of this which Yahweh did for me when I went forth from Egypt.
Context Group Version <i>Emphasized Bible</i>	. And thou shalt toll thy son, on that day, saying,— This is because, of that which Yahweh did for me, when he brought me forth out of Egypt.
Modern English Version	You shall declare to your son on that day, saying, 'This is done because of that which the LORD did for me when I came forth out of Egypt.'
New American Standard B. New King James Version	. 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.'
Restored Holy Bible 6.0 Third Millennium Bible	. And thou shalt show 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.'
A Voice in the Wilderness	And you shall make known to your son in that day, saying, This is because of what Jehovah did for me when I came up out of Egypt.
World English Bible	You shall tell your son in that day, saying, 'It is because of that which Yahweh did for me when I came out of Egypt.'
Young's Updated LT	And you have declared to your son in that day, saying, "It is because of what Jehovah did to me, in my going out from Egypt.

The gist of this passage:

Exodus 13:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâgad (נָגַד) [pronounced <i>naw-GAHD</i>]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	2 nd person masculine singular, Hiphil perfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Exodus 13:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוּה) [pronounced hoo]	<i>that, this</i>	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214

The bēyth preposition, yôwm and hûw (with definite articles) mean *in that day, on that day, in [on] the same day*. Literally, this reads *in the day the that*.

Translation: *In that day, you will make [this] known to your son,...*

This is put to a very personal level. These people to whom Moses is speaking will walk into the Land of Promise and they will have children born there. They will speak to their children about these celebrations.

Exodus 13:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
ba'ăbûwr (בְּאֲבוּר) [pronounced bah-ġu ^b -VOOR]	<i>because of, for, that, for the sake of, on account of, in order that; while</i>	preposition/conjunction; substantive always found combined with the bēyth preposition	Strong's #5668 BDB #721

Actually a combination of the bēyth preposition (*in, into, at, by, near, on, with, before*) and 'ăbûwr (עָבַר) [pronounced ġaw'-BOOR] which means *a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective*. Properly, it is the passive participle of Strong's #5674 BDB #720. BDB and the e-sword KJV+ list it as Strong's #5676 BDB #719 combined with the bēyth preposition. Strong's #5668 BDB #721.

zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
'āsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
YHWH (יְהוָה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Exodus 13:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	Qal infinitive construct with the 1 st person singular suffix	Strong's #3318 BDB #422
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...saying, 'For this reason [we celebrate this feast], because Y^ehowah has accomplished our going out from Egypt.'

The parent in the new land will tell their sons about the Feast of Unleavened Bread and the Passover. This is made very personal; Moses continues to use the 2nd person, masculine singular throughout. "You [individually] will do this..." is what he is saying.

This is a part of the famous oral tradition. It would be 1500 or more years before there would be a completed **canon of Scripture** where everything that we need to know is in the written word. Also, getting one's hands on a manuscript of the writings of Moses would have been difficult. Therefore, until the canon was complete and until manuscripts became more readily available, God had to teach by other and different means. In that day there were rituals and feasts and sacrifices and priests to teach God's Word to the people. All these things had meaning and a parent then, as he is today, was obligated to teach his son(s) (and daughters) what life is really about.

Unfortunately, this bit of training has all but left our homes. In modern times, Men and women read books and follow all these methods prior to birth and during birth in insure that they will have a healthy baby. How many women do you know who abstain from alcohol during pregnancy? Or, at least reduce their alcohol intake? Despite the prenatal care, so many parents then neglect the most important thing a child has—his soul. There is nothing more important to God on this earth than the proper training of the little ones. They need to know from the very beginning what is the foundation for their life.

We no longer have these feasts and other training aides, so, if anything, this increases the importance of properly training a child. However—and this is where many go awry—a strong oral tradition does not preclude written documents and records; specifically, God's Word. Oral teaching and written information are not mutually exclusive. In fact, if anything, they go hand-in-hand. God's command here was to be carried out as long as the son of a son of a son of one in the exodus generation knows enough to explain what had occurred and what God did on their behalf.

In the Age of Israel, there were a great many feast days and traditions, each passed along from generation to generation. In the Church Age, there are only one or two actual ceremonies spoken of (the Eucharist and

baptism—and some dispute the latter ceremony). One of the reasons for this is the completed canon of Scripture, an event every bit as important and dramatic as the Exodus. The completed canon of Scripture explains a lot of things. For instance, why do we have a specialized priesthood in the Old Testament (but not in the New)? Priests, in the Old Testament, represented man to God through their continual animal sacrifices. These sacrifices all pointed forward to the death of our Lord. However, these sacrifices in and of themselves, did nothing on behalf of the Israelites in terms of actual cleansing. These sacrifices were training aides. They are not unlike a first grade reader. "See Jane run and see Dick play" is of very limited cultural and intellectual value; however, on the first grade level, it is of utmost importance, an important step in the literacy of any child. The sacrifices were as important and the priests were involved in these as well as with all aspects of tabernacle (and later, temple) worship (things which also spoke of Jesus Christ).

Today, with the completed canon of Scripture, we have believers who have spent their lives developing lexicons for the Hebrew and the Greek (this particular gift is not found in any New Testament list). Tens of thousands have worked on translations, textual criticism, and explored a variety of Biblical topics (again, gifts not named in the NT). There are a vast array of people whose names most Christians do not even know upon whose shoulders I and every other teacher of God's Word stand and that without whom our work would be trivial and almost devoid of scholarship. No one had a clue, even during the close of the first century, that not only would these gifts be given by God the Holy Spirit, but that they would be some of the most important gifts given out by God the Holy Spirit. It requires great dedication and strength of character to pursue such thankless professions and avocations. These scholars of phenomenal intellectual capabilities are led by the Holy Spirit and lead lives almost bereft of human adoration and encouragement to develop tools of study that pastors find invaluable (those pastors who really teach the Word). These books and writings are tools which have a great deal to do with your spiritual growth—yet how many Christians even have a clue as to what textual criticism is? Throughout the ages, many thousands of believers have worked in thankless avenues of Biblical scholarship. As I gaze at my library about me, the books which required, in many cases, the better part of a lifetime of some person whose name is completely unknown to you. Yet, these books are absolutely invaluable to me in my study of God's Word (as are similar books for your pastor-teacher). There are perhaps twenty or thirty of these that, without which, I could do little or nothing in the pursuit of God's Truth.

Also, in order for me to grow spiritually, I required a pastor whose tireless dedication was often unknown and taken for granted. He stood upon the shoulders of dozens (if not hundreds) of theologians and Biblical scholars (who they themselves stood on the shoulders of the ones who came before them).

It is just as Paul describes it in 1Cor. 14 where we are all part of the same body and that one part of the body cannot function apart from the other parts of the body. The eye cannot say to the hand, "I don't need you." Therefore, every gift and every life is important and meaningful and is fraught with divine direction.

We continue with Moses teaching the people about Feast of Unleavened Bread. :

Exodus 13:8 *In that day, you will make [this] known to your son, saying, 'For this reason [we celebrate this feast], because Y^howah has accomplished our going out from Egypt.'* (Kukis mostly literal translation)

The people were always to explain to their children why they were doing this or that. They were never supposed to just have a festival or a celebration for the sake of getting the family together. During these feast days, the parents were to explain their purpose and meaning to their children, who would later explain it to their children. For the Hebrew people, this would always be about the historical significance of what they are doing.

This celebration of unleavened bread is based upon what God did for the Hebrew people when they came up out of Egypt. The idea was, there was not simply a celebration for no reason.

This is lost to many of us in the United States regarding our own celebrations. We see them as 3-day weekends or a time to meet with family and friends; but how many children today are instructed as to the meaning of Thanksgiving, Christmas or the 4th of July?

Before we begin with v. 9, let's take a look at a specific word and a new phrase in this verse. This phrase is not found anywhere previous and this word is only used twice before. *Tôwrah* (תּוֹרָה or הֲרֹט) [pronounced *TOH-rah*] means *instruction, direction, law*; so far, it has only been seen in Gen. 26:5 (the verse which indicates that there were some clear laws or instructions given by God prior to Exodus) and Exodus 12:49. This is the first occasion in the Bible of the phrase, *Law of Y^ehowah*. So far, God's Laws were not a list of things which the Hebrews were not supposed to do, but a ceremonial organization designed to teach the crucifixion of our Lord almost 1500 years prior to its occurrence in history.

Literally, this next verse begins with, *and he is to you for or and it is to you for...* This is not some indefinite, uncertain *it* to which this verse refers. We are talking about the Feast of Unleavened Bread (which includes the Passover). That is the *it* that Moses is talking about. A handful of translations will insert this (correct) meaning. Understanding this clears up a great deal of misunderstanding about this verse.

Exodus 13:8 **And when you are in the land, you will tell your son this: 'We celebrate the Feast of Unleavened Bread because Jehovah brought me out from Egypt.'** (Kukis paraphrase)

And he was to you for a sign on your hand and for a memorial between your eyes, so that is a Torah of Y^ehowah in your mouth for with a hand strong brought you Y^ehowah out from Egypt.

Exodus
13:9

It [the celebration of the Feast of Unleavened Bread] will be to you for a sign on your hand and for a memorial between your eyes, so that the Torah of Y^ehowah is in your mouth, because [it was] with a strong hand [that] Y^ehowah brought you out from Egypt.

This ceremony will be a sign on your hand and a memorial between your eyes, so that the Law of Jehovah is in your mouth, because Jehovah brought you out of Egypt with a strong hand.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And he was to you for a sign on your hand and for a memorial between your eyes, so that is a Torah of Y ^e howah in your mouth for with a hand strong brought you Y ^e howah out from Egypt.
Dead Sea Scrolls	.
Targum (Onkelos)	And it shall be a sign to thee on thy hand, and for a memorial between thine eyes, that the Law of the Lord may be in thy mouth, for that with a mighty hand did the Lord bring thee forth from Mizraim:...
Targum (Pseudo-Jonathan)	And this miracle shall be inscribed and set forth upon the tephilla of the hand, on the top of thy left (arm,) and for a memorial inscribed and set forth upon the tephilla of thy head, set between thine eyes on thy forehead; that the law of the Lord may be in thy mouth, because in strength, with a mighty hand, the Lord brought thee forth from Mizraim.
Revised Douay-Rheims	And it shall be as a sign in your hand, and as a memorial before your eyes: and that the law of the Lord be always in your mouth, for with a strong hand the Lord has brought you out of the land of Egypt.
Aramaic ESV of Peshitta	It shall be for a sign to you on your hand, and for a memorial between your eyes, that the law of Mar-Yah may be in your mouth; for with a strong hand Mar-Yah has brought you out of Egypt..
Lamsa's Peshitta (Syriac)	And it shall be to you for a sign. a token of remembrance upon your hand, and for a memorial between your eyes, so that the law of the LORD may be in your mouth; for with a strong hand has the LORD brought you out of Egypt.

Updated Brenton (Greek) And it shall be unto you a sign upon your hand and a memorial before your eyes, that the law of the Lord may be in your mouth, for with a strong hand the Lord God has brought you out of Egypt.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And this will be for a sign to you on your hand and for a mark on your brow, so that the law of the Lord may be in your mouth: for with a strong hand the Lord took you out of Egypt.
Easy English	This special time will be like a sign on your hand. It will be like something that you fix between your eyes. It will cause you to remember. Then you will not forget to speak always about the Law of the Lord. It is because the Lord brought you out of Egypt with great power.
Easy-to-Read Version–2001	"This holiday will help you remember--it will be like a string tied on your hand. It will be like a sign before your eyes. This holiday will help you remember the Lord's teachings. It will help you remember that the Lord used his great power to take you out of Egypt.
Easy-to-Read Version–2006	"This festival will help you remember; it will be like a string tied on your hand. It will be like a sign before your eyes. ^[b] This festival will help you remember the Lord's teachings. It will help you remember that the Lord used his great power to take you out of Egypt. ^[b] Literally, "a mark on your hands and a reminder between your eyes." This might refer to the special things an Israelite ties to his arm and forehead to help him remember God's laws for him. Also in verse 16.
Good News Bible (TEV)	This observance will be a reminder, like something tied on your hand or on your forehead; it will remind you to continue to recite and study the Law of the LORD, because the LORD brought you out of Egypt by his great power.
<i>The Message</i>	"The day of observance will be like a sign on your hand, a memorial between your eyes, and the teaching of GOD in your mouth. It was with a powerful hand that GOD brought you out of Egypt.
NIRV	When you celebrate this holy day, it will be like a mark on your hand. It will be like a reminder on your forehead. This law of the Lord must be on your lips. The Lord used his mighty hand to bring you out of Egypt.
New Simplified Bible	»This festival will be like a mark on your hand. It will be a reminder on your forehead that the teachings of Jehovah are always to be a part of your conversation! Jehovah used his mighty hand to bring you out of Egypt.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	This celebration will be like wearing a sign on your hand or on your forehead, because then you will pass on to others the teaching of the LORD, whose mighty power brought you out of Egypt.
The Living Bible	This annual memorial week will brand you as his own unique people, just as though he had branded his mark of ownership upon your hands or your forehead.
New Berkeley Version	.
New Life Version	It will be a special mark on your hand and on your forehead to make people remember, that the Law of the Lord is to be in your mouth. For the Lord brought you out of Egypt with a powerful hand.
New Living Translation	This annual festival will be a visible sign to you, like a mark branded on your hand or your forehead. Let it remind you always to recite this teaching of the Lord: 'With a strong hand, the Lord rescued you from Egypt.' Or <i>Let it remind you always to</i>

keep the instructions of the Lord on the tip of your tongue, because with a strong hand, the Lord rescued you from Egypt.

Unlocked Dynamic Bible This ritual will remind you how Yahweh brought your ancestors out of Egypt with his great power. The ritual will be like something you tie on your forehead or on your wrist. It will remind you to recite to others what Yahweh has instructed you.

Partially literal and partially paraphrased translations:

American English Bible 'Let this always serve as a sign on your hand and as something in front of your eyes to remember, so that Jehovah's Law will always stay on your [lips]! Because, Jehovah God brought you out of Egypt with His mighty hand.

Beck's American Translation .

Common English Bible "It will be a sign on your hand and a reminder on your forehead so that you will often discuss the LORD's Instruction, for the LORD brought you out of Egypt with great power.

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

^b 13:9 Lit. between your eyes

^c 13:9 Or Law

^d 13:9 Lit. strong hand

New Advent (Knox) Bible This custom is to endure like a mark branded on the hand, to be kept in view like a badge worn on the forehead; the law of the Lord shall be continually on thy lips; was it not the Lord's constraining power that rescued thee from Egypt?

Translation for Translators This ritual will remind you how Yahweh brought your ancestors out of Egypt with his great power [MTY]. *The ritual will be like something* you tie on your forehead or on your wrist. It will remind you to recite to others what Yahweh has instructed you.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible AND IT SHALL BE TO YOU A SIGN/MARK UPON YOUR HAND AND A MEMORIAL BEFORE YOUR EYES, THAT THE LAW OF JESUS MAY BE IN YOUR MOUTH, FOR WITH A STRONG HAND JESUS THEOS (*Alpha & Omega*) BROUGHT YOU OUT OF EGYPT. †(See verse 16, *Deu_6:8; Deu_11:18*)

‡(Compare the Mark of the Beast in *Rev_13:18*. The Mark of the Beast is NOT a microchip, tattoo, credit card or some form of currency. It is what is spiritually in your mind & works of your hands. The Festivals, Holy Days, are a sign/mark that you belong to JESUS. Those with the mark of the beast observe Islamic holidays including Christmas & Easter)

Awful Scroll Bible A sign on you all's hand, and a memorial above you all's eyes, even that Jehovah's law is to be in you all's mouth. For by the strong hand of Jehovah, is he to have led us out from Egypt.

Conservapedia Translation This will exist for a sign to you by your hand, and as a memorial between your eyes, so that the law of the LORD will be in your mouth, because with a steadfast hand the LORD brought you out of Egypt.

Ferrar-Fenton Bible Thus it will be to you like a mark on your hand, and as a remembrance between your eyes, so that the reverence for the EVER-LIVING may be before you; for with a strong hand the EVER-LIVING led you out from the Mitzeraim;...

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. This observance will be for you like a sign on your hand and a reminder on your forehead that this law of the LORD is to be on your lips. For the LORD brought you out of Egypt with his mighty hand.

Tree of Life Version So it will be like a sign on your hand and a reminder between your eyes, so that the *Torah* of ADONAI may be in your mouth. For with a strong hand ADONAI has brought you out of Egypt.

Wikipedia Bible Project And it will be for you as a sign on your hand, and a memory between your eyes, so that the Torah (law) of Yahweh will be at your mouth. Because with a strong hand Yahweh took you out of Egypt.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) This ceremony will be for you as a sign on your hand and a reminder on your forehead, so that Yahweh's law may be ever on your lips, for it was with great power that Yahweh brought you out of Egypt.

The Heritage Bible
New American Bible (2011) .
It will be like a sign* on your hand and a reminder on your forehead,^c so that the teaching of the LORD will be on your lips: with a strong hand the LORD brought you out of Egypt.

* [13:9] Sign: while here observance of the feast of Unleavened Bread is likened only metaphorically to a physical sign of one's piety that can be worn as a kind of badge in commemoration of the exodus, from ancient times Jews have seen in this verse also the basis for the wearing of phylacteries. These are small receptacles for copies of biblical verses which Jewish men bind to the arms and forehead as a kind of mnemonic device for the observance of the Law.

^c [13:9] Ex 13:16; Dt 6:8; 11:18.

New Jerusalem Bible This will serve as a sign on your hand would serve, or a reminder on your forehead, and in that way the law of Yahweh will be ever on your lips: for with a mighty hand Yahweh brought you out of Egypt.

Revised English Bible—1989 You must have the record of it as a sign upon your hand, and as a reminder on your forehead to make sure that the law of the LORD is always on your lips, because the LORD with a strong hand brought you out of Egypt.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible “Moreover, it will serve you as a sign on your hand and as a reminder between your eyes, so that *ADONAI's TORAH* may be on your lips; because with a strong hand *ADONAI* brought you out of Egypt.

The Complete Tanach And it shall be to you as a sign upon your hand and as a remembrance between your eyes, in order that the law of the Lord shall be in your mouth, for with a mighty hand the Lord took you out of Egypt.

And it shall be to you as a sign: The Exodus from Egypt shall be to you as a sign. — [from Jonathan]

upon your hand and as a remembrance between your eyes: This means that you shall write these passages [verses 1:10 and 11:16] and bind them on the head and on the arm.

upon your hand: On the left hand. Therefore, in the second section, (Verse 16) הַיָּד is written with the full spelling, to explain thereby [that it means] the hand (יָד) that is weaker (הַיָּד). — [from Men. 37b]

exeGesés companion Bible ...- and it becomes a sign for you on your hand
and for a memorial between your eyes,
that the torah of Yah Veh is in your mouth:
for with a strong hand

Yah Veh brings you from Misrayim.

Kaplan Translation [These words] must also be a sign on your arm and a reminder in the center of your head.

God's Torah will then be on your tongue. It was with a show of strength that God brought you out of Egypt.

These words

This indicates that this Hebrew chapter must be included in the Tefillin, which are worn on the arm and head. The other three sections are mentioned in Exodus 13:16, Deuteronomy 6:8, and 11:18. Hence, there are four chapters of the Torah, written on parchment, in the Tefillin.

center of your head

Literally, 'between your eyes,' an idiom denoting the center of the head, just above the hairline (cf. Deuteronomy 14:1; Radak, s.v. Tataf). See Exodus 13:16.

on your tongue

Literally, 'in your mouth.'

Orthodox Jewish Bible

And it shall be for an ot (sign) unto thee upon thine yad, and for a zikaron (reminder) between thine eyes, in order that the torat Hashem may be in thy mouth; because with a yad chazakah hath Hashem brought thee out of Mitsrayim.

The Scriptures 1998

"And it shall be as a sign to you on your hand and as a reminder between your eyes, that the Torah of יהוה is to be in your mouth, for with a strong hand יהוה has brought you out of Mitsrayim.

Expanded/Embellished Bibles:

The Amplified Bible

It shall serve as a sign to you on your hand (arm), and as a reminder on your forehead, so that the instruction (law) of the Lord may be in your mouth; for with a strong and powerful hand the Lord brought you out of Egypt.

The Expanded Bible

This feast will help you remember, like a ·mark [sign] on your hand or a reminder ·on your forehead [^L between your eyes]. This feast will remind you to speak the Lord's ·teachings [law; instructions], because the Lord used his ·great power [^L strong hand] to bring you out of Egypt.

Kretzmann's Commentary

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. These are proverbial expressions denoting that the Israelites should keep the facts of their deliverance in their memories always, as the people of many nations wore bracelets and frontlets to remind them of certain religious duties. The redemption of the Lord and His ordinance concerning it was to be accepted with believing hearts and to be fulfilled with faithful hearts, with hearts conscious of the debt of gratitude which all Israelites owed to the Lord.

NET Bible®

²⁷ It²⁸ will be a sign²⁹ for you on your hand and a memorial³⁰ on your forehead,³¹ so that the law of the Lord may be³² in your mouth,³³ for³⁴ with a mighty hand the Lord brought you out of Egypt.

^{27sn} This passage has, of course, been taken literally by many devout Jews, and portions of the text have been encased in phylacteries and bound on the arm and forehead. B. Jacob (Exodus, 368), weighing the pros and cons of the literal or the figurative meaning, says that those who took it literally should not be looked down on for their symbolic work. In many cases, he continues, it is the spirit that kills and the letter makes alive – because people who argue against a literal usage do so to excuse lack of action. This is a rather interesting twist in the discussion. The point of the teaching was obviously meant to keep the Law of Yahweh in the minds of the people, to remind them of their duties.

^{28tn} That is, this ceremony.

^{29tn} Heb "for a sign."

^{30tn} Heb "for a memorial."

^{31tn} Heb "between your eyes" (KJV and ASV both similar); the same expression occurs in v. 16.

^{sn} That these festivals and consecrations were to be signs and memorials is akin to the expressions used in the book of Proverbs (Prov 3:3, "bind them around your neck...write them on your heart"). The people were to use the festivals as outward and visible tokens to remind them to obey what the Law required.

^{32tn} The purpose of using this ceremony as a sign and a memorial is that the Law might be in their mouth. The imperfect tense, then, receives the classification of final imperfect in the purpose clause.

^{33sn} "Mouth" is a metonymy of cause; the point is that they should be ever talking about the Law as their guide as they go about their duties (see Deut 6:7; 11:19; Josh 1:8).

^{34tn} This causal clause gives the reason for what has just been instructed. Because Yahweh delivered them from bondage, he has the strongest claims on their life.

The Voice

Moses: This festival will be a sign to you—*like a mark stamped on the back of your hand or a reminder written across your forehead*—so that the Eternal's instruction will never be far from your lips. For He led you out of Egypt with a strong hand.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and he will exist (for) you (for) a sign upon your hand, and (for) a remembrance between your eyes, (so) that the teaching of "YHWH ^{He ls} " will exist in your mouth, given that (with) a forceful hand "YHWH ^{He ls} " made you go out from "Mits'rayim ^{Two straits} ,...
Charles Thompson OT Concordant Literal Version	. And you will come to have this as a sign on your hand and as a reminder between your eyes that the law of Yahweh may be in your mouth; for with a steadfast hand Yahweh brought you forth from Egypt.
Context Group Version English Standard Version	. And it shall be to you as a sign on your hand and as a memorial between your eyes, that the law of the LORD may be in your mouth. For with a strong hand the LORD has brought you out of Egypt.
New American Standard B.	And it shall serve as [Lit <i>be for</i>] a sign to you on your hand, and as a reminder [h]on your forehead [Lit <i>between your eyes</i>], that the law of the Lord may be in your mouth; for with a powerful hand the Lord brought you out of Egypt.
New King James Version	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.
Young's Updated LT	And it has been to you for a sign on your hand, and for a memorial between your eyes, so that the law of Jehovah is in your mouth, for by a strong hand has Jehovah brought you out from Egypt.

The gist of this passage: The ceremony that the Hebrew people would follow would be as if they had written this information on their hands; they would hold the information in their memory. Their thinking and the ceremony would merge.

Exodus 13:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
If you do not understand what this refers back to, then you can become confused about what God (through Moses) is saying here.			
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Exodus 13:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
’ôwth (אוֹת) [pronounced oath]	<i>sign, a distinguishing mark; token, pledge; remembrance; assurance; a miraculous sign; an omen, a warning</i>	feminine singular noun	Strong's #226 BDB #16
‘al (עַל) [pronounced gah ^l]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
zik ^e rôwn (זִכְרוֹן) [pronounced zihk-ROHN]	<i>a memorial, a reminder, a remembrance</i>	masculine singular noun	Strong's #2146 BDB #272
bêyn (בֵּין) [pronounced bane]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
‘âyânôwth (אֵינֹת) [pronounced gûh-yaw-NOHTH]	<i>fountains, springs; surfaces; eyes</i>	feminine plural noun with the 2 nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

Translation: *It* [the celebration of the Feast of Unleavened Bread] *will be to you for a sign on your hand and for a memorial between your eyes,*...

The key here is what *it* refers back to. Therefore, I have inserted to what it refers in my translation. It is more difficult to become confused if you stay with the *context* of this verse.

At first, this verse can seem to be confusing. What has been discussed is the feast of the unleavened bread and eating bread which has not been leavened. Then we appear to be talking about signs on the hands and something placed between the eyes. Where did those things come from?

The key is this: *it* here is a reference to the feast which they are to celebrate. It is the feast itself which is a sign to the sons of Israel over the next 1500 years. This is not a new topic, but just a continuation of what Moses has been talking about.

Although this verse has been taken very literally by the Hebrew people, what is the sign for them is the feast, the festival; that things which are done during the Feast of the Unleavened Bread; during the observance of the Passover. It will be *as if* these words have been written on their hand. The ceremony and their meanings will be in their thinking—that is, between their eyes.

Let me give you a better understanding what of is being said here. The mothers and fathers of Israel are to make the meaning and history of the Passover and the Feast of Unleavened Bread perspicuous to their children. The child should know not just the ceremony, but what the history is behind it. They should understand these words of Moses *as if* they were written down on their hand; *as if* this information was right there before their eyes. Their understanding should never be tentative or incomplete. It was the job of the parents to make certain that all of this information was fully understood by their children. This information would be a generational witness, from one generation to the next, to be perpetuated for as long as God worked through nation Israel.

Application: In the Age of Israel, the fundamental teachers of God's truth was to come from the parents. There was no other organization found in the Bible dedicated to the spiritual education of young people. The same thing is true in this dispensation, the Church Age. Christians who have children have the responsibility to teach them about Jesus.

What is *not* being taught here? The people of Israel are not supposed to make some kind of weird glove for their hand, where they might write Scriptures. This passage is *not* telling them to make these boxes to somehow attach to their foreheads, and to put verses inside of those boxes. That is not just my interpretation of this passage; I am teaching exactly what this passage means and does not mean.

How do I know that my interpretation is correct, and any other is wrong? Look at the next part of this verse:

Exodus 13:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
l ^e ma'an (למען) [pronounced l ^e -MAH- gahn]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
This is the substantive ma'an (למען) [pronounced MAH-gahn], which means <i>purpose, intent</i> , combined with the lamed preposition (which is the only way that it is found in Scripture).			
hâyâh (היה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
tôwrah (תורה) [pronounced TOH-rah]	<i>instruction, doctrine; [human and divine] law, direction, regulations, protocol; custom; transliterated Torah</i>	feminine singular construct	Strong's #8451 and #8452 BDB #435
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
peh (פה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6310 BDB #804

Translation: ...so that the Torah of Y^ehowah is in your mouth,...

Does this mean that someone is supposed to roll up a portion of the law and carry it around as if a cigar or a cigarette? Of course not! This is not to be taken literally, just like v. 9a was not to be taken literally.

Here is what is supposed to happen: the parents of the young Hebrew sons and daughters were to explain this ceremony to them, and all that it represents; and what the history is behind it. As a result, the Torah (law) of God would be in their mouth. That means that the young people, after a certain point, would be able to explain what each feast is all about.

Now, remember, the context: not only are they being told how to observe the feast, but they will explain these things to their sons—in that way, the Torah of God will be on their lips. That is, each year, the father explains this to his son until his son is able to explain the same thing to his own son.

It appears that there would be words written to remind them of what was being done. Perhaps these very words that we are reading right here.

This is an interesting statement as well, as there has not been the Torah given to the Hebrew people (in one sense, we would consider Exodus, Leviticus, Numbers and Deuteronomy to be the *Torah*). However, in this context, *Torah* refers to a specific set of information from God for the people of Israel.

Exodus 13:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun	Strong's #3027 BDB #388
châzâq (חֲזָק) [pronounced <i>khaw-ZAWK</i>]	<i>strong, mighty, (most often found with the substantive hand) also fierce, intense</i>	feminine singular adjective	Strong's #2389 BDB #305
yâtsâ' (אָצַי) [pronounced <i>yaw-TZAWH</i>]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	3 rd person masculine singular, Hiphil perfect with the 2 nd person masculine singular suffix	Strong's #3318 BDB #422
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...because [it was] with a strong hand [that] Y^ehowah brought you out from Egypt.

V. 9c continues what the father is supposed to tell the son. All of this celebration was about the fact that God, with His omnipotence, brought the sons of Israel out of Egypt. He brought them all out of bondage. The testimony of the father to the son is, God, with a strong hand, brought them all out of Egypt.

Deut. 6:6-9 has more of what Moses said here: "All these words which I am commanding you today shall be on your heart and you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. And you shall bind them **as** a sign on your hand and they shall be **as** frontals on your forehead [lit., *between your eyes*]. And you will write them on the doorposts of your house and on your gates." [emphasis mine] Even the most hardened of believers should be able to read that and get a clear picture as to how important God's Word was at that time. Also, it should be clear that these are not directions to design some new, oddball clothing for the hand and nose.

By the way, note again Deut. 6:6a: "All these words which I am commanding you today shall be on your heart..." Is this a command for the people of Israel to write down some holy words and somehow attach them to their chest and walk around like that? Or were they to have an operation when someone opens them up and carefully carves certain words onto their physical heart? Of course not!

When it comes to religion, people get goofy, confused and legalistic. There is a denomination which teaches that, when you celebrate the Eucharist, the grape juice that you are drinking mystically turns into Jesus' actual blood, and the bread also mystically turns into the Lord's body. That just is not true, and when Jesus said, "**This is My body, which is given for you. Do this in remembrance of Me.**" (in reference to the bread which he had just divided into smaller pieces) (Luke 22:19b; ESV; capitalized), He was speaking metaphorically. Bullinger, in his marvelous book, *Figures of Speech Used in the Bible* spends two pages just talking about metaphors, saying early on, *Few figures [of speech] are more misunderstood than the metaphor.*¹⁴ Then Bullinger follows this up with 7 pages of examples of metaphors found throughout the Bible (he pretty much sticks with a couple of specific psalms and passages from the New Testament). Bullinger does not even give an exhaustive list of metaphors in the Bible, because that probably would have added 20–50 more pages to his 1000+ page book.

A metaphor is often expressed as "X is Y;" when X is not actually the same thing as Y. This phrase often means, X is like Y, X is similar to Y, X illustrates Y, or X is explained by Y. If Lucy makes that statement, "That Charley Brown is a dog." Most of us know that Lucy means that Charley Brown is a literal dog. We may think this refers to Charley Brown's looks or to his behavior. But we know that she is not saying that Charley Brown is an actual dog, despite the words that she used.

And what we are studying here in Exodus are metaphors. These verses got distorted over the years. God is not invoking anyone to write Scripture on their hands or on their foreheads; nor is He instructing us to make some kind of clothing or ornament to contain special Scriptures. This got distorted by the time of our Lord. Religious men wore these small black leather boxes that contained four passages of Scripture and they were attached to the forehead and to the left arm by leather straps. Along with all of the other overt religious things that they did, these accessories were a source of pride to the very religious (see Matt. 23:5; the item in question is often translated a *phylactery*).

God's Word should be a part of our daily work and life. His Word should permeate our frontal lobes; our minds (it is very common in the Jewish language to take a physical part of the body and have it represent a mental process of some sort—such as heart, kidneys, or bowels). We are faced with human viewpoint for 16–20 hours each and every day of our lives and we are encouraged by simply living life to think in terms of human wisdom and viewpoint. God tells us that His Word should be written on our foreheads, between our eyes, in our souls. Everything that we say should reveal a knowledge of God's Word. Just as there are three classifications of sins, overt, verbal and mental, there are three classifications of areas where our knowledge of God's Word comes to play in our lives. That is, the Word of God should permeate our thinking, our speech and our actions.

¹⁴ *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p.735.

Exodus 13:9 It [the celebration of the Feast of Unleavened Bread] will be to you for a sign on your hand and for a memorial between your eyes, so that the Torah of Y^ehowah is in your mouth, because [it was] with a strong hand [that] Y^ehowah brought you out from Egypt. (Kukis mostly literal translation)

Exodus 13:9 It [the celebration of the Feast of Unleavened Bread] shall be as a sign to you [as if it were written] on your hand and as [if it were] a memorial between your eyes, that the Lord's law [= torah (God's truth)] may be in your mouth [so that you are able to speak it]; for with a strong hand the Lord has brought you out of Egypt. [The bracketed additions are mine.] (NKJV with additional text)

One of the few prejudices which I acquired at the church that I went to was a very strict adherence to the original languages, the original words, and translations which best convey the exact meaning. However, although I eschewed *thought-for-thought* translations, I no longer do that (after decades of studying the Word of God verse-by-verse and word-by-word). Sometimes, a less accurate translation can convey the meaning that we might otherwise miss in the original text. I will quote this verse using some other translations, and you can see how they might better convey the correct meaning, even though they take some liberties with their translations:

Easy-to-Read V.–2001	"This holiday will help you remember--it will be like a string tied on your hand. It will be like a sign before your eyes. This holiday will help you remember the Lord's teachings. It will help you remember that the Lord used his great power to take you out of Egypt.
Good News Bible (TEV)	This observance will be a reminder, like something tied on your hand or on your forehead; it will remind you to continue to recite and study the Law of the LORD, because the LORD brought you out of Egypt by his great power.
NIRV	When you celebrate this holy day, it will be like a mark on your hand. It will be like a reminder on your forehead. This law of the Lord must be on your lips. The Lord used his mighty hand to bring you out of Egypt.
New Simplified Bible	»This festival will be like a mark on your hand. It will be a reminder on your forehead that the teachings of Jehovah are always to be a part of your conversation! Jehovah used his mighty hand to bring you out of Egypt.
New Living Translation	This annual festival will be a visible sign to you, like a mark branded on your hand or your forehead. Let it remind you always to recite this teaching of the Lord: 'With a strong hand, the Lord rescued you from Egypt.'
The Living Bible	This annual memorial week will brand you as his own unique people, just as though he had branded his mark of ownership upon your hands or your forehead.

These other translations on occasion give us a better understanding than do translations which adhere more closely to the original text. This does not mean that *dynamic translations* are always the best; it simply means that, from time to time, you may find that a *dynamic translation* is helpful.

The translations above help us to see that, God is not speaking about writing stuff on your hand or putting a little box on your forehead with Scriptures inside of it. (I realize that this is Moses speaking to the people, but the original instructions came from God.)

One more thing: obviously, I could have used fewer words to explain this verse. I could have said, "Here is what it means..." and, one paragraph later, be in v. 10. There are two things which I hope to do with this study: (1) present the most accurate understanding of each verse and passage as possible and (2) sometimes give you enough information and explanation that the meaning of the verse stays with you longer.

I doubt seriously that I will live long enough to create thorough chapter-by-chapter Bible studies of every book that I want to. I will do what I can in this earthly realm; and when it is time to leave the field, I hope that there are others younger, who are inspired and have learned to pick up and move forward down the field with what you have.

Exodus 13:9 This ceremony will be a sign on your hand and a memorial between your eyes, so that the Law of Jehovah is in your mouth, because Jehovah brought you out of Egypt with a strong hand. (Kukis paraphrase)

The big picture or the main topic is the Feast of Unleavened Bread.

I was really expecting only 2 or 3 translation in each category, but I ended up with far more.

Moses continues to use a 2nd person masculine singular verb.

And you have kept the ordinance the this to her appointed time from days and days-ward.	Exodus 13:10	And you will keep this ordinance at its appointed time each year.
--	-----------------	--

You will keep this ordinance at its appointed time each year.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you have kept the ordinance the this to her appointed time from days and days-ward.
Dead Sea Scrolls	.
Targum (Onkelos)	...and thou shalt keep this ordinance in its season from time to time.
Targum (Pseudo-Jonathan)	Thou shalt therefore keep this statute of the Tephillin in the season to which it belongs, on work days, not on sabbaths or solemnities; and by day, not by night. [JERUSALEM. >From these days to those months.]
Revised Douay-Rheims	You shall keep this observance at the set time from days to days.
Aramaic ESV of Peshitta	You shall therefore keep this ordinance in its season from year to year.
Lamsa's Peshitta (Syriac)	You must therefore keep this ordinance and this law at its appointed time from year to year.
Updated Brenton (Greek)	And preserve this law according to the times of the seasons, from year to year.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So let this order be kept, at the right time, from year to year.
Easy English	At the same time, every year, you must obey what I have said.
Easy-to-Read Version–2001	So remember this holiday every year at the right time.
Easy-to-Read Version–2006	So remember this festival every year at the right time.
Good News Bible (TEV)	Celebrate this festival at the appointed time each year.
<i>The Message</i>	Follow these instructions at the set time, year after year after year.
Names of God Bible	This festival will be like a mark on your hand or a reminder on your forehead that the teachings of Yahweh are always to be a part of your conversation. Because Yahweh used his mighty hand to bring you out of Egypt, you must follow these rules every year at this time. V. 9 is included for context.
NIRV	Obey this law at the appointed time year after year.
New Simplified Bible	»You must follow these rules every year at this time.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Celebrate this festival each year at the same time.
The Living Bible	“So celebrate the event annually in late March [literally, “in its season from year to year.”].
New Berkeley Version	.
New Life Version	So you must keep this Law at the time given for it from year to year.

New Living Translation	So observe the decree of this festival at the appointed time each year.
Unlocked Dynamic Bible	So you must celebrate this festival every year at the time Yahweh has appointed.

Partially literal and partially paraphrased translations:

American English Bible	Therefore, each year at this same time and season, you must observe this Law.
Beck's American Translation	.
Common English Bible	So you should follow this regulation at its appointed time every year.
New Advent (Knox) Bible	Thou shalt keep it alive, year after year, when the appointed time comes round.
Translation for Translators	So you must celebrate this festival every year at the time Yahweh has appointed.'

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND PRESERVE YOU THIS LAW ACCORDING TO THE TIMES OF THE SEASONS, FROM YEAR TO YEAR. †(We should NOT take communion every week or every month or just any time of the year of our choosing. But rather, ONLY at the appointed time of Passover).
Awful Scroll Bible	You are to have kept his prescription, in its appointed time, on the day of its day. [Because of this translation (<i>yous</i> ¹⁵), I went back and double-checked to confirm that this was a 2 nd person masculine singular verb.]
Ferrar-Fenton Bible	...therefore you shall observe this institution for a witness for ever and ever.
God's Truth (Tyndale)	For with a strong hand the Lord brought you out of Egypt, see you keep therefore this ordinance in his season from year to year. A portion of v. 9 is included for context.
HCSB	Keep this statute at its appointed time from year to year.
Tree of Life Version	You are to keep this ordinance as a <i>moed</i> from year to year.
Urim-Thummim Version	You will therefore observe this statute seasonally from year to year.
Wikipedia Bible Project	And you kept this ordinance, at its season, from these days all days onward.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Because of this you will observe this ordinance at the appointed time from year to year.
The Heritage Bible	And you shall hedge about this statute in its appointed meeting from year to year.
New American Bible (2002)	Therefore, you shall keep this prescribed rite at its appointed time from year to year.
New American Bible (2011)	.
New English Bible—1970	This is a rule, and you shall keep it at the appointed time from year to year.
New Jerusalem Bible	You shall observe this law at its appointed time, year by year.
Revised English Bible—1989	This is a statute to be kept by you at the appointed time from year to year.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Therefore you are to observe this regulation at its proper time, year after year.
The Complete Tanach	And you shall keep this statute at its appointed time, from year to year.
	from year to year: Heb. קָמַיִם מִיָּמֵי, from year to year. — [from Onkelos].
exeGesés companion Bible	...- and guard this statute in his season from day to day.
Kaplan Translation	This law must therefore be kept at its designated time from year to year.
Orthodox Jewish Bible	Thou shalt therefore be shomer over this chukkah in its mo'ed (season, fixed time) perpetually.
The Scriptures 1998	"And you shall guard this law at its appointed time from year to year.

¹⁵ This is how the ASB indicates a 2nd person plural.

Expanded/Embellished Bibles:*The Amplified Bible*

The Expanded Bible

Kretzmann's Commentary

NET Bible®

The Voice

.
 ·So celebrate this feast every year at the right time [^LYou must observe/keep/guard this statute/ordinance/requirement as an appointed time for all time].

Thou shalt therefore keep this ordinance in his season from year to year, as often as these days recurred. Thus we Christians are ever mindful of the fact that we have been delivered from sin's and Satan's house of slavery through the redemption of Jesus, and that our debt of gratitude toward Him demands our purging out the old leaven of sinfulness and consecrating our lives to Him.

So you must keep³⁵ this ordinance at its appointed time from year to year.³⁶
^{35tn} The form is a perfect tense with the vav (ו) consecutive, functioning as the equivalent of an imperfect of instruction or injunction.
^{36tn} Or "every year," or "year after year."

Moses (to the people): Observe what I have decreed at the designated time every year.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.

...and you will safeguard this ritual according to her appointed time, from days unto days ,...

Charles Thompson OT

C. Thompson (updated) OT

.
 And it shall be to thee for a sign on thy hand and for a memorial before thy eyes, that the law of the Lord may be in thy mouth; for with a strong hand the Lord thy God hath brought thee out of Egypt; therefore you shall observe this law in revolving seasons from year to year. V. 9 is included for context.

Concordant Literal Version

Context Group Version

Modern English Version

New American Standard B.

Restored Holy Bible 6.0

Third Millennium Bible

Young's Updated LT

You will observe this statute at its appointed time from days to days.

.
 You shall, therefore, keep this ordinance at its appointed time from year to year.

.
 Thou shalt therefore keep this ordinance in its season from time to time [yearly].

.
 And you have kept this statute at its appointed season from days to days.

The gist of this passage:

The Hebrew people were to observe this ordinance each year.

Exodus 13:10

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 nd person masculine singular, Qal perfect	Strong's #8104 BDB #1036
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Exodus 13:10

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chuqqâh (חֻקָּה) [pronounced <i>khoo-KAWH</i>]	<i>that which is established or defined; statute, ordinance, law [often of God]; enactment; practice, custom; limit; right, privilege</i>	feminine singular noun with the definite article	Strong's #2708 BDB #349
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with the definite article	Strong's #2088, 2090 (& 2063) BDB #260
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
môw'êd (מוֹעֵד) [pronounced <i>moh-GADE</i>]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #4150 BDB #417
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the hê ending	Strong's #3117 BDB #398

Literally, this is *from days to days*; however, together, they mean *from year to year, each year, yearly*.

Translation: And you will keep this ordinance at its appointed time each year.

What has been described in the previous few verses is the *ordinance* of the Feast of the Unleavened Bread. This celebration is to be observed at the same time each year, year after year.

Also, the 2nd person masculine singular continues to be used here (as in, *you will keep*). The responsibility to observe the Feast of Unleavened Bread is just as much a personal responsibility as a national one.

God's Law and His Word are more than lists of moral precepts to follow, as in, *do this; don't do that*. However, what we are studying is the Passover and Unleavened Bread Feast. The most important thing for God to reveal to us is (1) this is the true God of the Universe, the Creator of the earth and all of mankind; and, (2) Jesus Christ, the firstborn of God the Father, the unblemished Passover Lamb, would die on our behalf that we might be delivered from the bondage to the slavery of our inner nature into an eternal relationship with God.

The plural of *days* often means *one year*, as in Genesis 24:55 40:4 Leviticus 25:29 etc. The final phrase in v. 10 literally reads, *from days in the direction of days*; or, *from days to days*. In the Old Testament, I work with

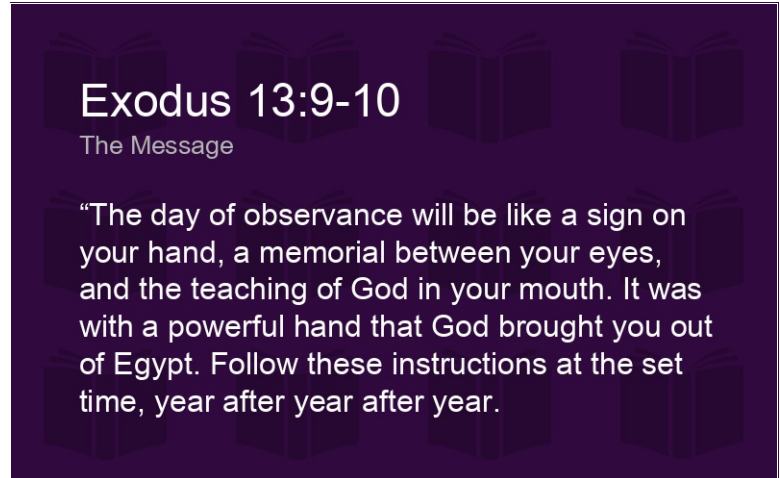
perhaps 90 different translations in my study of the Old Testament. The translators who give a literal translation here are Jay P. Green, Sr., (of Green's literal translation), the Awful Scroll Bible, the Concordant Literal Versions, the exeGesis companion Bible, and Young's LT. Lexham footnotes the correct translation. My guess is, for most of you, you have never heard of any of these translations; or, if you have heard of them, you rarely refer to them (all of them are available for e-sword). This phrase, *from days to days* actually means *from year to year, each year, yearly*. This is why most translations—including the most *literal* ones—do not translate this portion of v. 10 literally.

The point that I was trying to make is, even with very literal translations, you are not always reading a *literal translation*.

Exodus 13:10 [And you will keep this ordinance at its appointed time each year.](#) (Kukis mostly literal translation)

Exodus 13:10 [You will keep this ordinance at its appointed time each year.](#) (Kukis paraphrase)

Exodus 13:9–10 (The Message) (a graphic); from [Bibles](#); accessed April 14, 2021.



There was a time I would have given little thought to paraphrased Bible, like *The Message*; but now that I read it, I am thinking, *nicely done, Eugene Peterson* (Peterson is the *translator* of the Message).

The paraphrase *the Message*, describes itself as follows: *The Message is a reading Bible translated from the original Greek and Hebrew Scriptures by scholar, pastor, author, and poet Eugene Peterson. Thoroughly reviewed and approved by twenty biblical scholars, The Message combines the authority of God's Word with the cadence and energy of conversational English.*¹⁶

There are many times when you will find it more profitable to read a paraphrase or a less-than-literal translation of the Bible. In my own process of translating from the Hebrew (or Greek), I refer to about 90 different translations. When I am struggling to get the main theme or the gist of a passage, I have found that some of the less-than-literal translations give me a better idea of what a section of the Bible is telling me.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Redemption of the Firstborn

Many translations connect vv. 11 & 12. For that reason, I placed them together. However, I did not see any reason to have any overlapping sentences.

¹⁶ From [Amazon](#), accessed October 13, 2021. More than likely, this is taken directly from the introductory pages for *The Message*.

And he has been that brings you Y^ehowah unto the land of the Canaanite as which He swore to you and to your fathers. And He has given her to you. And you have caused to pass over every firstborn of a womb to Y^ehowah. And every firstborn of offspring of animal that is to you the males [are] to Y^ehowah.

Exodus
13:11–12

And it is that Y^ehowah brings you into the land of the Canaanite. Just as He swore to you and your fathers, He has given it to you. Also, you will cause to pass over every firstborn of the womb to Y^ehowah; also all of the males of firstborn of the offspring animals [belong] to Y^ehowah.

Clearly, Jehovah brought you into the land of the Canaanites. Just as He swore to you and your fathers, He has given this land to you. He spared from judgment the firstborn of the womb, because you set them apart and because they are Jehovah's. Furthermore, all of your firstborn animals belong to Him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And he has been that brings you Y ^e howah unto the land of the Canaanite as which He swore to you and to your fathers. And He has given her to you. And you have caused to pass over every firstborn of a womb to Y ^e howah. And every firstborn of offspring of animal that is to you the males [are] to Y ^e howah.
Dead Sea Scrolls	.
Targum (Onkelos)	And it shall be, when the Lord hath brought thee into the land of the Kenaanaee, as He sware to thee and to thy fathers, and hath given it to thee, that thou shalt make over whatsoever openeth the womb before the Lord; among the cattle which thou hast the male shall be consecrate before the Lord.
Targum (Pseudo-Jonathan)	And when I the Lord have brought thee into the land of the Kenaanaee, which I have sworn to thee and to thy fathers to give thee, thou shalt set apart before the Lord every one that openeth the womb; and every animal that its dam beareth and that openeth the womb if it be to thee a male thou shalt sanctify before the Lord.
Revised Douay-Rheims	And when the Lord shall have brought you into the land of the Chanaanite, as he swore to you and your fathers, and shall give it you: You shall set apart all that opens the womb for the Lord, and all that is first brought forth of your cattle: whatsoever you shall have of the male sex, you shall consecrate to the Lord.
Aramaic ESV of Peshitta	"It shall be, when Mar-Yah shall bring you into the land of the Canaanite, as he swore to you and to your fathers, and shall give it you, that you shall set apart to Mar-Yah all that opens the womb, and every firstborn which you have that comes from an animal. The males shall be Mar-Yah's.
Lamsa's Peshitta (Syriac)	And it shall be when the LORD brings you into the land of the Canaanites, as he swore to you and to your fathers, and shall give it to you, You shall set apart to the LORD every first-born that opens the womb and every firstling that comes of the animals that you have; the males shall be the LORDS.
Updated Brenton (Greek)	And it shall come to pass when the Lord your God shall bring you into the land of the Canaanites, as He swore to your fathers, and shall give it you, that you shall set apart every offspring opening the womb, the males to the Lord, everyone that opens the womb out of the herds or among your cattle, as many as you shall have: you shall sanctify the males to the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when the Lord takes you into the land of Canaan, as he made his oath to you and to your fathers, and gives it to you, You are to put on one side for the Lord
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	every mother's first male child, the first-fruit of her body, and the first young one of every beast; every male is holy to the Lord.
Easy English	The Lord will bring you into the country of the Canaanites. It is the country that he promised to you and to your ancestors. He will give it to you. 12 You must give to the Lord all the males that are born first. All the male animals that are born first are the Lord's animals.
Easy-to-Read Version–2006	“The LORD will lead you into the land he promised to give you. The Canaanites live there now. But God promised your ancestors that he would give you this land. When that happens, you must remember to give the LORD every firstborn boy. And every male animal that is the firstborn must also be given to the LORD
Good News Bible (TEV)	The First-Born “The LORD will bring you into the land of the Canaanites, which he solemnly promised to you and your ancestors. When he gives it to you, you must offer every first-born male to the LORD.
<i>The Message</i>	“When GOD brings you into the land of the Canaanites, as he promised you and your fathers, and turns it over to you, you are to set aside the first birth out of every womb to GOD. Every first birth from your livestock belongs to GOD.
Names of God Bible	Rules Concerning the Firstborn Child “When Yahweh brings you to the land of the Canaanites and gives it to you, as he swore to you and your ancestors, sacrifice every firstborn male offspring to Yahweh . The firstborn male offspring of each of your animals belongs to Yahweh .
NIRV	“The LORD will bring you into the land of Canaan. He will give it to you, just as he promised he would. He gave his word to you and your people of long ago. After you arrive in the land, give to the LORD the oldest son of every mother. Every male animal born first to its mother among your livestock belongs to the LORD.
New Simplified Bible	»When Jehovah brings you to the land of the Canaanites and gives it to you, as he swore to you and your ancestors, sacrifice every firstborn male offspring to Jehovah. The firstborn male offspring of each of your animals belongs to Jehovah.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The LORD will give you the land of the Canaanites, just as he promised you and your ancestors. From then on, you must give him every first-born son from your families and every first-born male from your animals, because these belong to him.
The Living Bible	And remember, when the Lord brings you into the land he promised to your ancestors long ago, where the Canaanites are now living, all firstborn sons and firstborn male animals belong to the Lord, and you shall give them to him.
New Berkeley Version	.
New Life Version	The First-Born “The Lord will bring you to the land of the Canaanite. He will give it to you as He promised you and your fathers. There you must give to the Lord the first male to be born. And all the first male animals born belong to the Lord.
New Living Translation	“This is what you must do when the LORD fulfills the promise he swore to you and to your ancestors. When he gives you the land where the Canaanites now live, you must present all firstborn sons and firstborn male animals to the LORD, for they belong to him.
Unlocked Dynamic Bible	Yahweh will bring you into the land where the descendants of Canaan live, as he promised to you and your ancestors that he would do. When he gives that land to you, you must give to Yahweh the firstborn males of all your animals. These all will belong to Yahweh.

Partially literal and partially paraphrased translations:

American English Bible	'And when Jehovah your God brings you into the land of the Canaanites, which He swore to your ancestors that he would give to you; you must set aside every male that opens a womb to Jehovah. This includes those among your flocks and herds of cattle... as many as you have. [All the] males must be [set aside as] holy to Jehovah!
Beck's American Translation	.
Common English Bible	Dedication of Israel's oldest offspring "When the LORD brings you into the land of the Canaanites and gives it to you as promised to you and your ancestors, you should set aside for the LORD whatever comes out of the womb first.
New Advent (Knox) Bible	And when the Lord has made good his promise to thee and to thy fathers, by bringing thee into the Chanaanite land and giving it to thee for thy own, thou shalt dedicate to the Lord the first-born of every womb, the first-fruits of all thy cattle; every such thing, if it be of the male sex, is forfeit to him.
Translation for Translators	Yahweh will bring you into the land where the descendants of Canaan live, as he promised to you and your ancestors that he would do. When he gives that land to you, you must dedicate to Yahweh the firstborn males of all your animals. These all will belong to Yahweh.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND IT SHALL COME TO PASS WHEN JESUS YOUR THEOS (<i>Alpha & Omega</i>) SHALL BRING YOU INTO THE LAND OF THE CANAANITES, AS HE SWORE TO YOUR FORE-FATHERS, AND SHALL GIVE IT YOU, THAT YOU SHALL SET APART EVERY OFFSPRING OPENING THE WOMB, THE MALES TO JESUS, EVERY ONE THAT OPENS THE WOMB OUT OF THE HERDS OR AMONG YOUR CATTLE, AS MANY AS YOU SHALL HAVE: YOU SHALL SANCTIFY THE MALES TO JESUS.
Awful Scroll Bible	Jehovah was to bring you onto the solid grounds of the Canaanites, as he is to have sworn to you all's fathers, even is he to have given it. The first to open the womb, are you to have passed over to Jehovah. The first to open of the offsprings of the dumb beasts, that are males, it is Jehovah's.
Ferrar-Fenton Bible	'And when the Ever-living has brought you to the land of Canan, which He promised to you and to your fathers that He would give you, then you shall devote every first-born of the womb to the EVER-LIVING and every first offspring of cattle which shall come to you as a male, to the EVER-LIVING.
God's Truth (Tyndale) HCSB	. "When the LORD brings you into the land of the Canaanites, as He swore to you and your fathers, and gives it to you, you are to present to the LORD every firstborn male of the womb. All firstborn offspring of the livestock you own that are males will be the LORD's.
Lexham English Bible	"And when Yahweh brings you to the land of the Canaanite, as he swore to you and to your ancestors, and he gives it to you, you will hand over every first offspring of a womb to Yahweh, and every first offspring dropped by a domestic animal that will belong to you, the males [will be] for Yahweh.
Unlocked Literal Bible	When Yahweh brings you into the land of the Canaanites, as he swore to you and to your ancestors to do, and when he gives the land to you, you must set apart for him every firstborn child and the first offspring of your animals. The males will be Yahweh's.
Urim-Thummim Version	And after YHWH brings you into the land of the Canaanites as he affirmed to you and your forefathers and bestows it to you, then you will set apart to YHWH all the firstborn of the womb, and every firstborn that comes from your animals, the males will belong to YHWH.

Wikipedia Bible Project And it will be that Yahweh will bring you to the land of the Canaanite, as he has pledged to you and your fathers, and gave it to you. And you passed all delivered of womb to Yahweh, and all delivered first of beast, which will be to you the males, for Yahweh.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) When Yahweh brings you to the land of the Canaanites and gives it to you, as he swore to you and your fathers, you are to give over to Yahweh all that first opens the womb, and every firstborn of your cattle as well. These firstborn males are for Yahweh.

The Heritage Bible And it shall be because Jehovah shall bring you into the land of the Canaanites, what he swore to you and to your fathers, and shall give it to you, That you shall cross over to Jehovah everyone who first breaks open the womb, and every first new born of an animal which is yours; the males shall be Jehovah's.

New American Bible (2011) .

New English Bible—1970 ***The firstborn offering.***
'When the LORD has brought you into the land of the Canaanites as he swore to you and to your forefathers, and given it to you, you shall surrender to the LORD the first birth of every womb; and of all first-born offspring of your cattle the males belong to the LORD.

New Jerusalem Bible 'When Yahweh has brought you into the Canaanites' country, as he swore to you and your ancestors that he would, and given it to you, to Yahweh you must make over whatever first issues from the womb, and every first-born cast by animals belonging to you: these males belong to Yahweh.

Revised English Bible—1989 "After the LORD has brought you into the land of the Canaanites and given it to you, as he swore to you and to your forefathers, you are to make over to the LORD the first birth of every womb; and of all firstborn offspring of your animals the males belong to the LORD.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible When *ADONAI* brings you into the land of the Kena'ani, as he swore to you and your ancestors, and gives it to you, you are to set apart for *ADONAI* everything that is first from the womb. Every firstborn male animal will belong to *ADONAI*.

The Complete Tanach And it will come to pass when the Lord will bring you into the land of the Canaanites, as He swore to you and to your forefathers, and He has given it to you,...

And it will come to pass when... will bring you: Some of our Sages learned from here that the firstborn that were born in the desert were not sanctified. The one who rules that they were sanctified explains this "entry" as saying: If you fulfill it [this commandment] in the desert, you will merit to fulfill it there [in the Holy Land]. — [from Bechoroth 4b]

as He swore to you: Now where did He swear to you? "And I will bring you to the land, concerning which I raised, etc." (Exod. 6:8). — [from Mechilta]

and He has given it to you: It should seem to you as if He gave it to you today, and it should not seem to you as an inheritance from your forefathers. — [from Mechilta]

...that you shall give over to the Lord whatever opens the womb, and every miscarriage that opens the womb of an animal which will be yours, the males belong to the Lord.

That you shall give over: Heb. תַּרְבִּיעָיו is only an expression of separation, and so [Scripture] states: "and you shall give over (סְתַרְבִּיעָיו) his inheritance to his daughter" (Num. 27:8). — [from Mechilta]

and every miscarriage: Heb. רֶגֶשׁ, an aborted fetus, which its mother ejected (וּתְרָגְשָׁשׁ) and sent out before its time. The text teaches you that it is holy in regards to freeing the one that follows it. A fetus that is not aborted is also called רֶגֶשׁ, like “the offspring (רֶגֶשׁ) of your cattle” (Deut. 7:13), but this [verse] came only to teach [us] about the aborted fetus, because [Scripture] already stated: “whatever opens the womb.” If you say that the firstborn of an unclean animal is meant, [Scripture] came and explained elsewhere “of your cattle and of your flocks” (Deut. 15:19). In another way we can explain: “you shall give over to the Lord whatever opens the womb,” that the text speaks of the firstborn of man. — [from Mechilta]

exeGesés companion Bible	And so be it, when Yah Veh brings you into the land of the Kenaaniy, as he oaths to you and to your fathers to give you, pass every burster of the matrix to Yah Veh and every fetus that bursts from an animal of yours; the males are for Yah Veh:...
Kaplan Translation	<i>Consecration of the First-Born</i> There will come a time when God will have brought you to the land of the Canaanites, which he promised you and your ancestors, and he will have given it to you. You will then bring to God every [first-born] that initiates the womb. Whenever you have a young firstling animal, the males belong to God. young Sheger in Hebrew. Cf. Deuteronomy 7:13 (Rashbam; Radak, Sherashim). See Ecclesiasticus 40:19. the males belong to God See Exodus 34:19, 20, Leviticus 27:26, Deuteronomy 15:19.
Orthodox Jewish Bible	And it shall be when Hashem shall bring thee into the land of the Kena'ani, as He swore unto thee and to thy avot, and shall give it thee, That thou shalt set apart unto Hashem all that openeth the rechem (womb), and every firstling that is born of a behemah which thou hast; hazecharim (the males) shall be Hashem's.
The Scriptures 1998	“And it shall be, when הוה brings you into the land of the Kena'anites, as He swore to you and your fathers, and gives it to you, that you shall pass over to הוה every one opening the womb, and every first-born that comes from your livestock, the males belong to הוה.

Expanded/Embellished Bibles:

The Amplified Bible	“Now it shall be when the LORD brings you into the land of the Canaanite, as He swore to you and your fathers, and gives it to you, you shall set apart <i>and</i> dedicate to the Lord all that first opens the womb. All the firstborn males of your livestock shall be the ^{Lord's} .
The Expanded Bible	“And when the LORD takes [brings] you into the land of the Canaanites, the land he promised to give you and your ancestors [Gen. 12:1–3], you must give him [^L turn over to the Lord] every firstborn male [^L all that first opens the womb]. Also every firstborn male animal must be given to the LORD.
Kretzmann's Commentary	Verses 11-16 Concerning the First-Born. And it shall be when the Lord shall bring thee into the land of the Canaanites, as He sware unto thee and to thy fathers, and shall give it thee, the Lord here laying special stress upon His faithfulness, which causes Him to keep the promises of His goodness always, 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 female children and the female young were not included in this order,

but the male first-born, both of man and beast, was to be offered and consecrated to the Lord. Cf Ex. 22:29-30; Deut. 15:21.

NET Bible® When the Lord brings you³⁷ into the land of the Canaanites,³⁸ as he swore to you and to your fathers, and gives it³⁹ to you, then you must give over⁴⁰ to the Lord the first offspring of every womb.⁴¹ Every firstling⁴² of a beast that you have⁴³ – the males will be the Lord's.⁴⁴

The Voice **Moses:** The Eternal will lead you into the land He promised you and your ancestors—the land where the Canaanites are now living. You are to dedicate to Him every offspring that opens the womb—your firstborn sons and the firstborn male of all your livestock—for they belong to Him.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and (it) will (come to pass), that "YHWH ^{He Is}" will [bring] you to the land of the one of "Kena'an ^{Lowered}", <just as> he swore to you and to your fathers, and he will give her to you, and you will make all the burstings of the bowels cross over to "YHWH ^{He Is}", and all the burstings of the births of the beasts will exist (for) you, the males belong to "YHWH ^{He Is}",...

Charles Thompson OT And when the Lord thy God shall have brought thee into the land of the Chananites, as he sware to thy fathers, and shall give it to thee, thou shalt set apart every first born; all the males for the Lord. Every firstling of the kine or among the cattle which thou mayst have, even all the males thou shalt consecrate to the Lord.

Concordant Literal Version It will come to be when Yahweh your Elohim shall bring you into the land of the Canaanite just as He swore to you and to your fathers, that He will give it to you, then you will set apart for Yahweh every male opening up the womb. Every male opening up the womb, the yearling of a beast which you shall come to have, the males shall be for Yahweh.

Context Group Version
Emphasized Bible .
And it shall be when Yahweh shall bring thee into the land of the Canaanite, as he sware to thee and to thy fathers,—and shalt give it thee, that thou shalt set apart whatsoever is born first, to Yahweh; and, of all firstlings of beasts which thou shalt have, the males, shall pertain to Yahweh.

New American Standard B.
New European Version .
The Redemption of the Firstborn
It shall be, when Yahweh shall bring you into the land of the Canaanite, as He swore to you and to your fathers, and shall give it you, that you shall set apart to Yahweh all that opens the womb, and every firstborn which you have that comes from an animal. The males shall be Yahweh's.

New King James Version **The Law of the Firstborn**
"It shall be when the LORD brings you into the land of the Canaanites, just as He swore to you and to your fathers, and shall give it you, that you shall set apart to the Lord the first offspring of every womb and the first offspring of every beast which you have. The males shall be the LORD's.

Young's Updated LT And it has been, when Jehovah brings you in unto the land of the Canaanite, as He has sworn to you and to your fathers, and has given it to you, that you have caused every one opening a womb to pass over to Jehovah, and every firstling—the increase of beasts which you hast: the males *are* Jehovah's.

The gist of this passage: Moses gives the people the law of the firstborn. Every firstborn belongs to God.
11-12

Exodus 13:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil imperfect with the 2 nd person masculine singular suffix	Strong's #935 BDB #97
On a few occasions, Moses suddenly uses the masculine singular where you would continue to expect a masculine plural.			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (לְ) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
K ^e na'ănîy (כְּנַעֲנִי) [pronounced <i>k^e-nah-ġuh-NEE</i>]	<i>merchant, trader; and is transliterated Canaanite, Canaanites</i>	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489

This repeats v. 5a exactly.

Translation: And it is that Y^ehowah brings you into the land of the Canaanite.

From the very beginning, God has promised the land of Canaan to His people, the descendants of Abraham, Isaac, and Jacob. God originally made this promise specifically to Abraham; and then to Isaac and then to Jacob. This promise still stands for the time period that we are studying, even though all of the Hebrew people live in Egypt. Interestingly enough, God did not give them the land of Egypt. God did not survey the situation, and change plans, saying, "New plan, guys: defeat the Egyptians and you can have their land instead." Because God gave Israel the land of Canaan and not the land of Egypt, the people would have to leave Egypt and allow God to guide them.

Moses repeats v. 5a here, reemphasizing that God will bring every individual Hebrew into the land of Canaan. Now, bear in mind, the Hebrew people are just now packed and ready to go (in the narrative). However, God sees the big picture; most of the Israelites only see that they are leaving Egypt. God, through Moses, reminds them of the bigger picture. They are not just leaving Egypt; but they are going to be guided by God to receive His Law and then led into the land of promise.

Exodus 13:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (כֹּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
shâba' (שָׁבַע) [pronounced shaw ^b -VAHG]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	3 rd person masculine singular, Niphal perfect	Strong's #7650 BDB #989
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âbôwth (אֲבוֹתָ) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect with the 3 rd person feminine singular suffix	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix; pausal form	No Strong's # BDB #510

Translation: Just as He swore to you and your fathers, He has given it to you.

God has, from the very beginning, given the land of Canaan to the Hebrew people. He first sent Abraham there with that very same promise, and God reiterated this promise individually to Isaac and Jacob. Now, through Moses, God repeats this promise to the sons of Jacob (all of whom are now living in Egypt).

God has given this land (the feminine singular suffix) to the people of Israel.

Moses continues to speak to his people using the masculine singular, which focuses on the individuals.

Even when all the sons of Jacob were guided to Egypt to live, this was with the understanding that God would return them all to Canaan at some point. For that reason, Jacob asked that he be buried back in Canaan; and Joseph asked that his bones be carried back to Canaan, when God sent the people en masse back to that land.

Despite the original hospitality of the Egyptians and the necessity of the sons of Jacob to move there, they were never to think of Egypt as their permanent home. Jacob, the patriarch of those who moved to Egypt, was buried in Canaan when he died; he was not buried in Egypt. Joseph asked that his bones not be interred in the ground in Egypt, but that they be carried out of Egypt and placed into the soil of the land that God promised Israel.

This is certainly a very difficult thing for the Hebrew people. Most of us do not have families who have lived in the United States as long as the Hebrews lived in Egypt; yet, as far as we are concerned, the United States is our home. The Hebrew people were not allowed to think that about Egypt. Canaan was to be their permanent home; Egypt was only temporary (do you see an analogy here?).

Think about all that we have studied in the book of Exodus up to this point. God will begin nation Israel with all of the sons of Jacob. There won't be a population of Hebrews who hang back in Egypt saying, "We are pretty happy right here. You guys go ahead. We will keep in touch by writing." The series of events makes it impossible for any Hebrew family to continue living in Egypt. Every Hebrew person in existence is now (in our narrative) being guided by God out of Egypt.

Exodus 13:11 **And it is that Y^ehowah brings you into the land of the Canaanite. Just as He swore to you and your fathers, He has given it to you.** (Kukis mostly literal translation)

God has continually made promises to the Hebrews about the land of Canaan. This is a brief promise for the near future. For all of the prophecy found in the Bible, some of it is for the near future, some is for the far future, and some has a double fulfillment, both near and far. At a more opportune time, we will take up this doctrine of prophecy.

You will notice the 3 dots at the end of v. 11b. That is because v. 11 is completed by v. 12. This is an awful place for a verse break. V. 12 connects the words of God to the events which Israel lived through. God came through Egypt and killed all of the firstborn who were not covered by the blood. Therefore, the firstborn who were saved all belong to the Lord.

Exodus 13:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

Exodus 13:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ābar (אַבַּר) [pronounced <i>gaw^b-VAHR</i>]	<i>to cause [make] to pass over, to cause [allow] to pass through, to bring [over, to]; to transmit, to send over; to pass by sin, to cause to pass away, to cause to take away; to remit, to forgive</i>	2 nd person masculine singular, Hiphil perfect	Strong's #5674 BDB #716
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
piṭṣrâh (פִּיטְרָה) [pronounced <i>pīht-RAW</i>]; also spelled peṭer (פֶּטֶר) [pronounced <i>PEH-tehr</i>]	<i>that which separates, that which first opens, firstborn, firstling; opens; fissure</i>	masculine singular construct	Strong's #6363 BDB #809
rechem (רֶחֶם) [pronounced <i>REH-khem</i>]	<i>womb; inner parts; poetically used to mean a girl, a woman</i>	masculine singular noun	Strong's #7358 (and #7356) BDB #933
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Also, you will cause to pass over every firstborn of the womb to Y^ehowah;...

God has a claim to those who *open up the womb*, which is a synonym for those born first.

What God did is, He passed over the firstborn of the sons of Israel, allowing them to live. Remember, these firstborn were in houses marked by the blood of the lamb. So, God did not harm these firstborn.

All believers are covered over and saved by the blood of the True Lamb of God (the blood being symbolic of Jesus dying for our sins).

Exodus 13:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Exodus 13:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
piṭṛâh (פִּתְרָא) [pronounced <i>piht-RAW</i>]; also spelled peṭer (פֶּטֶר) [pronounced <i>PEH-tehr</i>]	<i>that which separates, that which first opens, firstborn, firstling; opens; fissure</i>	masculine singular construct	Strong's #6363 BDB #809
sheger (שֶׁגֶר) [pronounced <i>SHEH-gehr</i>]	<i>offspring, young [of beasts]</i>	feminine singular construct	Strong's #7698 BDB #993
b ^e hēmâh (בְּהֵמָה) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96
’āsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
zâkâr (זָכָר) [pronounced <i>zaw-KAWR</i>]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine plural noun with the definite article	Strong's #2145 BDB #271
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...also all of the males of firstborn of the offspring animals [belong] to Y^ehowah.

God has a claim on all of the firstborn that He did not kill in Egypt; and, by extension, all firstborn males—whether human or animal.

It is for the reason stated above, that God wants all of the firstborn dedicated to Him. He passed over them during the great judgment; but when He passes over such a one, that person then belongs to Y^ehowah. God preserved their lives. The head of every household listened to what God required—the painting of the lamb's blood on their doorframe. They believed God and did what He told them to do.

The setting apart of the firstborn to God has a two-fold purpose. The first, and by far the most important **typological**. The firstborn is a type; Jesus our Lord will be called the firstborn of God. Secondly, in any family,

the firstborn child is a leader of sorts to his younger siblings and he must be oriented to God's plan in order to properly influence those who follow him from the womb. Moses (who is at most, the third-born), in speaking this to the people, relays God's message of Exodus 13:2.

You and I who have believed in Jesus Christ, we are as the firstborn to God. We belong to Him. We should be left to the destroyer, but we have been covered by the blood of the Lamb. We are owned by God.

Exodus 13:12 Also, you will cause to pass over every firstborn of the womb to Y^ehowah; also all of the males of firstborn of the offspring animals [belong] to Y^ehowah. (Kukis mostly literal translation)

The firstborn belongs to God, whether human or animal. The firstborn would have to be purchased. This is because the Lord took the lives of the firstborn of the Egyptians, whether human or animal.

Now let's put the entire sentence together:

Exodus 13:11–12 And it is that Y^ehowah brings you into the land of the Canaanite. Just as He swore to you and your fathers, He has given it to you. Also, you will cause to pass over every firstborn of the womb to Y^ehowah; also all of the males of firstborn of the offspring animals [belong] to Y^ehowah. (Kukis mostly literal translation)

Exodus 13:11–12 Clearly, Jehovah brought you into the land of the Canaanites. Just as He swore to you and your fathers, He has given this land to you. He spared from judgment the firstborn of the womb, because you set them apart and because they are Jehovah's. Furthermore, all of your firstborn animals belong to Him.

God continually focuses the Hebrew people towards the land which God has given them, even though they have spent 400 years in Egypt.

The end of v. 12 probably more properly belongs with v. 13a.

And every firstling of an ass you will redeem with a lamb; and if you do not redeem, and you have broken his neck. Also every firstborn of man in your sons you will redeem.

Exodus
13:13

Every firstling of an ass you will redeem with a lamb; and if you do not redeem [this firstborn], then you will break its neck. Also, you will redeem every male firstborn of your sons.

You will redeem the firstborn of an ass with a lamb; and if you choose not to redeem it, then you will break its neck. You will also redeem all of the firstborn among your own sons.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And every firstling of an ass you will redeem with a lamb; and if you do not redeem, and you have broken his neck. Also every firstborn of man in your sons you will redeem.

Dead Sea Scrolls

.

Targum (Onkelos)

And every firstling of an ass thou shalt ransom with a lamb; but if thou wilt not ransom it, thou shalt destroy it; and every firstborn of man among thy children thou shalt ransom.

Targum (Pseudo-Jonathan)

And every ass that openeth the womb thou shalt redeem with a lamb; and if thou redeem him not, thou shalt cut him off; [JERUSALEM. Thou shalt kill him;] and

	every firstborn man (child) among thy sons thou shalt redeem; but thy servant thou mayest not redeem with money.
Revised Douay-Rheims	The firstborn of an ass you shall change for a sheep: and if you do not redeem it, you shall kill it. And every firstborn of men you shall redeem with a price.
Aramaic ESV of Peshitta	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 you shall redeem all the firstborn of man among your sons.
Lamsa's Peshitta (Syriac)	And every firstling male of the cattle you shall redeem with a lamb; but if you do not wish to redeem it, then you must kill it: and every first-born of men among your sons you shall redeem.
Updated Brenton (Greek)	Every offspring opening the womb of the donkey you shall change for a sheep; and if you will not change it, you shall redeem it. Every firstborn of man among your sons you shall redeem.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And for the young of an ass you may give a lamb in payment, or if you will not make payment for it, its neck is to be broken; but for all the first sons among your children, let payment be made.
Easy English	When a donkey is born first, you must kill a young sheep instead of the donkey. If you do not do that, then the donkey must die. You must break its neck. If your son is born first, then you must kill an animal instead of your son.
Easy-to-Read Version–2006	Every firstborn donkey can be bought back. You can offer a lamb and keep the donkey. If you don't want to buy back the donkey like this, then you must break its neck to kill it. But every firstborn baby boy [Or "baby."] must be bought back from the Lord.
God's Word™	It will cost you a sheep or a goat to buy any firstborn donkey back from the LORD. If you don't buy it back, then you must break the donkey's neck. You must also buy every firstborn son back from the LORD.
Good News Bible (TEV)	Every first-born male of your animals belongs to the LORD, but you must buy back from him every first-born male donkey by offering a lamb in its place. If you do not want to buy back the donkey, break its neck. You must buy back every first-born male child of yours. V. 12b is included for context.
The Message	Every first birth from your livestock belongs to God. You can redeem every first birth of a donkey if you want to by substituting a lamb; if you decide not to redeem it, you must break its neck. "Redeem every firstborn child among your sons. V. 12b is included for context. [I think the Message ties the proper portions of these verses together better.]
NIRV	Every male animal born first to its mother among your livestock belongs to the Lord. By sacrificing a lamb, buy back every male donkey born first to its mother. But if you don't buy the donkey back, break its neck. Buy back every oldest son.
New Simplified Bible	»It will cost you a sheep or a goat to buy any firstborn donkey back from Jehovah. You must break the donkey's neck if you do not buy it back. You must also buy every firstborn son back from Jehovah.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	You can save the life of a first-born donkey by sacrificing a lamb; if you don't, you must break the donkey's neck. You must save every first-born son.
The Living Bible	A firstborn donkey may be purchased back from the Lord in exchange for a lamb or baby goat; but if you decide not to trade, the donkey shall be killed. However, you <i>must</i> buy back your firstborn sons.

New Berkeley Version	.
New Life Version	But you may buy every first-born donkey by giving a lamb for it. But if you do not buy it, then you must break its neck. You must buy with a gift of money every first-born male among your sons.
New Living Translation	A firstborn donkey may be bought back from the Lord by presenting a lamb or young goat in its place. But if you do not buy it back, you must break its neck. However, you must buy back every firstborn son.
Unlocked Dynamic Bible	You may keep the firstborn male donkeys, but you must buy them back by killing a lamb in the place of the donkey. If you do not want to buy back the donkey, you must kill it by breaking its neck. You must buy back every one of your own firstborn sons.

Partially literal and partially paraphrased translations:

American English Bible	However, when it comes to your burros; you must offer a sheep instead... you can't exchange it, you must buy it back [from Jehovah], and you must buy back every firstborn son.
Beck's American Translation	.
Common English Bible	All of the first males born to your animal belong to the Lord. But every first male donkey you should ransom with a sheep. If you don't ransom it, you must break its neck. You should ransom every oldest male among your children.
New Advent (Knox) Bible	When an ass has its first foal, thou shalt offer a sheep in payment of its ransom; if not, it must be killed. ^[1] And every first-born man child of thy own race shall have a price paid for his ransom. ^[1] An ass could not (like a sheep or an ox) be offered in sacrifice; the first foal of a she-ass must have its neck broken (this is the meaning of the Hebrew verb), or else a sheep must be sacrificed in its stead.
Translation for Translators	You may keep the firstborn male donkeys, but you must buy them back by sacrificing a lamb as a substitute for the donkey. If you do not want to buy back the donkey, you must <i>kill it</i> by breaking its neck. And you must buy back every one of your own firstborn sons.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	EVERY OFFSPRING OPENING THE WOMB OF THE DONKEY YOU SHALL CHANGE FOR A SHEEP; AND IF YOU WILL NOT CHANGE IT, YOU SHALL REDEEM IT: EVERY FIRST BORN OF MAN OF YOUR SONS SHALL YOU REDEEM.
Awful Scroll Bible	They first to open of the ass, were yous to redeem with one of the small cattle - were yous to redeem it? - Yous are to have broken its neck. The first born of the humans, even the sons yous were to redeem.
Ferrar-Fenton Bible	But every first-born of an ass, you shall redeem with a lamb; or if you do not redeem it, then break its neck. Every eldest male, however, of your children you shall redeem.
God's Truth (Tyndale)	And all the firstborn of the asses, you shall redeem with a sheep: if you redeem him not, then break his neck. But all the firstborn among your children shall you buy out.
HCSB	You must redeem every firstborn of a donkey with a flock animal, but if you do not redeem it, break its neck. However, you must redeem every firstborn among your sons.
Lexham English Bible	And every first offspring of a donkey you will redeem with small livestock, and if you will not redeem [it], then you will break its neck, and every firstborn human among your sons you will redeem.

Urim-Thummim Version	And every firstborn of a donkey you will ransom with a lamb and if you will not ransom it, then you will break its neck and all the firstborn of Adam among your children will you ransom.
Wikipedia Bible Project	And all donkeys delivered you will redeem with a lamb, and if you will not redeem it, and you broke its neck. And all the firstborn of men of your sons will you redeem.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And you shall redeem every first <i>born</i> of a donkey with a lamb, and if you will not redeem it, then you shall break his neck; and you shall redeem all the firstborn of man among your children.
New American Bible (2011)	.
New Jerusalem Bible	But every first-born donkey you will redeem with a lamb or kid; if you do not redeem it, you must break its neck. All the human first-born, however, among your sons, you will redeem.
Revised English Bible–1989	Every firstborn male donkey you may redeem with a kid or lamb, but if you do not redeem it, you must break its neck. Every firstborn among your sons you must redeem.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Every firstborn from a donkey, you are to redeem with a lamb; but if you choose not to redeem it, you must break its neck. But from people, you are to redeem every firstborn son.
The Complete Tanach	And every firstborn donkey you shall redeem with a lamb, and if you do not redeem [it], you shall decapitate it, and every firstborn of man among your sons, you shall redeem.

firstborn donkey: But not the firstborn of other unclean animals (Mechilta). This is a biblical edict [decreed that the firstling donkey be redeemed] because the firstborn of the Egyptians were likened to donkeys. Moreover, because they [the donkeys] assisted the Israelites in their departure from Egypt, (for there was not a single Israelite who did not take donkeys from Egypt) laden with the silver and gold of the Egyptians. — [from Bech. 5b]

you shall redeem with a lamb: He must give the lamb to a kohen. The firstborn donkey is permitted to be used, and the lamb is the ordinary property [i.e., unconsecrated] of the kohen. — [from Bech. 9a, b] [i.e., the lamb has no sanctity and may be used by the kohen.]

you shall decapitate it: He decapitates it with a cleaver from behind and kills it (Bech. 13a). He caused the kohen to lose his money [by neglecting to give him the redemption lamb]. Therefore, he must lose his own money [by decapitating his donkey]. — [from Bech. 10b]

and every firstborn of man among your sons, you shall redeem: His redemption [price] is established elsewhere (Num. 18:16) as five selas.

exeGesés companion Bible	...and redeem every burster of a he burro with a lamb; and if you redeem it not, then break his neck: and redeem every firstbirth of humanity among your sons.
Kaplan Translation	Every firstling donkey must be redeemed with a sheep. If it is not redeemed, you must decapitate it. You must [also] redeem every first-born among your sons. decapitate it

(Rashi; Ibn Ezra; Bertenoro on Bekhoroth 1:7). The word araf here apparently means to sever the spinal column. The animal is struck on the back of the neck with a cleaver (Bekhoroth 10b, 13a) with enough force to sever the spinal column, the gullet and the windpipe (Yerushalmi, Sotah 9:5, 43a; cf. Sotah 46b). See Exodus 34:20. Also see Deuteronomy 21:4, Isaiah 66:3, Hosea 10:2.

redeem every first-born...

For five shekels; Numbers 3:47, 18:15. See Exodus 22:28, Leviticus 8:16.

Orthodox Jewish Bible

And every firstling of a he-donkey thou shalt redeem with a seh; and if thou wilt not redeem it, then thou shalt break its neck; and kol bechor adam among thy banim shalt thou redeem.

Expanded/Embellished Bibles:

The Amplified Bible

Every firstborn of a ^[b]donkey you shall redeem by [substituting] a lamb [as a sacrifice for it], but if you do not [wish to] redeem it, then you shall break its neck; and every firstborn among your sons you shall redeem [that is, “buy back” from God with a suitable sacrifice].

^[b] For most Israelites, the donkey would eventually be important for their livelihoods as a work-animal, so God foresaw the need and allowed this exception. Those who had no need for an additional donkey were not required to redeem it, but were to kill it in recognition of God’s right to the firstborn. On the other hand, redemption was of course the only option for a firstborn son. God thereby honors His own right to the firstborn, but at the same time forbids human sacrifice.

The Expanded Bible

·Buy back [Redeem; Ransom] every firstborn donkey by offering a lamb. But if you don’t want to ·buy the donkey back [redeem/ransom it], then break its neck. You must ·buy back from the Lord [redeem; ransom] every firstborn of your sons.

Kretzmann’s Commentary

And every firstling of an ass thou shalt redeem with a lamb, clean beasts were to be substituted for the unclean; and if thou wilt not redeem it, then thou shalt break his neck, for the unredeemed animal might not be kept; and all the first-born of man among thy children shalt thou redeem. The Lord later provided special regulations for the redemption of the first-born sons by means of a certain sum of money, Num. 3:46-47; Num. 18:15-16.

NET Bible®

Every firstling⁴⁵ of a donkey you must redeem⁴⁶ with a lamb, and if you do not redeem it, then you must break its neck.⁴⁷ Every firstborn of⁴⁸ your sons you must redeem.

^{45tn} Heb “and every opener [of a womb].”

^{46tn} The verb תִּפְדֶּה (tifdeh), the instructional imperfect, refers to the idea of redemption by paying a cost. This word is used regularly of redeeming a person, or an animal, from death or servitude (S. R. Driver, Exodus, 109).

^{47tn} The conditional clause uses an imperfect tense; this is followed by a perfect tense with the vav consecutive providing the obligation or instruction. The owner might not redeem the donkey, but if he did not, he could not keep it, he had to kill it by breaking its neck (so either a lamb for it, or the donkey itself). The donkey could not be killed by shedding blood because that would make it a sacrifice, and that was not possible with this kind of animal. See G. Brin, “The Firstling of Unclean Animals,” JQR 68 (1977): 1-15.

^{48tn} Heb “and every firstborn of man among your sons.” The addition of “man” is clearly meant to distinguish firstborn humans from animals.

^{sn} One was to sacrifice the firstborn animals to Yahweh, but the children were to be redeemed by their fathers. The redemption price was five shekels (Num 18:15-16).

The Voice

Moses: You may redeem every firstborn of a donkey by sacrificing a lamb in its place. If you choose not to redeem it, then you must break its neck. But you must redeem all of your firstborn sons *and not sacrifice them*.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and you will ransom all the bursting of the donkeys (with) a ram, and if you will not ransom it, then you will behead him, and all the firstborn of the humans (among) your sons, you will ransom,...
Charles Thompson OT Concordant Literal Version	. Yet every male opening up a donkey shall you ransom with a flockling, and should you not ransom it then you will break its neck. Yet every firstborn of a human among your sons shall you ransom.
Context Group Version	.
New American Standard B.	But every first offspring [Lit <i>opening</i>] 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.
World English Bible	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 you shall redeem all the firstborn of man among your sons.
Young's Updated LT	And every firstling of an ass thou dost ransom with a lamb, and if thou dost not ransom <i>it</i> , then thou hast beheaded it: and every first-born of man among thy sons thou dost ransom.

The gist of this passage: The firstborn donkey could be redeems with a lamb. An unredeemed donkey must be killed. All firstborn sons must be redeemed.

Exodus 13:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (לכ) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
piṭrâh (פִּתְרָה) [pronounced <i>piht-RAW</i>]; also spelled peṭer (פֶּטֶר) [pronounced <i>PEH-tehr</i>]	<i>that which separates, that which first opens, firstborn, firstling; opens; fissure</i>	masculine singular construct	Strong's #6363 BDB #809
chāmôwr (חֹמֶר) [pronounced <i>khuh-MOHR</i>]	<i>ass, male donkey, he-ass, burrow</i>	masculine singular noun	Strong's #2543 BDB #331
pâdâh (פָּדָה) [pronounced <i>paw-DAWH</i>]	<i>to ransom, to purchase, to redeem; to let go [set free]; to preserve, to deliver [from danger]</i>	2 nd person masculine singular, Qal imperfect	Strong's #6299 BDB #804
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
seh (שֶׁ) [pronounced <i>seh</i>]	<i>one of a flock, a lamb, a sheep, a goat; young sheep, young goats; collectively for a flock</i>	masculine singular noun	Strong's #7716 BDB #961

Translation: Every firstling of an ass you will redeem with a lamb;...

The firstborn had to be redeemed; which means, *paid for*. The purchase price would be a lamb, which would be sacrificed to God in payment.

What is being done here, is the Hebrew people are teaching that each person must be redeemed by blood. The teaching aids are the firstborn of an ass who is redeemed with a lamb. The reason that this particular parallel is used is, if the Hebrew family did not protect their home with the blood, they lost every firstborn, man and animal.

I have read at least one commentator who suggested the unclean animal was purchased with the clean animal. The claim is this: the donkey is one of the unclean beasts and this is a situation where the animals which are not sacrificed to God (the unclean animals) must therefore be redeemed, just as we as unclean must be redeemed. Here, *donkey* stands in for all unclean beasts, even though only one of them is mentioned here (see also Num. 18:15 34:20).

Although this would make a terrific analogy, I do not find anywhere that the donkey is presented as unclean (maybe I have missed that passage, as there are 185 verses which contain the word *unclean*).

Exodus 13:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
The particle ʾîm (אִם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
lô' (אֵל or אֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
pâdâh (פָּדָה) [pronounced <i>paw-DAWH</i>]	<i>to ransom, to purchase, to redeem; to let go [set free]; to preserve, to deliver [from danger]</i>	2 nd person masculine singular, Qal imperfect	Strong's #6299 BDB #804
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾâraph (אָרַף) [pronounced <i>gaw-RAHF</i>]	<i>to break the neck of an animal; figuratively to overthrow, to destroy; originally to pluck, to seize, to pull</i>	2 nd person masculine singular, Qal perfect with the 3 rd person masculine singular suffix	Strong's #6202 BDB #791

This verb is a homonym; the other meanings are *to drip, to drop [down]*. This suggests the original meaning probably diverged into two branches. This word is not found very often in the Bible with either meaning.

Translation: ...and if you do not redeem [this firstborn], then you will break its neck.

The alternative to redeeming the donkey would be to break the donkey's neck (which is not what God wanted individual Israelites to do).

Here is the choice that Moses gave the people—they could either redeem the firstborn or they would have to break the neck of that firstborn (setting up the parallel to the Passover).

Exodus 13:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
b ^e kôwr (בְּכוֹר) [pronounced <i>b^eKOHR</i>]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun	Strong's #1060 BDB #114
ʾādām (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> .			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
pādâh (פָּדָה) [pronounced <i>paw-DAWH</i>]	<i>to ransom, to purchase, to redeem; to let go [set free]; to preserve, to deliver [from danger]</i>	2 nd person masculine singular, Qal imperfect	Strong's #6299 BDB #804

Translation: Also, you will redeem every male firstborn of your sons.

The people of Israel must also redeem (purchase, pay for) their firstborn sons, and this would involve an animal sacrifice. Everything must be redeemed with blood; everything is cleansed with blood.

In vv.12–13 and 15, we actually have three different words for firstborn. One I believe is a play on words. The firstborn is to be separated to Y^ehowah and the firstborn is also referred to in these verses as *the first opening* or *the first separation of the womb*.

Because God spared the firstborn of the Hebrews, the firstborn belong to Him. God killed the firstborn of every beast and of every family of the unbelieving Egyptians and (presumably, if there were any) of any unbelieving Hebrews. Since He spared the firstborn who were under the blood, then they belong to Him. They are dedicated to Y^ehowah; set apart in service to Him. In order for God to spare the lives of the firstborn men, they must be redeemed or paid for. This is obviously a picture of Jesus Christ paying for our sins on the cross. Jesus Christ also died for all unbelievers; He paid the price of their redemption as well.

My educated guess concerning the ass (the donkey) is this: the ass represents Pharaoh, whose will (neck—a symbol of man's volition, as in stiff neck) was broken by Y^ehowah. Still, even unbelieving Pharaoh was redeemed by Christ's death on the cross. V. 17 seems to bear out this interpretation.

Exodus 13:13 Every firstling of an ass you will redeem with a lamb; and if you do not redeem [this firstborn], then you will break its neck. Also, you will redeem every male firstborn of your sons. (Kukis mostly literal translation)

Although this doctrine was found in Genesis and the Exodus introduction, it is a good one to repeat. The doctrine here has been abbreviated. This came from Lesson #055 of the **Basic Exodus Study** ([HTML](#)) ([PDF](#)) ([WPD](#)). This was an attempt to further abbreviate the doctrine of redemption.

The Very Abbreviated Doctrine of Redemption

1. The verb *to redeem* means *to purchase, to buy*.
2. *Redemption* in the New Testament refers to Jesus dying for our sins and purchasing our souls with His blood (which is not His literal blood but His spiritual death on the cross). When He took upon Himself our sins and *paid the penalty* for our sins, that is what *redemption* is. It is the payment given by Jesus for us. *For you know that you were redeemed from your empty way of life which you inherited from the fathers [= Jewish religious traditions], not with perishable things, like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish (1Peter 1:18–19). He himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed (1Peter 2:24). In Him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of His grace (Eph. 1:7). See also Col. 1:14 Gal. 3:13*
3. Jesus Christ paid for us; therefore, we belong to Him. *Or do you not know that your body is a temple of the Holy Spirit within you, Whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body (1Cor. 6:19–20). See also 1Cor. 7:23*
4. Jesus Christ is qualified to purchase us.
 - 1) Jesus Christ is born without a sin nature. This is based upon the virgin birth, something which was telegraphed to us as far back as Gen. 3. A man born without a human father has no sin nature (as it is the father who passes down the sin nature genetically). Isa. 7:14 Matt. 1:23 1Tim. 3:16 Heb. 1:3
 - 2) Jesus Christ did not commit any personal sin during His life. Isa. 53:9 John 8:46 19:4 2Cor. 5:21 Heb. 4:15 7:26–28
 - 3) Although Adam's sin was not imputed to Jesus, our sins were imputed to Jesus on the cross.
5. Because Jesus died for our sins, paying the full redemption price, all men are potentially in the Book of Life. Because Jesus has paid the price for us, our names are written in the Book of Life, unless we die without having believed in Jesus Christ. It is like a city registry. There is a registry of all citizens of a city until they die; and then their names are removed. When a person dies an unbeliever, his name is blotted out of the Book of Life. This understanding, by the way, indicates that Jesus provided unlimited atonement (He died for the sins of all mankind; not just for the sins of the elect). Philip. 4:3 Rev. 3:5
6. God the Holy Spirit, as the divine Author of the Old Testament, portrays this act of redemption in the Old Testament as a shadow of what was to come.
 - 1) The high priest offering up animal sacrifices was a portrait of Jesus offering Himself on the cross for our redemption. *Christ appeared as a high priest of the good things that have come, then...He entered once for all into the holy places [into the Presence of God the Father after the crucifixion], not by means of the blood of goats and calves but by means of His Own blood, thus securing an eternal redemption (Heb. 9:11a, 12).*
 - 2) The blood of the animal sacrifices represents the actual coin of the realm; the sacrificial death of Jesus Christ, the Lamb of God. Gen. 22:8 Exodus 12:21 Job 19:25–16 John 1:25 Heb. 9:22 1Peter 1:19
 - 3) Job, in all of his suffering, when his friends comfort him little, finally gives his plaintive cry, *"I know my Redeemer lives!" (Job 19:25). The God of Job has purchased him and he knew this.*
 - 4) God's redemption is related to the blotting out of our sins in Isa. 44:22, which reads: *"I have blotted out your transgressions like a cloud and your sins like mist; return to me, for I have redeemed you."*

The Very Abbreviated Doctrine of Redemption

- 5) Jehovah Elohim is called the *Redeemer* or the *Redeemer of Israel* throughout the Old Testament. Psalm 19:14 78:35 Isa. 43:14 44:6.
7. Redemption yields the following results:
 - 1) Redemption purchases the forgiveness of our sins. Isa. 44:22 Eph. 1:7 Col. 1:14 Heb. 9:15
 - 2) Because we have been redeemed by the sacrifice of Jesus Christ, God also **justifies** us. Rom. 3:24 5:9
 - 3) Since we have been redeemed by the blood of our Lord, we are therefore **sanctified**. Heb. 10:10, 14, 29 13:12
 - (1) There are 3 stages of sanctification. We are sanctified in Him through faith in Him and His death on the cross. This is positional sanctification. This is also called *positional truth*; and *position in Christ* (as opposed to our *position in Adam*). Acts 20:32 26:18 1Cor. 1:2 Heb. 10:10
 - (2) We grow spiritually in time, by means of grace and the knowledge of God's Word. That is temporal sanctification. John 17:17 1Thess. 4:3–7
 - (3) We received ultimate sanctification when we are raised with Him in a resurrection body. Eph. 1:14 5:26–27 1Thess. 5:23
 - (4) All 3 stages of sanctification find their basis in redemption.
 - 4) Because we have been redeemed, we will receive an eternal inheritance. Heb. 9:15 1Peter 1:2–4
 - 5) The purchase of us by Jesus' death on the cross (redemption) is the basis for the strategical victory of Jesus Christ in the Angelic Conflict. Acts 2:32–35 Col. 2:13–15 Heb. 2:14–15 1Peter 3:18, 22
8. Paul, in Colossians, speaks of God cancelling out the debt that we owe: **And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with Him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This He set aside, nailing it to the cross** (Col. 2:13–14). Although the word *redeem* is not found here, the concept is summed up quite well in these verses: we are dead in our trespasses and sins, having a considerable debt to God. Jesus Christ, takes this debt and nails it to the cross, so that it has been paid off on our behalf.

You will notice that a great many passages on redemption come from the New Testament.

Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 13:13 You will redeem the firstborn of an ass with a lamb; and if you choose not to redeem it, then you will break its neck. You will also redeem all of the firstborn among your own sons. (Kukis paraphrase)

And he was that asks you your son in the future, to say, 'What [is] this?' And you have said unto him, 'In a strength of hand brought us out Y^ehowah from Egypt from a house of slaves. And so he is that is obstinate Pharaoh to send us out. And so strikes down Yehowah every firstborn in a land of Egypt, from a firstborn of man and as far as cattle. Upon which I am slaughtering to Yehowah every firstling of a womb, the males. And all firstborn of my sons I will redeem.'

Exodus
13:14–15

It will be that, in the future, your son will ask you [about these practices], saying, 'What [is the meaning of] this?' And you will say to him, 'With a strong hand, Y^ehowah brought us out of Egypt, out from a life [lit., *house*] of slavery. And it is that Pharaoh is [too] obstinate to send us out. As a result [lit., *and so*], Y^ehowah struck down every firstborn in the land of Egypt, from the firstborn of men to the firstborn of cattle. Therefore, I am slaughtering to Y^ehowah [in a representative way] every firstling of the womb—[all of] the [firstborn] males. Furthermore, I will redeem the firstborn of my sons.'

Your son will ask you this in the future: 'What are all of these customs and celebrations about?' And you will answer him, 'We do this because Jehovah God brought us out of Egypt with great strength, signs and wonders; He removed us from a life of slavery. Pharaoh was too obstinate to send the Hebrew people out. As a result, Jehovah struck down every single firstborn male in the land of Egypt, of both man and animals. Therefore, the firstborn from the womb is dedicated to Jehovah; and I will redeem the firstborn of my sons as well.'

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And he was that asks you your son in the future, to say, 'What [is] this?' And you have said unto him, 'In a strength of hand brought us out Y^ehowah from Egypt from a house of slaves. And so he is that is obstinate Pharaoh to send us out. And so strikes down Yehowah every firstborn in a land of Egypt, from a firstborn of man and as far as cattle. Upon which I am slaughtering to Yehowah every firstling of a womb, the males. And all firstborn of my sons I will redeem.'

Dead Sea Scrolls
Targum (Onkelos)

.
And it shall be, when thy son shall ask thee to morrow, saying, Why is this? thou shalt say to him, By a mighty hand the Lord brought us out of Mizraim from the house of servitude. And it was when Pharaoh was obdurate about letting us go away that the Lord slew all the firstborn in the land of Mizraim, from the firstborn of man to the firstborn of cattle: therefore I sacrifice before the Lord of all that openeth the womb, the males, and all the firstborn of my children I ransom.

Targum (Pseudo-Jonathan)

And when in future thy son shall ask thee, saying, What is this ordinance of the firstborn? thou shalt tell him: By the power of a mighty hand the Lord delivered us from Mizraim, redeeming us from the house of the servitude of slaves. And when the Word of the Lord had hardened the heart of Pharaoh (that he would) not deliver us, he killed all the firstborn in the land of Mizraim, from the firstborn of man to the firstborn of cattle; therefore do I sacrifice before the Lord every male that openeth the womb, and every firstborn of my sons I redeem with silver.

Revised Douay-Rheims

And when your son shall ask you to morrow, saying: What is this? you shall answer him: With a strong hand did the Lord bring us forth out of the land of Egypt, out of the house of bondage. For when Pharaoh was hardened, and would not let us go, the Lord slew every firstborn in the land of Egypt, from the firstborn of man to the firstborn of beasts: therefore I sacrifice to the Lord all that opens the womb of the male sex, and all the firstborn of my sons I redeem.

Aramaic ESV of Peshitta

It shall be, when your son asks you in time to come, saying, 'What is this?' that you shall tell him, 'By strength of hand Mar-Yah brought us out from Egypt, from the

house of bondage; and it happened, when Pharaoh would hardly let us go, that Mar-Yah killed all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of animal. Therefore I sacrifice to Mar-Yah all that opens the womb, being males; but all the firstborn of my sons I redeem.'

Lamsa's Peshitta (Syriac)

And it shall be when your son asks you in time to come, saying, What is this? You shall say to him, By a strong hand the LORD brought us out of Egypt from the house of bondage; And it came to pass, when Pharaoh was stubborn, and would not let us go, the LORD slew all the first-born in the land of Egypt, from the first-born of man to the first-born of animals; that is why I sacrifice to the LORD all that open the womb, being males; but all the first-born of my sons I redeem.

Updated Brenton (Greek)

And if later on your son should ask you, saying, What is this? Then you shall say to him, With a strong hand the Lord brought us out of Egypt, out of the house of bondage. And when Pharaoh hardened his heart so as not to send us away, He slew every firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast; therefore I sacrifice every *offspring* that opens the womb, the males to the Lord, and every firstborn of my sons I will redeem.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And when your son says to you in time to come, What is the reason for this? say to him, By the strength of his hand the Lord took us out of Egypt, out of the prison-house: And when Pharaoh made his heart hard and would not let us go, the Lord sent death on all the first sons in Egypt, of man and of beast: and so every first male who comes to birth is offered to the Lord; but for all the first of my sons I give a price.

Easy English

One day, your son may ask you a question: "What does this mean?" Then you must say to him: "The Lord brought us out of Egypt with powerful authority. He brought us from the place where we were slaves. Pharaoh completely refused to let us go. But the Lord killed all the firstborn sons in the country of Egypt. He killed all the firstborn males, both people and animals. That is why I do this. I kill and I give to the Lord all the firstborn male animals. But I do not kill the firstborn sons. Instead, I kill an animal for each firstborn son and I give it to God."

Easy-to-Read Version—2006

"In the future, your children will ask why you do this. They will say, 'What does all this mean?' And you will answer, 'The LORD used his great power to save us from Egypt. We were slaves in that place, but he led us out and brought us here. In Egypt, Pharaoh was stubborn and refused to let us leave. So the LORD killed every firstborn in all the land. (The LORD killed the firstborn males—animal and human.) That is why I give every firstborn male animal to the Lord, and that is why I buy back each of my firstborn sons from him.'

Good News Bible (TEV)

In the future, when your son asks what this observance means, you will answer him, 'By using great power the LORD brought us out of Egypt, the place where we were slaves. When the king of Egypt was stubborn and refused to let us go, the LORD killed every first-born male in the land of Egypt, both human and animal. That is why we sacrifice every first-born male animal to the LORD, but buy back our first-born sons.

The Message
NIRV

"In days to come, your child will ask you, 'What does this mean?' Say to them, 'The LORD used his mighty hand to bring us out of Egypt. That's the land where we were slaves. Pharaoh was stubborn. He refused to let us go. So the LORD killed every oldest son in Egypt. He also killed all those born first among the people and animals. That's why I sacrifice to the LORD every male animal born first. And that's why I buy back each of my oldest sons for the LORD.'

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	In the future your children will ask what this ceremony means. Explain it to them by saying, "The LORD used his mighty power to rescue us from slavery in Egypt. The king stubbornly refused to set us free, so the LORD killed the first-born male of every animal and the first-born son of every Egyptian family. This is why we sacrifice to the LORD every first-born male of every animal and save every first-born son."
The Living Bible	"And in the future, when your children ask you, 'What is this all about?' you shall tell them, 'With mighty miracles Jehovah brought us out of Egypt from our slavery. Pharaoh wouldn't let us go, so Jehovah killed all the firstborn males throughout the land of Egypt, both of men and animals; that is why we now give all the firstborn males to the Lord—except that all the eldest sons are always bought back.'
New Berkeley Version New Life Version	. And when the time comes when your son asks you, 'What does this mean?' then say to him, 'With a powerful hand the Lord brought us out of Egypt, from the land where we were servants. When Pharaoh would not let us go, the Lord killed every first-born in the land of Egypt, both the first-born of man and of animal. So I give to the Lord every first male animal to be born. But I buy with a gift of money every first-born of my sons.'
New Living Translation	"And in the future, your children will ask you, 'What does all this mean?' Then you will tell them, 'With the power of his mighty hand, the LORD brought us out of Egypt, the place of our slavery. Pharaoh stubbornly refused to let us go, so the LORD killed all the firstborn males throughout the land of Egypt, both people and animals. That is why I now sacrifice all the firstborn males to the LORD—EXCEPT that the firstborn sons are always bought back.'
Unlocked Dynamic Bible	In the future, when one of your children asks, 'What does this mean?' you must say to him, 'Yahweh brought our ancestors out of Egypt with his great power, and freed us from being slaves there. The king of Egypt did not let them leave his land, so Yahweh killed all the firstborn males in Egypt, both the boys and the firstborn of their livestock. That is why we now sacrifice to Yahweh all the firstborn of our livestock, but we buy back our own firstborn sons.'

Partially literal and partially paraphrased translations:

American English Bible	'And if your son should ever ask you, <i>Why are we doing this?</i> You must tell him: <i>Jehovah brought us out of Egypt and out of the house of slavery with His mighty hand. And when Pharaoh's heart became hard and [he refused] to send us away, [God] slaughtered all the firstborn in the land of Egypt, both the men and the animals. So that's why we offer every male that opens a womb to Jehovah, and that's why we buy back all of our firstborn sons.</i>
Beck's American Translation Common English Bible	. When in the future your child asks you, 'What does this mean?' you should answer, 'The LORD brought us with great power out of Egypt, out of the place we were slaves. When Pharaoh refused to let us go, the LORD killed all the oldest offspring in the land of Egypt, from the oldest sons to the oldest male animals. That is why I offer to the LORD as a sacrifice every male that first comes out of the womb. But I ransom my oldest sons.'
International Standard V	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 [Lit. <i>strong hand</i>]. 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.

Translation for Translators In the future, when one of your children asks, 'What does this mean?', you must say to him, 'Yahweh brought our ancestors out of Egypt with his great power [MTY], and freed us from being slaves there. The king of Egypt stubbornly refused to let them leave his land, so Yahweh killed all the firstborn males in Egypt, both the boys and the firstborn of their livestock. That is why we now sacrifice to Yahweh all the firstborn of our livestock, but we buy back our own firstborn sons.'

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND IF YOUR SON SHOULD ASK YOU HEREAFTER, SAYING, WHAT IS THIS? THEN YOU SHALL SAY TO HIM, WITH A STRONG HAND JESUS BROUGHT US OUT OF EGYPT, OUT OF THE HOUSE OF BONDAGE. AND WHEN PHARAOH HARDENED HIS HEART SO AS NOT TO SEND US AWAY, HE (<i>Jesus</i>) KILLEDED EVERY FIRST BORN IN THE LAND OF EGYPT, BOTH THE FIRST BORN OF MAN AND THE FIRST BORN OF BEAST; THEREFORE DO I SACRIFICE EVERY OFFSPRING THAT OPENS THE WOMB, THE MALES TO JESUS, AND EVERY FIRST-BORN OF MY SONS I WILL REDEEM.
Awful Scroll Bible	You all's sons were to ask, in the days to come, of the intent of this. Even are yous to have said: The strong hand of Jehovah is to have led us out of Egypt, the house of slavery. Pharaoh is to have been obstinate, even to let us loose. Jehovah was to kill the first born of the solid grounds of Egypt, the first born of the humans, and the first born of dumb beasts. Even am I sacrificing to Jehovah, the first to open the womb of the males, and first born of my sons was I to redeem. [The ASB makes it seem as if the 2 nd person masculine plural is found throughout this passage, but it remains masculine singular here.]
Conservapedia Translation	And it will happen that when your son asks you in future, 'What is this?' you will tell him, 'By a steadfast hand the LORD brought us out of Egypt, from the house of slavery. And it happened that when Pharaoh was obstinate against dismissing us, the LORD killed every firstborn individual in the land of Egypt, both the firstborn of man and the firstborn of beast. So I am sacrificing to the LORD every male thing that opens up the womb, but I will ransom the firstborn among my children.'
Ferrar-Fenton Bible	When any of your sons, then, shall ask you hereafter, saying: 'Why is this?' You shall reply to him, the EVER-LIVING brought us out from the Mitzeraim with a strong hand, from the house of bondage. And when Plmroh refused to release us, then the EVER-LIVING slew all the first—born in the land of the Mitzeraim, from the first-born of man, to the first-born of beast,—therefore I sacrifice to the EVER-LIVING all the first male offspring of the womb, and all the first-born of men I redeem.
God's Truth (Tyndale)	And when your son asks you in time to come saying: what is this? you shall say unto him: with a mighty hand and Lord brought us out of Egypt, out of the house of bondage. And when Pharao was loth (unwilling) to let us go, the Lord slew all the firstborn in the land of Egypt: as well the firstborn of men as of beasts. And therefore I sacrifice unto the Lord all the males that open the matrice, but all the firstborn of my children I must redeem.
NIV, ©2011	"In days to come, when your son asks you, 'What does this mean?' say to him, 'With a mighty hand the LORD brought us out of Egypt, out of the land of slavery. When Pharaoh stubbornly refused to let us go, the LORD killed the firstborn of both people and animals in Egypt. This is why I sacrifice to the LORD the first male offspring of every womb and redeem each of my firstborn sons.'
Tree of Life Version	"So when your son asks you in times to come, 'What is this?' say to him, 'By a strong hand ADONAI brought us out from Egypt, the house of bondage, and when Pharaoh refused to let us go, Adonai slew all the firstborn in the land of Egypt, both men and animals. So I sacrifice to ADONAI all firstborn males, but I redeem the firstborn of my sons.'

Wikipedia Bible Project

And it will be that your son will ask you tomorrow, saying "What is this?" And you said to him: "With a strong hand Yahweh sent us out of Egypt, from the slave-house." And it was when Pharaoh hardened to sending us, and Yahweh killed every firstborn in the land of Egypt from the firstborn of man to the firstborn of beasts. For this reason I am sacrificing to Yahweh, all males passed of the womb, and all the firstborn of my sons, I will redeem.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

And it shall be, because your son asks you in time to come, saying, What is this? And you shall say to him, Jehovah brought us out from Egypt, from the house of servitude, by strength of hand; And it was, because Pharaoh was hard against sending us out, that Jehovah fatally struck all the firstborn in the land of Egypt, the firstborn of man, and the firstborn of animal; therefore I sacrifice to Jehovah every male that first breaks open the womb, and I redeem all the firstborn of my children.

New American Bible (2002)

If your son should ask you later on, 'What does this mean?' you shall tell him, 'With a strong hand the LORD brought us out of Egypt, that place of slavery. When Pharaoh stubbornly refused to let us go, the LORD killed every first-born in the land of Egypt, every first-born of man and of beast. That is why I sacrifice to the LORD everything of the male sex that opens the womb, and why I redeem every first-born of my sons.'

New American Bible (2011)

New English Bible—1970

When in time to come your son asks you what this means, you shall say to him, "By the strength of his hand the LORD brought us out of Egypt, out of the land of slavery. When Pharaoh proved stubborn and refused to let us go, the LORD killed all the first-born in Egypt both man and beast. That is why I sacrifice to the LORD the first birth of every womb if it is a male and redeem every first-born of my sons. And when your son asks you in days to come, "What does this mean?" you will tell him, "By the strength of his hand Yahweh brought us out of Egypt, out of the place of slave-labour. When Pharaoh stubbornly refused to let us go, Yahweh killed all the first-born in Egypt, of man and beast alike. This is why I sacrifice every male first issuing from the womb to Yahweh and redeem every first-born of my sons."

New Jerusalem Bible

Revised English Bible—1989

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

(Maftir) When, at some future time, your son asks you, 'What is this?' then say to him, 'With a strong hand *ADONAI* brought us out of Egypt, out of the abode of slavery. When Pharaoh was unwilling to let us go, *ADONAI* killed all the firstborn males in the land of Egypt, both the firstborn of humans and the firstborn of animals. This is why I sacrifice to *ADONAI* any male that is first from the womb of an animal, but all the firstborn of my sons I redeem.'

The Complete Tanach

And it will come to pass if your son asks you in the future, saying, "What is this?" you shall say to him, "With a mighty hand did the Lord take us out of Egypt, out of the house of bondage.

if your son asks you in the future: Heb. *הָיָה* sometimes means "now" and *הָיָה* sometimes means "at a later time," such as it does here and such as "In time to come *הָיָה*, your children might say to our children" (Josh. 22:24), which refers to the children of Gad and the children of Reuben. — [from Mechilta]

“What is this?”: This is [the question of] the simple child, [referred to in the Haggadah,] who does not know how to pose his question in depth, and asks a general question: “What is this?” Elsewhere it [Scripture] says: “What are the testimonies, the statutes, and the judgments, etc.?” (Deut. 6: 20). This is the question of the wise son. The Torah spoke regarding four sons: the wicked one (Exod. 12:26), the one who does not understand to ask (Exod. 13:8), the one who asks [a] general [question], and the one who asks in a wise manner. — [from Yerushalmi, Pes. 10:4]

And it came to pass when Pharaoh was too stubborn to let us out, the Lord slew every firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore, I slaughter [for a sacrifice] all males that open the womb, and every firstborn of my sons I will redeem.

exeGesés companion Bible

And so be it,
when your son asks you on the morrow,
saying, What is this?
Say to him, By strength of hand
Yah Veh brought us out from Misrayim,
from the house of servants:
and so be it,
Paroh callouses from sending us away,
and Yah Veh slaughters all the firstbirth
in the land of Misrayim
- both the firstbirth of humanity
and the firstbirth of animal:
so I sacrifice
every male burster of the matrix to Yah Veh;
and redeem all the firstbirth of my sons.

Hebraic Roots Bible

And it shall be when your son asks you in the future, saying, What is this? You shall say to him, YAHWEH brought us out from Egypt by the might of His hand, from the house of slaves. And it happened when Pharaoh hardened himself against sending us away, YAHWEH killed every first-born one in the land of Egypt, from the first-born of men even to the first-born of animals. On account of this I sacrifice to YAHWEH every one of the males opening the womb, and I redeem every first-born of my sons.

Kaplan Translation

Your child may later ask you, 'What is this?' You must answer him, 'With a show of power, God brought us out of Egypt, the place of slavery. When Pharaoh stubbornly refused to let us leave, God killed all the first-born in Egypt, man and beast alike. I therefore sacrifice to God all male firstling [animals], and redeem all the first-born of my sons.'

Orthodox Jewish Bible

And it shall be when thy ben asketh thee in time to come, saying, Mah zot? (What is this?) that thou shalt say unto him, By chozek yad Hashem brought us out from Mitsrayim, from the bais vadim;

And it came to pass, when Pharaoh stubbornly refused to let us go, that Hashem killed kol bechor of Eretz Mitsrayim, both the bechor adam, and the bechor behemah; therefore Ani zovei'ach laHashem (I sacrifice to Hashem) kol that openeth the rechem (womb), being hazecharim (the males); but kol bechor of my banim I redeem.

The Scriptures 1998

“And it shall be, when your son asks you in time to come, saying, ‘What is this?’ then you shall say to him, ‘By strength of hand הוֹיָ brought us out of Mitsrayim, out of the house of bondage. ‘And it came to be, when Pharaoh was too hardened to let us go, that הוֹיָ killed every first-born in the land of Mitsrayim, both the first-born of man and the first-born of beast. Therefore I am slaughtering to הוֹיָ every male that open the womb, but every first-born of my sons I ransom.’

Expanded/Embellished Bibles:*The Amplified Bible*

And it shall be when your son asks you in time to come, saying, 'What does this mean?' you shall say to him, 'With a strong and powerful hand the LORD brought us out of Egypt, from the house of bondage and slavery. For it happened, when Pharaoh stubbornly refused to let us go, that the LORD struck every firstborn in the land of Egypt, both the firstborn of man and the firstborn of animal. Therefore, I sacrifice to the LORD all the males, the first [to be born] of every womb, but every firstborn of my sons I redeem.'

The Expanded Bible

"From now on [In the future; L Tomorrow] when your son asks you, 'What does this mean?' you will answer, 'With his great power [strong hand], the LORD brought us out from Egypt, the land where we were slaves [from the house of bondage]. The king of Egypt [Pharaoh] was stubborn and refused to let us leave. But the Lord killed every firstborn male in Egypt, both human and animal. That is why I sacrifice every firstborn male animal [every male that first opens the womb] to the LORD, and that is why I buy back [redeem; ransom] each of my firstborn sons from the LORD.'

Kretzmann's Commentary

And it shall be when thy son asketh thee in time to come, at some time in the future, 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; and it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the first-born in the land of Egypt, both the first-born of man and the first-born of beast; therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the first-born of my children I redeem. The fathers of Israel are here represented as speaking collectively and as giving individual instruction to their sons, for the Lord did not want a mechanical observation of customs that were no longer understood.

NET Bible®

⁴⁹In the future,⁵⁰ when your son asks you⁵¹ 'What is this?'⁵² you are to tell him, 'With a mighty hand⁵³ the Lord brought us out from Egypt, from the land of slavery.⁵⁴ When Pharaoh stubbornly refused⁵⁵ to release us, the Lord killed all the firstborn in the land of Egypt, from the firstborn of people to the firstborn of animals.⁵⁶ That is why I am sacrificing⁵⁷ to the Lord the first male offspring of every womb, but all my firstborn sons I redeem.'

^{49sn} As with v. 8, the Law now requires that the children be instructed on the meaning of this observance. It is a memorial of the deliverance from bondage and the killing of the firstborn in Egypt.

^{50tn} Heb "tomorrow."

^{51tn} Heb "and it will be when your son will ask you."

^{52tn} The question is cryptic; it simply says, "What is this?" but certainly refers to the custom just mentioned. It asks, "What does this mean?" or "Why do we do this?"

^{53tn} The expression is "with strength of hand," making "hand" the genitive of specification. In translation "strength" becomes the modifier, because "hand" specifies where the strength was. But of course the whole expression is anthropomorphic for the power of God.

^{54tn} Heb "house of slaves."

^{55tn} Heb "dealt hardly in letting us go" or "made it hard to let us go" (see S. R. Driver, Exodus, 110). The verb is the simple Hiphil perfect הִקְשָׁה (hiqshah, "he made hard"); the infinitive construct הִקְשָׁה לָנוּ (hikshah lenu, "to release us") could be taken epexegetically, meaning "he made releasing us hard." But the infinitive more likely gives the purpose or the result after the verb "hardened himself." The verb is figurative for "be stubborn" or "stubbornly refuse."

^{56tn} The text uses "man" and "beast."

^{57tn} The form is the active participle.

The Voice

Moses: There will come a time when your children ask you, "What is this *thing we are doing*?" You will say, "With a strong hand the Eternal led us out of Egypt and freed us from lives of slavery. When Pharaoh's heart was as hard as stone, and he refused to release us, the Eternal killed all the firstborn in the land of Egypt (both humans and animals). That is why I sacrifice the firstborn male of all our livestock to Him, but then I redeem every firstborn son *by sacrificing a substitute*."

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and (it) will (come to pass) tomorrow , that your son will enquire of you saying, what is this, and you will say to him, (with) the grasp of the hand, "YHWH ^{He is} " made us go out from "Mits'rayim ^{Two straits} ", from the house of servants, and (it) (came to pass), that "Paroh ^{Great house} " made it hard to send us, and "YHWH ^{He is} " killed all the firstborn in the land of "Mits'rayim ^{Two straits} ", from the firstborn human and (even) the firstborn beast, <therefore> I am sacrificing to "YHWH ^{He is} " all the bursting of the bowels , the males, and all the firstborn of my sons I will ransom,...
Charles Thompson OT Concordant Literal Version	. When it comes to be that your son is asking you tomorrow, saying: What does this mean? then you will say to him, With steadfastness of hand Yahweh brought us forth from Egypt, from the house of servants. When it came to be that Pharaoh was obstinate to dismiss us, then Yahweh killed every firstborn in the land of Egypt, from the firstborn of human unto the firstborn of beast. Therefore I am sacrificing to Yahweh all the males opening up the womb; yet I am ransoming every firstborn of my sons.
Context Group Version Modern English Version	. "It shall be when your son asks you in time to come, saying, 'What is this?' that you shall say to him, 'With a strong hand the LORD brought us out from Egypt, from the house of bondage. And when Pharaoh stubbornly refused to let 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 the first male offspring of every womb, but all the firstborn of my sons I redeem.'
New American Standard B.	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 [Lit <i>strength of hand</i>] the LORD brought us out of Egypt, from the house of slavery [Lit <i>slaves</i>]. 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 [Lit <i>opening</i>] of every womb, but every firstborn of my sons I redeem.'
Young's Updated LT	And it has been, when your son asks you hereafter, saying, 'What is this?' That you have said unto him, 'By strength of hand has Jehovah brought us out from Egypt, from a house of servants. Yea, it comes to pass, when Pharaoh has been pained to send us away, that Jehovah does slay every first-born in the land of Egypt, from the first-born of man even unto the first-born of beast; therefore I am sacrificing to Jehovah all opening a womb who are males, and every first-born of my sons I ransom.'

The gist of this passage: At some point, a son will ask, "Why are you doing this?" Then the father is to explain, "God killed the firstborn of the Egyptians, but saved the firstborn of the Israelites; therefore, our firstborn belong to God."

Exodus 13:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224

Exodus 13:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be</i> , <i>and it will come to pass</i> , <i>then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently</i> , <i>afterwards</i> , <i>later on</i> , <i>in the course of time</i> , <i>after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
shâ'al (שאל) [pronounced shaw-AHL]	<i>to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute</i>	3 rd person masculine singular, Qal imperfect with the 2 nd person masculine singular suffix	Strong's #7592 BDB #981
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
mâchâr (מחר) [pronounced maw-KHAWR]	<i>literally, tomorrow; but figuratively it can mean afterwards, in time to come, in the future, in a future time; later on, down the road (chronologically speaking)</i>	adverb of time	Strong's #4279 BDB #563

Translation: *It will be that, in the future, your son will ask you [about these practices],...*

God would give the people of Israel a very complex and extensive set of rituals to follow. The whole idea is for one generation to ask their parents what is going on with each aspect of worship, and the father would need to be explain the meaning to them. The explanation given by the parent, the Scriptures and the ceremony itself are 3 witnesses to the same narrative. *By the mouth of 2 or 3 witnesses is a fact confirmed.*

There will be a variety of very specific rituals and procedures which mark the faith of the Hebrew people. These rituals were given to them by God for specific purposes.

Exodus 13:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Exodus 13:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
zô'th (זֶה) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
These two particles combine to mean, <i>what [is] this?</i>			

Translation: ...saying, 'What [is the meaning of] this?'

At some point in time, a man's son is going to look up at him and ask, "Just why exactly are we doing this?" The kid might be 4 or 5 or even 8 or 9. Moses is telling them that this would happen and how they should respond.

The kid looks at what is happening. "Why do you use a lamb to redeem the firstborn of a donkey? What is this Feast of Unleavened Bread all about? Why do you do these things?" The answer was *not* to be, "This is what God told us to do." Every father was to give the explanation to his son that Moses is telling them in this chapter.

Exodus 13:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine singular, Qal perfect	Strong's #559 BDB #55
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
châzâq (חַזַּק) [pronounced <i>khaw-ZAWK</i>]	<i>strong, mighty, (most often found with the substantive hand) also fierce, intense</i>	feminine singular adjective; construct form	Strong's #2389 BDB #305
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun	Strong's #3027 BDB #388

Exodus 13:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	3 rd person masculine singular, Hiphil perfect with the 1 st person plural suffix	Strong's #3318 BDB #422
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
This is almost the same as v. 9c.			
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108
BDB definitions: 1) house; 1a) house, dwelling habitation; 1b) shelter or abode of animals; 1c) human bodies (figuratively); 1d) of Sheol; 1e) of abode of light and darkness; 1f) of land of Ephraim; 2) place; 3) receptacle; 4) home, house as containing a family; 5) household, family; 5a) those belonging to the same household; 5b) family of descendants, descendants as organized body; 6) household affairs; 7) inwards (metaphorically); 8) (TWOT) temple; 9) on the inside; 10) within. Add to this concept, a dynasty.			
^e bâdiym (עֲבָדִים) [pronounced ^e ge ^b -vaw-DEEM]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun	Strong's #5650 BDB #713

Translation: And you will say to him, 'With a strong hand, Y^ehowah brought us out of Egypt, out from a life [lit., house] of slavery.'

The father is to explain to the son where all of this began and what it means. At the beginning, God brought the sons of Israel out of Egypt, away from a life of slavery. With a strong hand, with signs and wonders, without the Hebrew people lifting up a single sword in rebellion, God brought them out of Egypt.

If we understand that Moses said this at this time and then wrote these things down to preserve them, all of this makes sense. If we decide that there was no Moses and some group of people much later just made stuff up (or took manuscripts of history and embellished them), then we have the whole chicken-egg controversy...what came first, the celebrations and customs or someone writing this down on parchment (vellum or whatever), saying that

this is what they were supposed to do? And, somehow, in this scenario (taught in many seminaries), these Johnny-come-lately types convince an entire nation to believe something which simply is not true.

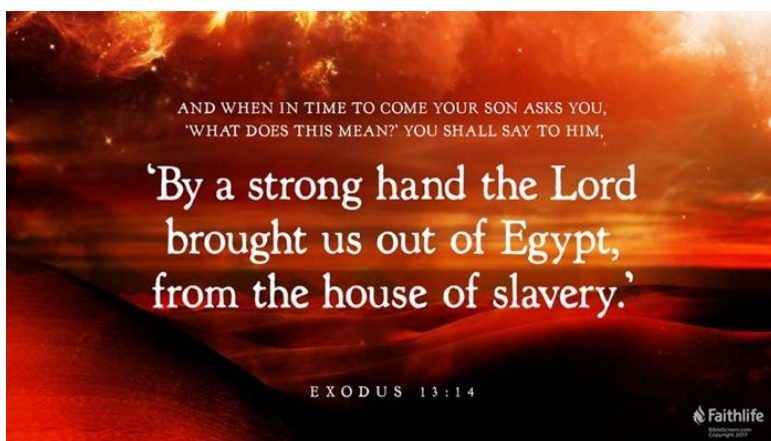
The question of the son is abbreviated here, but he is wondering "What is the meaning of all this?" or "Why are we doing this?" Every ritual, every sacrifice, every celebration was fraught with meaning. It was designed to evangelize the child. It was designed for the young people who are taking part in the celebration to stop and to ask their fathers just what it is that they are participating in. Everything that they did was to provoke conversation and questions. There was more than tradition and heritage involved here; this involved the eternal salvation of their very own children.

Furthermore, at some point, a generation steeped in the teaching of God will, when the Messiah arrives on the scene, recognize Him. Things will start to fit together, and the parallels will become obvious. At least, that is how it is supposed to work. When people are negative towards God—God as He really is—then there is no amount of proof or evidence which will convince him.

Exodus 13:14 It will be that, in the future, your son will ask you [about these practices], saying, 'What [is the meaning of] this?' And you will say to him, 'With a strong hand, Y^ehowah brought us out of Egypt, out from a life [lit., house] of slavery. (Kukis mostly literal translation)

Here, the son asks about the redemption of the firstborn. "What is that all about?" he would then tell his sons about how God brought them out of Egypt. They had been slaves in Egypt and God purchased them.

Exodus 13:14 (a graphic); from [Biblia.com](https://www.bible.com); accessed April 14, 2021.



Exodus 13:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

Exodus 13:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qâshâh (קָשָׁה) [pronounced kaw-SHAWH]	<i>to [cause to] make hard [stiff], to harden [the neck]; to be obstinate [stubborn, obstinate, stubborn, pig-headed, self-willed]; to make [a yoke] heavy; to make [something] difficult [severe, burdensome]</i>	3 rd person masculine singular, Hiphil perfect	Strong's #7185 BDB #904
par ^{eh} ôh (פָּרֹה) [pronounced pah ^{eh} -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
lâmed (ל) [pronounced l ^{eh}]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	3 rd person masculine singular, Piel perfect with the 1 st person plural suffix	Strong's #7971 BDB #1018

Translation: And it is that Pharaoh is [too] obstinate to send us out.

Pharaoh refused to send the people of God out of the land. No matter that he faced nine very painful plagues, he would not succumb to the divine pressure. He was this anti-God.

Pharaoh was hardened toward Y^{ehowah} and toward the Hebrews and thought that the future of Egypt depended upon the Hebrews remaining there as slaves. He is the ass with the stiff neck which must be broke, because he refused to be redeemed. The neck on an animal will turn toward whatever direction the animal wants to go in. This is a picture of volition. A stiff neck refers to negative volition; the person guiding the animal cannot guide it in the proper direction. In this case, the broken neck refers to broken volition. That is, the Pharaoh doesn't want the Hebrews to leave; that is not what he personally wants; but he is a broken and defeated man who has run out of options and lets them go against his volition. See also Gen. 27:40 Exodus 32:9 33:3 Deut. 9:6 28:48 31:27 2Kings 17:14

Exodus 13:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hârag (הָרַג) [pronounced haw-RAHG]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	3 rd person masculine singular, Qal perfect with the 1 st person singular suffix	Strong's #2026 BDB #246

Exodus 13:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
kôl (לֹל) [pronounced <i>koh</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
b ^e kôwr (רִוְכָב) [pronounced <i>b^eKOHR</i>]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun	Strong's #1060 BDB #114
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH- yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: As a result [lit., and so], Y^ehowah struck down every firstborn in the land of Egypt,...

Because Pharaoh would not give in, God finally killed all of the firstborn in Egypt. As before, God first warned the Pharaoh what he would do.

Exodus 13:15c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
b ^e kôwr (רִוְכָב) [pronounced <i>b^eKOHR</i>]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun	Strong's #1060 BDB #114
'âdâm (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> .			
w ^e (or v ^e) (וְ or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 13:15c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
b ^e kôwr (בְּכוֹר) [pronounced <i>b^eKOHR</i>]	<i>firstborn</i> ; metaphorically used for <i>anything which is chief or first of its kind</i>	masculine singular construct	Strong's #1060 BDB #114
b ^e hêmâh (בְּהֵמָה) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96

Translation: ...from the firstborn of men to the firstborn of cattle.

All of the firstborn died—whether men or livestock. This is what the father is to tell his son when he asks about these traditions.

A brief review of Exodus 13:13–15c:

Exodus 13:13 [Moses is speaking to the people, giving them the instructions which God gave to him]: *Every firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every firstborn of man among your sons you shall redeem.*

Exodus 13:14 *And when in time to come your son asks you, 'What does this mean?' you shall say to him, 'By a strong hand the LORD brought us out of Egypt, from the house of slavery.'*

Exodus 13:15a-c *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.*

These feasts and rituals were how God communicated His plan to all the people of Israel, and this approach was designed for generation after generation. When it came to their actions regarding the firstborn animals, this all goes back to Egypt, and how God went through the land and killed all of the firstborn who were not covered by the blood.

Exodus 13:15d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (על) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	adverb	Strong's #3651 BDB #485

Exodus 13:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, 'al kên (עַל כֵּן) mean <i>so, upon the ground of such conditions, therefore, consequently, on this account, on account, for this reason</i> . Literally, these words would be translated <i>upon so, upon therefore, upon then</i> .			
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
zâbach (זָבַח) [pronounced zaw ^b -VAHKH]	<i>slaughtering or sacrificing an animal [usually an animal for sacrifice]</i>	Qal active participle	Strong's #2076 BDB #256
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
kôl (כָּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
piṭ ^e râh (פִּתְּרֵה) [pronounced piht-RAW]; also spelled peṭer (פֶּטֶר) [pronounced PEH-tehr]	<i>that which separates, that which first opens, firstborn, firstling; opens; fissure</i>	masculine singular construct	Strong's #6363 BDB #809
rechem (רֶחֶם) [pronounced REH-khem]	<i>womb; inner parts; poetically used to mean a girl, a woman</i>	masculine singular noun	Strong's #7358 (and #7356) BDB #933
zâkâr (זָכָר) [pronounced zaw-KAWR]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine plural noun with the definite article	Strong's #2145 BDB #271

Translation: Therefore, I am slaughtering to Y^ehowah [in a representative way] every firstling of the womb—[all of] the [firstborn] males.

The father is supposed to tell his son, "I will make an offering to the Lord for every firstborn, in order to redeem them." As already said, these could be redeemed. I would understand this to likely mean that the father, the one doing the explanation, is either slaughtering the animal or redeeming it. While doing this, he explains to his son what he is doing and why.

Exodus 13:15e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 13:15e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
b ^e kôwr (בְּכוֹר) [pronounced <i>b^eKOHR</i>]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular construct	Strong's #1060 BDB #114
bânîym (בְּנֵי־אִם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 1 st person singular suffix	Strong's #1121 BDB #119
pâdâh (פָּדָה) [pronounced <i>paw-DAWH</i>]	<i>to ransom, to purchase, to redeem; to let go [set free]; to preserve, to deliver [from danger]</i>	1 st person singular, Qal imperfect	Strong's #6299 BDB #804

Translation: Furthermore, I will redeem the firstborn of my sons.'

Clearly, he will redeem his own firstborn sons, according to the laws established by God.

God makes it easy for the parents. He tells them here just exactly what to say when their children ask what are they observing these feasts and these sacrifices. And this was to continue for hundreds of years and hundreds of generations.

Exodus 13:15 And it is that Pharaoh is [too] obstinate to send us out. As a result [lit., and so], Y^ehowah struck down every firstborn in the land of Egypt, from the firstborn of men to the firstborn of cattle. Therefore, I am slaughtering to Y^ehowah [in a representative way] every firstling of the womb—[all of] the [firstborn] males. Furthermore, I will redeem the firstborn of my sons.' (Kukis mostly literal translation)

We have two sets of firstborn to consider. The firstborn of animals and the firstborn of man which belonged to the Egyptians were not redeemed (purchased). So God killed them. For that reason, the Israelite must redeem his firstborn son and the firstborn of his livestock. Everything is paid for by the sacrifice of another.

God spared all of the firstborn of Israel; and so, the firstborn of Israel all belong to God, whether man or beast.

The father is to explain to his son that, every firstborn animal must be redeemed, or purchased.

This is all ceremonial; it is not real. For the Israelite and his son, it is a look backwards. However, these sacrifices are also representative of the sacrifice of Jesus which will occur in the future. He will redeem all the people. Jesus will purchase us at the cross.

Exodus 13:14–15 It will be that, in the future, your son will ask you [about these practices], saying, 'What [is the meaning of] this?' And you will say to him, 'With a strong hand, Y^ehowah brought us out of Egypt, out from a life [lit., house] of slavery. And it is that Pharaoh is [too] obstinate to send us out. As a result [lit., and so], Y^ehowah struck down every firstborn in the land of Egypt, from the firstborn of men to the firstborn of cattle. Therefore, I am slaughtering to Y^ehowah [in a representative way] every firstling of the womb—[all of] the [firstborn] males. Furthermore, I will redeem the firstborn of my sons.' (Kukis mostly literal translation)

Exodus 13:14–15 Your son will ask you this in the future: ‘What are all of these customs and celebrations about?’ And you will answer him, ‘We do this because Jehovah God brought us out of Egypt with great strength, signs and wonders; He removed us from a life of slavery. Pharaoh was too obstinate to send the Hebrew people out. As a result, Jehovah struck down every single firstborn male in the land of Egypt, of both man and animals. Therefore, the firstborn from the womb is dedicated to Jehovah; and I will redeem the firstborn of my sons as well.’ (Kukis paraphrase)

Similar phrasing is found in connection with the words of God—Exodus 13:9 Deut. 6:8 11:18.

And has been for a mark on your hand and for frontlets between your eyes, for in a strength of hand brought us out Y^ehowah from Egypt.

Exodus
13:16

[This] [the teaching of redemption of the firstborn] will be a mark on your hand and as frontlets between your eyes, for Y^ehowah brought us out of Egypt with a strong hand.

These teachings will be like a mark on your hand and for frontlets between your eyes, for Jehovah has brought us out of Egypt with a strong hand.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And has been for a mark on your hand and for frontlets between your eyes, for in a strength of hand brought us out Y ^e howah from Egypt.
Dead Sea Scrolls	.
Targum (Onkelos)	And it shall be for a sign upon thy hand and for Tephillin between thine eyes, because with a mighty hand hath the Lord brought thee out of Mizraim.
Targum (Pseudo-Jonathan)	And it shall be inscribed and set forth upon thy left land, and on the tephilla between thine eyebrows; because by mighty strength of hand the Lord brought us out of Mizraim.
Revised Douay-Rheims	And it shall be as a sign in your hand, and as a thing hung between your eyes, for a remembrance: because the Lord has brought us forth out of Egypt by a strong hand.
Aramaic ESV of Peshitta	It shall be for a sign on your hand, and for symbols between your eyes: for by strength of hand Mar-Yah brought us forth out of Egypt."
Lamsa's Peshitta (Syriac)	And it shall be as a token on your hand and as a memorial between your eyes; for by a strong hand the LORD brought you out of Egypt land. [Lamsa appears to add the word <i>land</i> after Egypt; there is no period after <i>Egypt</i> and <i>land</i> (not capitalized) begins the next verse.]
Updated Brenton (Greek)	And it shall be for a sign upon your hand, and immovable before your eyes, for with a strong hand the Lord has brought you out of Egypt.

Significant differences:

Limited Vocabulary Translations:

Easy English	So, it will be like a sign on your hand and something between your eyes. It will cause you to remember. You will remember that the Lord brought us out of Egypt with his powerful authority.'
Easy-to-Read Version–2006	This is like a string tied on your hand, like a sign in front of your eyes. It helps you remember that the Lord brought us out of Egypt with his great power."

Good News Bible (TEV)	This observance will be a reminder, like something tied on our hands or on our foreheads; it will remind us that the Lord brought us out of Egypt by his great power.”
<i>The Message</i>	The observance functions like a sign on your hands or a symbol on the middle of your forehead: God brought us out of Egypt with a powerful hand.”
NIRV	This holy day will be like a mark on your hand. It will be like a sign on your forehead. It will remind you that the Lord used his mighty hand to bring us out of Egypt.”

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	This ceremony will serve the same purpose as a sign on your hand or on your forehead to tell how the LORD's mighty power rescued us from Egypt.
The Living Bible	Again I say, this celebration shall identify you as God's people, just as much as if his brand of ownership were placed upon your foreheads. It is a reminder that the Lord brought us out of Egypt with great power.”
New Berkeley Version	.
New Life Version	So it will be like a special mark on your hand and on your forehead. For the Lord brought us out of Egypt with a powerful hand.”
New Living Translation	This ceremony will be like a mark branded on your hand or your forehead. It is a reminder that the power of the Lord's mighty hand brought us out of Egypt.”
Unlocked Dynamic Bible	This will remind you about how Yahweh brought our ancestors out of Egypt by his great power; it will be like something you tie on your wrist or on your forehead to remind you of that.”

Partially literal and partially paraphrased translations:

American English Bible	‘Therefore, may this be a sign on your hand and something that is always fixed in front of your eyes... because Jehovah brought you out of Egypt with His mighty hand.’
Beck's American Translation	.
Common English Bible	.
International Standard V	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 [Lit. <i>strong hand</i>].”
New Advent (Knox) Bible	When, in after times, thy sons ask thee what is the meaning of this, thou shalt tell them how the Lord's constraining power rescued you from your prison-house in Egypt; how Pharaoh's heart was hardened, and he would not let you go free, until the Lord slew every first-born male thing, man or beast, in the land of Egypt. That (thou shalt say) is why I immolate to the Lord every first-born thing, the first-fruits of every womb, except among my own children; and for these I must pay ransom; this custom is to endure like a mark branded on the hand, to be kept in view like a badge worn on the forehead, to remind you, too, how the Lord's constraining power rescued us from Egypt. Vv. 14–15 are included for context.
Translation for Translators	I repeat that this ritual will remind you about how Yahweh brought our <i>ancestors</i> out of Egypt by his great power [MTY]; it will be like something you tie on your wrist or on your forehead <i>to remind you of that</i> .”

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND IT SHALL BE FOR A SIGN UPON YOUR HAND, AND IMMOVABLE BEFORE YOUR EYES, FOR WITH A STRONG HAND JESUS BROUGHT YOU OUT OF EGYPT.
Awful Scroll Bible	It is to be a sign on you all's hand, and a frontlet above you all's eyes, for the strong hand of Jehovah is to have led us out of Egypt.

Conservapedia Translation	This will be for a token on your hand, and for brow bands between your eyes, that in steadfastness of hand the LORD brought us out of Egypt.' The Pharisees took this literally, and so the custom of the phylacteries and the mezuzah symbol continues to this day among the Jews.
Ferrar-Fenton Bible	Thus they will be like marks upon your hand, and as frontiers between your eyes, that with a strong hand the Ever-living brought you from Mitzer."
God's Truth (Tyndale)	And this shall be as a token in your hand, and as a thing hanged up between your eyes: because the Lord brought us out of Egypt with a mighty hand.
Jubilee Bible 2000	And it shall be for a token upon thy hand, and for a memorial before thine eyes: That the LORD brought us out of Egypt with a strong hand.
Lexham English Bible	And it will be as a sign on your hand and as symbolic ornaments between your eyes that with strength of hand Yahweh brought us out from Egypt."
Wikipedia Bible Project	And it was a sign on your hand, and scrolls between your eyes, because with a strong hand Yahweh sent us out of Egypt.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	It will be as a sign on your hand and a charm between your eyes, reminding you that the power of Yahweh brought us out of Egypt."
The Heritage Bible	And it shall be a sign upon your hand, and a band between your eyes, because by strength of hand Jehovah brought us forth out of Egypt.
New American Bible (2011)	Let this, then, be as a sign on your hand and as a pendant on your forehead: with a strong hand the LORD brought us out of Egypt."
New Jerusalem Bible	This will serve as a sign on your hand would serve, or a headband on your forehead, for by the strength of his hand Yahweh brought us out of Egypt.'
New RSV	It shall serve as a sign on your hand and as an emblem on your forehead that by strength of hand the Lord brought us out of Egypt."
Revised English Bible—1989	You must have the record of it as a sign on your hand, and as a phylactery on your forehead, because by the strength of his hand the LORD brought us out of Egypt."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	This will serve as a sign on your hand and at the front of a headband around your forehead that with a strong hand Adonai brought us out of Egypt."
The Complete Tanach	And it shall be for a sign upon your hand and for ornaments between your eyes, for with a mighty hand did the Lord take us out of Egypt.

and for ornaments between your eyes: Heb. תְּפִלִּין, tefillin. Since they are [composed of] four compartments, they are called תְּפִלִּין, ט in Coptic meaning two, and ת in Afriki (Phrygian) meaning two (Men. 34b) [thus 2+2=4 boxes of tefillin]. Menachem (Machbereth Menachem p. 99), however, classified it [תְּפִלִּין] with "Speak (דַּבַּר) to the south" (Ezek. 21:2) and "Preach not (לֹא-תִפְּטֹן)" (Micah 2:6), an expression of speech, like "and as a remembrance" (Exod. 13:9), for whoever sees them [the tefillin] bound between the eyes will recall the miracle [of the Exodus] and speak about it.

exeGeser companion Bible	And it becomes for a sign on your hand and for phylacteries between your eyes: for by strength of hand Yah Veh brings us forth from Misrayim.
Kaplan Translation	[These words] shall [also] be a sign on your arm and an insignia in the center of your head. [All this] is because God brought us out of Egypt with a show of strength. arm According to Talmudic tradition, the weak arm, that is, the left arm (Menachoth 37a).

insignia

Or, 'frontlets' (Ibn Janach, Radak, s.v. Tataf; cf. Targum on 2 Samuel 1:10; Shabbath 57a,b; Tosafoth, Menachoth 34b; Ramban). Totafoth in Hebrew. The Targum renders this word as Tefillin, having the connotation of prayer, judgment and testimony (Tosafoth, Menachoth 34b, s.v. LeTotafoth). In Greek they were also known as phylacteries, from the root phylassin, meaning to watch or to guard. (See Josephus, Antiquities 4:8:13 commentaries on Ezekiel 24:17).

According to Talmudic tradition, the word totafoth alludes to the four boxes in the head Tefillin, since tot in a Caspian dialect is two and foth or poth is two in African or Phrygian (see note on Genesis 10:2; Menachoth 34b). The word tot appears to be cognate to 'two,' and possibly also to the Latin totas, and hence the English 'total.' Poth is cognate to the Gothic bothe, the English 'both,' and the Sanscrit botto. Significantly in ancient Egyptian, ftu or fot means four, while tot can denote a gathering, resemblance, divine, or hard leather. Hence, totafoth may have had the connotation of a fourfold amulet, made of leather, as the Tefillin indeed are. Others note that in Egyptian, tot or otat denotes the brain, where the head Tefillin are placed (Abarbanel).

Orthodox Jewish Bible

And it shall be for an ot (sign) upon thine hand, and for totafos (ornaments, frontlets, bands, phylactery) between thine eyes; for by chozek yad Hashem brought us forth out of Mitzrayim.

Expanded/Embellished Bibles:

The Amplified Bible

So it shall serve as a sign and a reminder on your [left] hand (arm) and as ^[c]frontlets between your eyes, for by a strong and powerful hand the Lord brought us out of Egypt."

^[c] Heb totaphoth, later renamed tefillin ("attachment") but often called phylacteries (Gr "safeguards") these came to be small cube-shaped leather pouches which contained tiny parchments of Ex 13:1-16 and Deut 6:4-9; 11:13-21. They were strapped to the forehead and the left forearm of Jewish men (or the right forearm, if a man was left-handed) in obedience to the commands in this verse and Deut 6:8. Phylacteries and the parchments contained in them were very artistically made, and are still worn today by observant Jews during morning services.

The Expanded Bible

This feast is like a ·mark [sign] on your hand and a ·reminder [phylactery; C later a leather box containing Scripture worn on arm and forehead, though here perhaps figurative] ·on your forehead [^L between your eyes] to help you remember that the Lord brought us out of Egypt with his ·great power [^L mighty hand]."

Kretzmann's Commentary

And it shall be for a token upon thine hand and for frontlets between thine eyes, they were to keep these facts in remembrance constantly; for by strength of hand the Lord brought us forth out of Egypt. It is well-pleasing to the Lord if His children at all times keep in mind the great acts of deliverance wrought by Him.

NET Bible®

It will be for a sign on your hand and for frontlets⁵⁸ on your forehead, for with a mighty hand the Lord brought us out of Egypt."⁵⁹

^{58tn} The word is תֹּטָפוֹת (totafot, "frontlets"). The etymology is uncertain, but the word denotes a sign or an object placed on the forehead (see m. Shabbat 6:1). The Gemara interprets it as a band that goes from ear to ear. In the Targum to 2 Sam 1:10 it is an armlet worn by Saul (see S. R. Driver, Exodus, 110). These bands may have resembled the Egyptian practice of wearing as amulets "forms of words written on folds of papyrus tightly rolled up and sewn in linen" (W. C. Kaiser, Jr., "Exodus," EBC 2:384).

^{59sn} The pattern of the passage now emerges more clearly; it concerns the grateful debt of the redeemed. In the first part eating the unleavened bread recalls the night of deliverance in Egypt, and it calls for purity. In the second part the dedication of the firstborn was an acknowledgment of the deliverance of the firstborn from bondage. They were to remember the deliverance and choose purity; they were to remember the deliverance and choose dedication. The NT will also say, "You are not your own, for you were bought with a price,

therefore, glorify God" (1 Cor 6:20). Here too the truths of God's great redemption must be learned well and retained well from generation to generation.

The Voice

Moses: These practices will be like a mark stamped *on the back of your hand* and a reminder *written across your forehead*, a *constant* reminder that the Eternal led us out of Egypt with a strong hand.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and he will exist (for) a sign upon your hand, and (for) markers between your eyes, given that (with) the grasp of the hand, "YHWH ^{He is} " made us go out from "Mits'rayim ^{Two straits} ,...
Charles Thompson OT	And it shall be for a sign on thy hand, and immoveably before thy eyes. For with a strong hand the Lord brought thee out of Egypt.
Concordant Literal Version	Now it comes to be as a sign on your hand and as brow-bands between your eyes; for with steadfastness of hand Yahweh brought us forth from Egypt.
Context Group Version	.
Modern English Version	It shall be as a sign on your hand and as frontlets on your forehead, for with a strong hand the Lord brought us out of Egypt."
New American Standard B.	So it shall ^[q] serve as a sign on your hand and as ^[r] phylacteries ^[s] on your forehead, for with a ^[t] powerful hand the Lord brought us out of Egypt."
	^[q] Exodus 13:16 Lit be for ^[r] Exodus 13:16 Or frontlet-bands ^[s] Exodus 13:16 Lit between your eyes ^[t] Exodus 13:16 Lit strength of hand
World English Bible	It shall be for a sign on your hand, and for symbols between your eyes: for by strength of hand Yahweh brought us out of Egypt."
Young's Updated LT	And it has been for a token on your hand, and for frontlets between your eyes, for by strength of hand has Jehovah brought us out of Egypt."

The gist of this passage: The ceremony of redemption reminds the people of God how He redeemed them before they left Egypt.

Exodus 13:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
'ôwth (אוֹת) [pronounced <i>oath</i>]	<i>sign, a distinguishing mark; token, pledge; remembrance; assurance; a miraculous sign; an omen, a warning</i>	feminine singular noun	Strong's #226 BDB #16
'al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388

Exodus 13:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ṭôwphâphâh (תַּפְּחוֹת) [pronounced <i>toh-faw-FAW</i>]	<i>bands, phylacteries, frontlets, marks</i>	feminine plural noun	Strong's #2903 BDB #377
bêyn (בֵּין) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
ʿâyânôwth (תְּנוּחֹת) [pronounced <i>guh-yaw-NOHTH</i>]	<i>fountains, springs; surfaces; eyes</i>	feminine plural noun with the 2 nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

Most of this is repeated from v. 9.

Translation: [\[This\]](#) [the teaching of redemption of the firstborn] [will be a mark on your hand and as frontlets between your eyes,](#)...

We have the exact same set up as we did back in v. 9. Literally, this reads *it is* at the beginning of the verse. *It* actually refers to something; *it* refers back to the teaching of the redemption of the firstborn and how is symbolic of God delivering Israel (vv. 11–15). As long as you understand to what *it* refers, it is impossible to misinterpret this verse.

As before, we have this pronoun *it*. *It* refers back to the redemption of the firstborn (vv. 12–13) and the explanation for this redemption that is to be given to one's son (vv. 14–15).

In the Hebrew, this is the simple wâw conjunction followed by the 3rd person masculine singular, Qal perfect of hâyâh (הָיָה) [pronounced *haw-YAW*], the most common verb in the Hebrew language. It means, *to be, is, was, are; to become, to come into being; to come to pass*. Strong's #1961 BDB #224. Literally, this reads, *he has been, it has been, this was*. On occasion, this can mean, *and so, it came to pass that*. However, that is generally to be found with the Qal imperfect.

I have provided the previous verses, so that you can absorb the context, that this refers to the ritual act of redemption, for which the father provides an explanation to his son.

Generally, when we find this phrasing ([It shall be as a sign on your hand and as frontlets between your eyes,](#)...), it is connected to the words of God. So, the idea is for this people to remember exactly these words of Moses as *if* they put a mark on their hands or frontlets between their eyes.

Again, the importance of training the future generations so that they do not forget Who Y^ehowah is and how they were redeemed by Him and how God has given them the land. Nothing is as important as the spiritual training of our young people.

I recall a popular idea from the sixties and seventies, one I heard expressed many times. Parents might take a child to a couple of churches and let him decide when he is ready to go in whatever direction he might. That is

an evil philosophy foisted upon a child by parents who have no true spiritual compass themselves. You do not allow a child to be verbally impolite to others throughout his young age and figure that he will later decide on his own whether or not this is improper. You do not let your child to hurt other children, allowing him the choice in the future to perhaps curb this behavior if he decides that is right for him. You do not allow a child to touch a hot stove so that he can choose in the future not to. You do not allow a child to run out in the middle of the street without looking, figuring that when he gets older he will be able to make the proper choice all on his own. You do not allow a child to steal as a youngster, speaking to him about such actions in a non-judgmental way, allowing him the benefit of “life” to help him determine if this kind of behavior is correct or not. The spiritual direction of a child is much more important than any of these other things. If you are concerned about your child’s volition, I can guarantee you that he will use it when it comes to spiritual things. No matter how well-trained a child is in spiritual matters, they will always retain their own volition. Furthermore, if your life is a mess morally and spiritually, your child may reject your faith and Jesus Christ because the most important person(s) in his life is a failure in moral and spiritual things.

Now, as an aside, we all have feet of clay; we will all sin and we will all make some bad choices. We might even have an occasion to speak to our child about our own shortcomings (“I lost my temper and yelled at you; I should not have done that”).

It is our duty as parents to lead our children spiritually and if we are not willing to do that, then we should not ever have children in the first place. This includes a mother who has been abandoned by a worthless husband; she is not to sleep around with other men (or even another man). It might be proper for her to remarry, but it is never proper to lead any child to believe that it is okay to engage in sex outside of marriage. Prior to having children, a woman must commit to those children, even if this means that when she discovers that the love of her life is this worthless piece of crap. If the husband that she chooses turns out to be morally bankrupt, she still cannot go out and have sex outside of marriage.

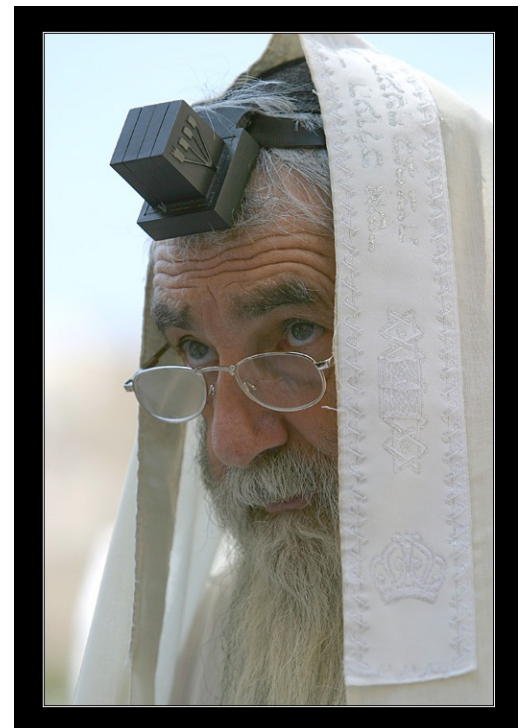
Above all, both parents have a duty to raise that child in the instruction and the admonition of the Lord, which is exactly what we are learning in this passage (what we teach in the New Testament era is certainly different than what was taught in the Old).

Exodus 13:16a **It shall be as a sign on your hand and as frontlets between your eyes,...** (NKJV)

The Israelites took this verse (and others) completely out of context and gave it a very weird spin. As a result, they made leather straps for their hands and they designed *frontlets* (little boxes) for their eyes. However, I believe that the idea here is, these things should be *as if* they were a sign on one’s hand—something that you see every day. They would *as if* one had placed frontlets on the eyes; so that you could see these principles all of the time. Accurate doctrinal information needs to be before you all of the time, no matter what dispensation you live in. This does not mean that you design some sort of idiotic clothing to illustrate that.

A Frontlet Between the Eyes (a photograph); from **Roberta’s Random Ramblings**; accessed June 22, 2021.

From Roberta’s Ramblings: *The commandment to wear tefillin is binding on Jewish males 13 years of age or older. Women are exempt*



from the obligation, as are slaves.¹⁷ The tefillin is the *frontlet between the eyes*. Maybe they were worried that women would be too smart to wear something that looks so goofy.



This passage is not to be interpreted apart from its context, but obviously, some have done just that. Although I believe this to be primarily a Jewish phenomenon, it would not surprise me to find that there were some Christian cults which did this as well (as a young believer, I knew all about all the Christian cults at that time; as an older believer, I pay little attention to them).

A Sign on the Hand (and arm) (a photograph); from **Ari Shishler's blogs** (he lists it as plural); accessed June 22, 2021.

Although the Bible (especially the book of Exodus) will describe in great detail the various sacrifices, the holy days, the garments of the priests, there is no such description for either of these things (the sign on the hand or the frontlet for the eyes). The reason that God did not describe what these things should look like is because God did not want people to wear clothing like this. What we read here and previously are figures of speech. The feast itself was what was doing the teaching (along with the explanation of the parents to their children). And this was continued until the child had the torah as if it were in his mouth. That is the child (or young man) came to a place where he understood what each celebration was all about. At that point, *the Law was in his mouth*, meaning that, not only did he understand it, but he could teach it as well. At that point, it would be incumbent upon him (the former child) to teach this to his own children.

Therefore, God did not have some sort of weird clothing in mind that every Israelite should wear. This is the sort of thing that Jesus was talking about when He said: **"You blind guides! You filter out a gnat, yet swallow a camel!"** (Mat 23:24; ISV) In other words, "You obey to the smallest detail something which is not to be understood in a weird way and out of context; but then you miss the important things that God wants from you." Oh, and just so you know, Jesus was not speaking of people who had literally swallowed a camel.

Exodus 13:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
châzâq (חָזַק) [pronounced <i>khaw-ZAWK</i>]	<i>strong, mighty, (most often found with the substantive <i>hand</i>) also fierce, intense</i>	feminine singular adjective; construct form	Strong's #2389 BDB #305
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun	Strong's #3027 BDB #388

¹⁷ From <http://robertasrandom.blogspot.com/2011/04/royal-wedding-hats-not-new-fashion.html> accessed June 22, 2021.

Exodus 13:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	3 rd person masculine singular, Hiphil perfect with the 1 st person plural suffix	Strong's #3318 BDB #422
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

This is almost the same as v. 9c and v. 14c.

Translation: ...for Y^ehowah brought us out of Egypt with a strong hand.

The parents are to remember that God brought them out of Egypt with His divine strength and they are to teach this to their children.

How do we understand the sign on the hand and v. 16b? The Hebrew believer is to look at his hand and arm and remember that God brought the people of Israel out of Egypt with His strong hand. This does not mean that God wants the Israelite to design some kind of weird hand and arm accessory.

Exodus 13:16 **[This] [the teaching of redemption of the firstborn] will be a mark on your hand and as frontlets between your eyes, for Y^ehowah brought us out of Egypt with a strong hand.** (Kukis mostly literal translation)

Since we had such similar phrasing in vv. 9 and 16, we may reasonably assume that Moses is repeating this information to stay with them.

What God did for the people had to continue for all generations.

The redemption ceremony, for both animals and people, looks back to God's redemption of the people and animals of Israel while they were in Egypt.

What was being taught is, God, by His strength, brought Israel out of Egypt. Israel is beholden to God for that. Straps of leather wrapped around the hand and arm; or a little box affixed to a person's head is *not* what is being called for here.

It is all about memory; it is all about a father telling his son what took place on this day. Each and every year, the father—originally prompted by his son's curiosity—tells his son what took place on this day. This will further be backed up by the written record of this information by Moses.

Exodus 13:16 **These teachings will be like a mark on your hand and for frontlets between your eyes, for Jehovah has brought us out of Egypt with a strong hand.** (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

God Guides His People in the Desert

And so he is in a sending out of Pharaoh the people and did not lead them Elohim a way of a land of Philistines, though that [way is] near, for said Elohim, "Lest repent the people in seeing them war and they have returned Egypt-ward." And so brought around Elohim the people a way of the wilderness, a Sea of Reeds. And in battle array have gone up sons of Israel out from a land of Egypt.

Exodus
13:17–18

And so it is, when Pharaoh sent the people out that Elohim did not lead them in the way of the land of the Philistines, though that [way is] near, for Elohim said, "Lest the people repent when seeing war that they return to Egypt." [Instead] Elohim brought the people around [to] the way of the wilderness, [by] the Sea of Reeds. So the sons of Israel went up [organized] into battle array out from the land of Egypt.

When Pharaoh sent the people out, God did not lead them towards the land of the Philistines, for God had said, "I don't want the people to change their minds when they are faced with war, causing them to return to Egypt." Instead, God brought the people up by a desert-wilderness route, along the shores of the Sea of Reeds. The sons of Israel were organized into a battle array as they moved out from the land of Egypt.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he is in a sending out of Pharaoh the people and did not lead them Elohim a way of a land of Philistines, though that [way is] near, for said Elohim, "Lest repent the people in seeing them war and they have returned Egypt-ward." And so brought around Elohim the people a way of the wilderness, a Sea of Reeds. And in battle array have gone up sons of Israel out from a land of Egypt.

Dead Sea Scrolls
Targum (Onkelos)

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AND it was when Pharaoh had sent the people away, that the Lord led them not by the way of the land of the Philistae because it was the nearest: for the Lord said, Lest the people be terrified at the seeing of war, and return to Mizraim. But the Lord led the people round by the way of the desert to the sea of Suph; and harnessed (or girded) went the sons of Israel up out of the land of Mizraim.

Targum (Pseudo-Jonathan)

AND it was when Pharaoh had released the people, that the Lord did not conduct, them by the way of the land of the Philistae though. that was the near one; for the Lord said, Lest the people be affrighted in seeing their brethren who were killed in war, two hundred thousand men of strength of the tribe of Ephraim, who took shields, and lances, and weapons of war, and went down to Gath to carry off the flocks of the Philistae; and because the transgressed against the statute of the Word of the Lord, and went forth from Mizraim three years before the (appointed) end of their servitude, they were delivered into the hand of the Philistae, who slew them.

Revised Douay-Rheims

And when Pharaoh had sent out the people, the Lord led them not by the way of the land of the Philistines which is near: thinking lest perhaps they would repent, if they should see wars arise against them, and would return into Egypt. But he led them about by the way of the desert, which is by the Red Sea: and the children of Israel went up armed out of the land of Egypt.

Aramaic ESV of Peshitta

It happened, when Pharaoh had let the people go, that God did not lead them by the 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 they return to Egypt;" but God led the people around by the way of the wilderness by the Sea of Suf; and the B'nai Yisrael went up armed out of the land of Egypt.

Lamsa's Peshitta (Syriac)

It came to pass when Pharaoh had let the people go, God did not lead them by the way of the land of the Philistines, although that was near; for God said, Lest the people be afraid when they see war, and return to Egypt: But God led the people by the way of the wilderness by the Red Sea; and the children of Israel went up armed out of the land of Egypt.

Updated Brenton (Greek)

And when Pharaoh sent forth the people, God led them not by the way of the land of the Philistines, because it was near; for God said, Lest at any time the people repent when they see war, and return to Egypt. And God led the people round by the way to the wilderness, to the Red Sea. And in the fifth generation the children of Israel went up out of the land of Egypt.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Now after Pharaoh had let the people go, God did not take them through the land of the Philistines, though that was near: for God said, If the people see war, they may have a change of heart and go back to Egypt. But God took the people round by the waste land near the Red Sea: and the children of Israel went up in fighting order out of the land of Egypt.

Easy English

The Israelites cross the Red Sea

When Pharaoh let the people go, God did not lead them through the country of the Philistines. This was near, but God did not do that. God said: 'If the people see war, they may change their minds. Then they may return to Egypt.' So God led the people round by the desert road. They went toward the Red Sea. When the Israelites came out of the country of Egypt, they were ready to fight.

Easy-to-Read Version—2006

The Trip Out of Egypt

Pharaoh made the people leave Egypt. God did not let the people take the road leading to the land of the Philistines. That road by the Mediterranean Sea is the shortest way, but God said, "If the people go that way they will have to fight. Then they might change their minds and go back to Egypt." So God led them another way through the desert by the Red Sea [Or "Reed Sea." Also in 14:2, 9, 16, 21, 30. See 1 Kings 9:26.]. The Israelites were dressed for war when they left Egypt.

Good News Bible (TEV)

The Pillar of Cloud and the Pillar of Fire

When the king of Egypt let the people go, God did not take them by the road that goes up the coast to Philistia, although it was the shortest way. God thought, "I do not want the people to change their minds and return to Egypt when they see that they are going to have to fight." Instead, he led them in a roundabout way through the desert toward the Red Sea.^[a] The Israelites were armed for battle.

^[a] (in Hebrew literally "Sea of Reeds") evidently referred to (1) a series of lakes and marshes between the head of the Gulf of Suez and the Mediterranean, the region generally regarded as the site of the events described in Exodus 13, and was also used to designate (2) the Gulf of Suez, and (3) the Gulf of Aqaba.

The Message

It so happened that after Pharaoh released the people, God didn't lead them by the road through the land of the Philistines, which was the shortest route, for God thought, "If the people encounter war, they'll change their minds and go back to Egypt."

So God led the people on the wilderness road, looping around to the Red Sea. The Israelites left Egypt in military formation.

Names of God Bible

God Leads the People out of Egypt

When Pharaoh let the people go, **Elohim** didn't lead them on the road through Philistine territory, although that was the shortest route. **Elohim** said, "If they see that they have to fight a war, they may change their minds and go back to Egypt." So **Elohim** led the people around the other way, on the road through the desert toward the Red Sea. The Israelites were ready for battle when they left Egypt.

NIRV

Israel Goes Through the Red Sea

Pharaoh let the people go. The shortest road from Goshen to Canaan went through the Philistine country. But God didn't lead them that way. God said, "If they have to go into battle, they might change their minds. They might return to Egypt." So God led the people toward the Red Sea by taking them on a road through the desert. The Israelites were ready for battle when they went up out of Egypt.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

After the king had finally let the people go, the LORD did not lead them through Philistine territory, though that was the shortest way. God had said, "If they are attacked, they may decide to return to Egypt." So he led them around through the desert and toward the Red Sea. The Israelites left Egypt, prepared for battle.

The Living Bible

So at last Pharaoh let the people go.

God did not lead them through the land of the Philistines, although that was the most direct route from Egypt to the Promised Land. The reason was that God felt the people might become discouraged by having to fight their way through, even though they had left Egypt armed; he thought they might return to Egypt. Instead, God led them along a route through the Red Sea wilderness.

New Berkeley Version

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New Life Version

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New Living Translation

Israel's Wilderness Detour

When Pharaoh finally let the people go, God did not lead them along the main road that runs through Philistine territory, even though that was the shortest route to the Promised Land. God said, "If the people are faced with a battle, they might change their minds and return to Egypt." So God led them in a roundabout way through the wilderness toward the Red Sea [Hebrew *sea of reeds*]. Thus the Israelites left Egypt like an army ready for battle [Greek version reads *left Egypt in the fifth generation*].

Unlocked Dynamic Bible

When the king of Egypt let the Israelite people go, God did not lead them to go through the land of the Philistines. That was a shorter road, but God said, "It would be bad if my people changed their minds when they realized that they will have to fight the Philistines to take their land. Then they would decide to go back to Egypt." Instead, God led them to go around through the wilderness toward the Red Sea. When the Israelite people left Egypt, they were carrying weapons to fight their enemies.

Partially literal and partially paraphrased translations:

American English Bible

Well, after Pharaoh had sent the people away, God didn't lead them toward the land of the Philistines (though it wasn't far away), because God said: '[I'm doing this is to keep] the people from having a change of heart when they see war, and from thereafter returning to Egypt.' So God led them around the desert toward the Red Sea.

It was the fifth generation of the children of IsraEl that left the land of Egypt.

Beck's American Translation

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Common English Bible

God leads the way

When Pharaoh let the people go, God didn't lead them by way of the land of the Philistines, even though that was the shorter route. God thought, If the people have to fight and face war, they will run back to Egypt. So God led the people by the

roundabout way of the Reed Sea [Or *Red Sea*] desert. The Israelites went up out of the land of Egypt ready for battle.

International Standard V

God Guides the People in the Desert

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." So God led the people the roundabout way of the desert toward the Reed Sea. The Israelites went up from the land of Egypt in military formation.

New Advent (Knox) Bible

Thus the people had Pharaoh's leave to go on their way; but God did not lead them by the nearest road, the road through Philistia. Here they would have found themselves met by armed resistance, and perhaps, in despair of their enterprise, returned to Egypt. He took them round, instead, through the desert which borders on the Red Sea; and yet the Israelites left Egypt in war-like array.

Translation for Translators

God led them to detour through the desert

When the king of *Egypt* let the *Israeli* people go, God did not lead them to go through the land of the Philistines. That was a shorter road, but God said, "It would be bad if my people change their minds when they realize that they will have to *fight the Philistines to take their land*, and then *decide* to return to Egypt." Instead, God led them to go around through the desert toward the Red Sea (OR, the Gulf of Suez). When the Israeli people left Egypt, they were carrying weapons to fight *their enemies*.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

AND WHEN PHARAOH SENT FORTH THE PEOPLE, THEOS (*Alpha & Omega*) LED THEM NOT BY THE WAY OF THE LAND OF THE PHILISTINES, BECAUSE IT WAS NEAR; FOR THEOS (*Alpha & Omega*) SAID, LEST AT ANY TIME THE PEOPLE TURN AROUND WHEN THEY SEE WAR, AND RETURN TO EGYPT. AND THEOS (*Alpha & Omega*) LED THE PEOPLE ROUND BY THE WAY TO THE DESERT, TO THE RED SEA: AND IN THE FIFTH GENERATION THE CHILDREN OF ISRAEL WENT UP OUT OF THE LAND OF EGYPT. † (*There was a closer way. But the people who have turned around and went back to Egypt out of fear.*)

Awful Scroll Bible

Pharaoh, in that the people he is to let loose - is he of mighty ones to have guided them, by the way of the solid grounds of the Philistines, since it is near? - He of mighty ones is to have said: The people were to rue, if they are to perceive war, even are they to have turn back to Egypt. He of mighty ones to turn, a turning of the people, to the way of the wilderness by the reed sea. The sons of Isra-el are to have ascended up arrayed, from the solid grounds of Egypt.

Conservapedia Translation

Now it happened that after Pharaoh [That is, Neferhotep] had dismissed the people, God did not guide them by the road to Philistine country. God had said to Himself, "I would not want the people to have regrets at their first sight of war, and go back to Egypt." So God caused the people to turn about, and go by way of the wilderness to the Red Sea. The Sons of Israel went up in ranks of five out of the land of Egypt.

Ferrar-Fenton Bible

History of the Exodus continued.

However, when Pharaoh had released the People, GOD did not conduct them out by way of the country of the Philistines, although it was the If I should conduct the People to the sight of war, they will return to the Mitzer. Therefore GOD turned the People to the way by the desert of the Sea of Weeds. The children of Israel, however, marched in readiness for battle from the land of the Mizeraim.

God's Truth (Tyndale)

When Pharaoh had let the people go, God carried them not through the land of the Philistines, though it were a near way. For God said: the people might haply repent when they see war, and so turn again to Egypt: therefore God led them about

through the wilderness that borders on the red sea. The children of Israel went harnessed out of the land of Egypt.

HCSB

The Route of the Exodus

When Pharaoh let the people go, God did not lead them along the road to the land of the Philistines, even though it was nearby; for God said, "The people will change their minds and return to Egypt if they face war." So He led the people around toward the Red Sea along the road of the wilderness. And the Israelites left the land of Egypt in battle formation.

Lexham English Bible

Summary of Travel

And when Pharaoh released the people, God did not lead them the way of the land of the Philistines, though it [was] nearer, because God said, "Lest the people change their mind when they see war and return to Egypt." So God led the people around [by] the way of the desert [to] the {Red Sea}, and the {Israelites} went up in battle array from the land of Egypt.

NIV, ©2011

Crossing the Sea

When Pharaoh let the people go, God did not lead them on the road through the Philistine country, though that was shorter. For God said, "If they face war, they might change their minds and return to Egypt." So God led the people around by the desert road toward the Red Sea [Or *the Sea of Reeds*]. The Israelites went up out of Egypt ready for battle.

Tree of Life Version

Parashat Beshalach

After Pharaoh had let the people go, God did not lead them along the road to the land of the Philistines, although that was nearby, for God said, "The people might change their minds if they see war and return to Egypt." So God led the people around by the way of the wilderness to the Sea of Reeds, and Bnei-Yisrael went up out of the land of Egypt armed.

Unlocked Literal Bible

When Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although that land was nearby. For God said, "Perhaps the people will change their minds when they experience war and will then return to Egypt." So God led the people around through the wilderness to the Sea of Reeds. The Israelites went up out of the land of Egypt armed for battle.

Wikipedia Bible Project

And it was in Pharaoh sending the people, and God did not set them through the land of the Plishtim (Philistines), because near was he, because God said lest the people feel sorry at seeing war, and to Egypt returned. And God turned the people around through the desert of the sea of reeds. And up the sons of Israel went armed from the land of Egypt.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

And it was, when Pharaoh had sent the people out, that God did not lead them the way of the land of the Palestinians, although that was near, because God said, Lest the people sigh deeply for comfort when they see war, and they return to Egypt; And God circled the people around the way of the desert of the Red Sea, and the children of Israel went up able bodied soldiers out of the land of Egypt.

New American Bible (2011)

Toward the Red Sea.

Now, when Pharaoh let the people go, God did not lead them by way of the Philistines' land,* though this was the nearest; for God said: If the people see that they have to fight, they might change their minds and return to Egypt. Instead, God rerouted them toward the Red Sea by way of the wilderness road, and the Israelites went up out of the land of Egypt arrayed for battle.

* [13:17] By way of the Philistines' land: the most direct route from Egypt to Palestine, along the shore of the Mediterranean.

New English Bible—1970

The Pillar of Cloud & the Pillar of Fire.

NOW WHEN PHARAOH LET THE PEOPLE GO, God did not guide them by the road towards the Philistines, although that was the shortest; for he said, 'The people may change their minds when they see war before them, and turn back to Egypt.' So God made them go round by way of the wilderness towards the Red Sea; and the fifth generation of Israelites departed from Egypt.

New Jerusalem Bible

When Pharaoh had let the people go, God did not let them take the road to the Philistines' territory, although that was the shortest, 'in case', God thought, 'the prospect of fighting makes the people change their minds and turn back to Egypt.' Instead, God led the people a roundabout way through the desert of the Sea of Reeds. The Israelites left Egypt fully armed.

Revised English Bible—1989

WHEN Pharaoh let the people go, God did not guide them by the road leading towards the Philistines, although that was the shortest way; for he said, "The people may change their minds when war confronts them, and they may turn back to Egypt." God made them go round by way of the wilderness towards the Red Sea. Thus the fifth generation of Israelites departed from Egypt.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Haftarah Bo: Yirmeyahu (Jeremiah) 46:13–28

B'rit Hadashah suggested readings for Parashah Bo: Luke 2:22–24; Yochanan (John) 19:31–37; Acts 13:16 –17; Revelation 8:6–9:12; 16:1–21

Parashah 16: B'shallach (After he had let go) 13:17–17:16

After Pharaoh had let the people go, God did not guide them to the highway that goes through the land of the P'lishtim, because it was close by — God thought that the people, upon seeing war, might change their minds and return to Egypt. Rather, God led the people by a roundabout route, through the desert by the Sea of Suf. The people of Isra'el went up from the land of Egypt fully armed.

The Complete Tanach

It came to pass when Pharaoh let the people go, that God did not lead them [by] way of the land of the Philistines for it was near, because God said, Lest the people reconsider when they see war and return to Egypt.

It came to pass when Pharaoh let...that God did not lead them: Heb. **וַיֵּלֶךְ**, and did not lead them, similar to "Go, lead (**וַיֵּלֶךְ**) the people" (Exod. 32:34) [and] "When you walk, it shall lead (**וַיֵּלֶךְ**) you" (Prov. 6:22).

for it was near: and it was easy to return by that road to Egypt. There are also many aggadic midrashim [regarding this].

when they see war: For instance, the war of "And the Amalekites and the Canaanites descended, etc." (Num. 14:45). If they had gone on a direct route, they would have returned. Now, if when He led them around in a circuitous route, they said, "Let us appoint a leader and return to Egypt" (Num. 14:4), how much more [would they have planned to do this] if He had led them on a direct route? [According to the sequence of the verse, the headings appear to be transposed. See Mizrachi, Gur Aryeh, and Minchath Yehudah for a correct solution of this problem.]

Lest...reconsider: They will have [second] thoughts about [the fact] that they left Egypt and they will think about returning.

So God led the people around [by] way of the desert [to] the Red Sea, and the children of Israel were armed when they went up out of Egypt.

led...around: He led them around from a direct route to a circuitous route.

the Red Sea: Heb. **יָם-סוּף**, like **יָם-סוּף**, to the Red Sea. **סוּף** means a marsh where reeds grow, similar to "and put [it] into the marsh (**בַּסּוּף**)" (Exod. 2:3); "reeds and rushes (**סוּף**) shall be cut off" (Isa. 19:6).

armed: Heb. מִישְׁמָחוּ מִיִּשְׁמָחוּ [in this context] can only mean “armed.” (Since He led them around in the desert [circuitously], He caused them to go up armed, for if He had led them around through civilization, they would not have [had to] provide for themselves with everything that they needed, but only [part,] like a person who travels from place to place and intends to purchase there whatever he will need. But if he travels a long distance into a desert, he must prepare all his necessities for himself. This verse was written only to clarify the matter, so you should not wonder where they got weapons in the war with Amalek and in the wars with Sihon and Og and Midian, for the Israelites smote them with the point of the sword.) [In an old Rashi] And similarly [Scripture] says: “and you shall cross over armed (מִישְׁמָחוּ)” (Josh. 1:14). And so too Onkelos rendered מִישְׁמָחוּ just as he rendered: “and he armed (זָרְזוּ) his trained men” (Gen. 14:14). Another interpretation: מִיִּשְׁמָחוּ means “divided by five,” [meaning] that one out of five (הַשְּׁמָחוּ) [Israelites] went out, and four fifths [lit., parts of the people] died during the three days of darkness [see Rashi on Exod. 10:22]. — [from Mechilta, Tanchuma, Beshallach 1]

exeGeses companion Bible And so be it,
when Paroh sends the people away,
Elohim leads them not
by the way of the land of the Peleshethiym
because that is near;
but because Elohim said,
Lest perhaps the people sigh when they see war
and return to Misrayim:
and Elohim turns the people around,
through the way of the wilderness of the Reed sea:
and the sons of Yisra El ascend in ranks of five
from the land of Misrayim.

Kaplan Translation

The Route from Egypt

When Pharaoh let the people leave, God did not lead them along the Philistine Highway, although it was the shorter route. God's consideration was that if the people encountered armed resistance, they would lose heart and return to Egypt. God therefore made the people take a roundabout path, by way of the desert to the Red Sea. The Israelites were well prepared when they left Egypt.

Philistine Highway

Literally, 'Way of the land of the Philistines.' Josephus refers to this as the 'Palestine Highway' (Antiquities 2:15:3). This is the usual route to Egypt, along the Mediterranean coast through Philistine territory (cf. Herodotus 3:5). There was an ancient enmity between the Israelites and the Philistines (Targum Yonathan; Mekhilta; Rashi; Josephus 2:15:3). See Genesis 10:14, 21:32, 26:14; 1 Chronicles 7:21, Targum ad loc..

by way of the desert

(Targum; Saadia; Rashi). Or, 'by way of the Red Sea desert' (Targum Yonathan; Ibn Ezra).

Red Sea

See note on Exodus 10:19 that this was most probably the Gulf of Suez. Literally, however, Yom Suf is the Sea of Reeds (Rashi), and not necessarily identified with the Red Sea. Some sources seem to indicate that it was at the mouth of the Nile (Sotah 12a, Rabbi Yoshia Pinto [Riph in Eyn Yaakov] ad loc.; Sh'moth Rabbah 1:21; Radak on Pirkey Rabbi Eliezer 48:41). The 'Sea of Reeds' would then be Lake Manzaleh at the eastern mouth of the Nile. This would also agree with the opinion that 'Freedom Valley,' the site of the crossing, was Tanis (see note on Exodus 14:2), a city just off Lake Manzaleh. Others maintain that the crossing occurred at Lake Sirbonis (see Avraham Corman, Yetziath Mitzraim U'Mattan Torah, p. 334).

Significantly, in ancient Egyptian, Sufi or Thufi is the word for the swampy districts of the Delta. However, there was also an area known as Sau, which was a district west of the Red Sea (cf. Ibn Ezra here).

well prepared

Or 'provisioned' (Ibn Ezra; see Genesis 41:34). Or 'with eagerness' or 'with enthusiasm' (Targum; Mekhilta); 'well-armed' (Mekhilta; Rashi; Rashbam; Ramban; but see Josephus 2:15:3); or 'the fifth generation' (Midrash HaGadol; Septuagint; see Genesis 15:16); 'in five groups' (Targum Yonathan); or 'one out of five' (Mekhilta; Rashi; cf. Demetrius in Eusebius, *Preparatio Evangelica* 9:29).

Orthodox Jewish Bible

[BESHALLACH]

And it came to pass, when Pharaoh had let the people go, that Elohim led them not through the derech of the eretz of the Pelishtim (Philistines), although that was near; for Elohim said, Lest perhaps the people change their mind when they see milchamah, and they return to Mitzrayim;

So Elohim led HaAm about, through the derech of the midbar of the Yam Suf; and the Bnei Yisroel went up out of Eretz Mitzrayim ready for battle.

Expanded/Embellished Bibles:

The Amplified Bible

God Leads the People

So it happened, when Pharaoh let the people go, God did not lead them by way of the land of the Philistines, even though it was nearer; for God said, "The people might change their minds when they see war [that is, that there will be war], and return to Egypt." But God led the people around by the way of the wilderness toward the ^[d]Red Sea; the sons of Israel went up in battle array (orderly ranks, marching formation) out of the land of Egypt.

^[d] Lit Sea of Reeds (Hebrew) yam suph. The traditional name "Red Sea" comes from the Greek, which is based on the designation of the fifth-century B.C. Greek historian Herodotus. The famous historian, who was called the father of history, considered the sea part of the Indian Ocean, which he called the Red Sea. Later the term came to refer to the sea itself. The name "Red Sea" is used throughout the O.T. instead of "Sea of Reeds." [Note from Exodus 10:19.]

The Expanded Bible

The Way Out of Egypt

When the king [^LPharaoh] sent the people out of Egypt [^Llet the people go], God did not lead them on the road through the Philistine country, though that was the shortest way. God said, "If they have to fight [^Lsee battle], they might change their minds and go back to Egypt." So God led them through the desert [wilderness] toward the Red [or Reed; 10:19] Sea. The Israelites were dressed for fighting [prepared for battle] when they left the land of Egypt.

Kretzmann's Commentary

Verses 17-22

The First Stage of the Journey

And it came to pass, when Pharaoh had let the people go, had dismissed them and sent them out of the country, that God led them not through the way of the land of the Philistines, although that was near, which would have been the shortest, the most direct route; for God said, Lest peradventure the people repent when they see war, and they return to Egypt. The Israelites, disheartened and weakened by a life of servitude, were at that time in no condition to cope with the warlike Philistines. But God led the people about, through the way of the wilderness of the Red Sea, by the southeastern route, through the desert; and the children of Israel went up harnessed out of the land of Egypt, they did not go in irregular troops, like fugitives, but in marching order, a provision which kept their forces together and made supervision easy.

NET Bible®

The Leading of God

⁶⁰When Pharaoh released⁶¹ the people, God did not lead them⁶² by the way to the land⁶³ of the Philistines,⁶⁴ although⁶⁵ that was nearby, for God said,⁶⁶ “Lest⁶⁷ the people change their minds⁶⁸ and return to Egypt when they experience⁶⁹ war.” So God brought the people around by the way of the desert to the Red Sea,⁷⁰ and the Israelites went up from the land of Egypt prepared for battle.⁷¹

^{60sn} This short section (vv. 17-22) marks the beginning of the journey of the Israelites toward the sea and Sinai. The emphasis here is on the leading of Yahweh – but this leading is manifested in a unique, supernatural way – unlikely to be repeated with these phenomena. Although a primary application of such a passage would be difficult, the general principle is clear: God, by his clear revelation, leads his people to the fulfillment of the promise. This section has three short parts: the leading to the sea (17-18), the bones of Joseph (19), and the leading by the cloud and pillar (20-22).

^{61tn} The construction for this temporal clause is the temporal indicator with the vav (ו) consecutive, the Piel infinitive construct with a preposition, and then the subjective genitive “Pharaoh.”

^{62sn} The verb הִנְחִיחַ (nakhah, “to lead”) is a fairly common word in the Bible for God’s leading of his people (as in Ps 23:3 for leading in the paths of righteousness). This passage illustrates what others affirm, that God leads his people in a way that is for their own good. There were shorter routes to take, but the people were not ready for them.

^{63tn} The word “way” is an adverbial accusative, providing the location for the verb “lead”; it is in construct so that “land of the Philistines” is a genitive of either indirect object (“to the land”) or location (“in” or “through” the land).

^{64sn} The term Philistines has been viewed by modern scholarship as an anachronism, since the Philistines were not believed to have settled in the region until the reign of Rameses III (in which case the term would not fit either the early or the late view of the exodus). But the OT clearly refers to Philistines in the days of the patriarchs. The people there in the earlier period may have been Semites, judging from their names, or they may have been migrants from Crete in the early time. The Philistines after the exodus were of Greek origin. The danger of warfare at this time was clearly with Canaanitish tribes. For further details, see K. A. Kitchen, “The Philistines,” *Peoples of Old Testament Times*, 53-54; J. M. Grintz, “The Immigration of the First Philistines in the Inscriptions,” *Tarbiz* 17 (1945): 32-42, and *Tarbiz* 19 (1947): 64; and E. Hindson, *The Philistines and the Old Testament* (Grand Rapids: Baker, 1970), 39-59.

^{65tn} The particle כִּי (ki) introduces a concessive clause here (see R. J. Williams, *Hebrew Syntax*, 73, §448).

^{66tn} Or “thought.”

^{67tn} Before a clause this conjunction וְ (pen) expresses fear or precaution (R. J. Williams, *Hebrew Syntax*, 75-76, §461). It may be translated “lest, else,” or “what if.”

^{68tn} יִנְחֹמְךָ (yinnakhem) is the Niphal imperfect of נָחַם (nakham); it would normally be translated “repent” or “relent.” This nontheological usage gives a good illustration of the basic meaning of having a change of mind or having regrets.

^{69tn} Heb “see.”

^{70tn} The Hebrew term יַם־סוּף (Yam Suf) cannot be a genitive (“wilderness of the Red Sea”) because it follows a noun that is not in construct; instead, it must be an adverbial accusative, unless it is simply joined by apposition to “the wilderness” – the way to the wilderness [and] to the Red Sea (B. S. Childs, *Exodus [OTL]*, 217).

^{sn} The translation of this name as “Red Sea” comes from the sea’s Greek name in the LXX and elsewhere. The Red Sea on today’s maps is farther south, below the Sinai Peninsula. But the title Red Sea in ancient times may very well have covered both the Gulf of Suez and the Gulf of Aqaba (see Deut 1:1; 1 Kgs 9:26). The name “Sea of Reeds” in various English versions (usually in the form of a marginal note) and commentaries reflects the meaning of the Hebrew word סוּף a word for reedy water plants (Exod 2:3, 5; Isa 19:6; Jonah 2:6 [Eng. v. 5]) that may have a connection with an Egyptian word used for papyrus and other marsh plants. On this basis some have taken the term Yam Suph as perhaps referring to Lake Menzaleh or Lake Ballah, which have abundant reeds, north of the extension of the Red Sea on the western side of Sinai. Whatever exact body of water is meant, it was not merely a marshy swamp that the people waded through, but a body of water large enough to make passage impossible without divine intervention, and deep enough to drown the Egyptian army. Lake Menzaleh has always been deep enough to preclude passage on foot (E. H. Merrill, *Kingdom of Priests*, 66). Among the many sources dealing with the geography, see

B. F. Batto, "The Reed Sea: Requiescat in Pace," JBL 102 (1983): 27-35; M. Waxman, "I Miss the Red Sea," Conservative Judaism 18 (1963): 35-44; G. Coats, "The Sea Tradition in the Wilderness Theme: A Review," JSOT 12 (1979): 2-8; and K. A. Kitchen, On the Reliability of the Old Testament, 261-63.

⁷¹ The term קַחֲמוּשִׁים (khamushim) is placed first for emphasis; it forms a circumstantial clause, explaining how they went up. Unfortunately, it is a rare word with uncertain meaning. Most translations have something to do with "in battle array" or "prepared to fight" if need be (cf. Josh 1:14; 4:12). The Targum took it as "armed with weapons." The LXX had "in the fifth generation." Some have opted for "in five divisions."

The Voice

After Pharaoh sent the people out, God did not take them by the *coastal* road that runs through the land of the Philistines, even though that was the nearest *and easiest route*. Instead, God said, "For if they see battle *with those contentious Philistines*, they might regret their decision and then return to Egypt." So God chose *a different, longer path* that led the community of His people through the desert toward the Red Sea. The Israelites marched out of the land of Egypt like an army ready for battle.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and (it) (came to pass), (with) "Paroh ^{Great house} sending the people, and "Elohiym ^{Powers} did not guide them on the road to the land of the ones of "Peleshet ^{Immigrant} (when) he was near, given that "Elohiym Powers" said, otherwise, the people will [repent] in their seeing the battle, and they will turn back unto "Mits'rayim ^{Two straits}, and "Elohiym ^{Powers} made the people go around the road of the wilderness of the sea of reeds, and armed for battle, the sons of "Yisra'el ^{He turns El aside} went up from the land of "Mits'rayim ^{Two straits}, ...

Charles Thompson OT

Now when Pharaoh sent away the people, God did not lead them by the way to the land of the Philistines, because it was near. For God said, Perhaps the people will repent when they see war and will return to Egypt: therefore God led the people by a circuitous march to the wilderness; to the Red sea. And in the fifth generation the Israelites went up out of the land of Egypt.

Concordant Literal Version

It came to be when Pharaoh had dismissed the people, that Elohim did not guide them by way of the land of the Philistines, though it was near, for Elohim said: Lest the people should regret when they see war, and return to Egypt. Hence Elohim caused the people to turn about by the wilderness road of the Sea of Weeds. Deployed in five sections, the sons of Israel ascended from the land of Egypt.

Context Group Version

Darby Translation

And it came to pass, when Pharaoh let the people go, that God did not lead them the way of the land of the Philistines, although that was near; for God said, That the people may not repent when they see conflict, and return to Egypt. And God led the people about, the way of the wilderness of the Red Sea; and the children of Israel went arrayed out of the land of Egypt.

Emphasized Bible

And it came to pass when Pharaoh had let the people go, that God did not lead by the land-way of the Philistines, although it was near,—for God said—Lest the people be dismayed when they see war and turn back to Egypt. So God took the people round the desert-way of the Red Sea,—and the sons of Israel went up armed, out of the land of Egypt.

English Standard Version

Pillars of Cloud and Fire

When Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although that was near. For God said, "Lest the people change their minds when they see war and return to Egypt." But God led the people around by the way of the wilderness toward the Red Sea. And the people of Israel went up out of the land of Egypt equipped for battle.

Modern English Version

The Route of the Exodus

Now when Pharaoh had let the people go, God did not lead them through the way of the land of the Philistines, although it was nearby. For God said, “Lest the people change their minds when they see war, and they return to Egypt.” Therefore, God led the people around, through the way of the wilderness to the Red Sea, and the children of Israel went up prepared for war out of the land of Egypt.

New American Standard B. **God Leads the People**

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

New European Version **Israel Are Led Out of Egypt**

It happened, when Pharaoh had let the people go, that God didn't lead them by the 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 they return to Egypt; but God led the people around by the way of the wilderness by the Red Sea; and the children of Israel went up armed out of the land of Egypt.

New King James Version **The Wilderness Way**

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.” 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.

Young's Updated LT

And it comes to pass in Pharaoh's sending the people away, that God has not led them the way of the land of the Philistines, for it is near; for God said, “Lest the people repent in their seeing war, and have turned back towards Egypt.” And God turns round the people the way of the wilderness of the Red Sea, and by fifties have the sons of Israel gone up from the land of Egypt.

The gist of this passage: When Pharaoh dismissed the people, God took them southeast rather than northeast, so that they would not shirk when faced with the warring Philistines.

Exodus 13:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Exodus 13:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	Piel infinitive construct	Strong's #7971 BDB #1018
par ^o ôh (פַּרְעֹה) [pronounced pah ^o -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: And so it is, when Pharaoh sent the people out...

Pharaoh sent the people of Israel out of Egypt just when God expected him to. God knew that, despite the horrendous affect which the first 9 judgments had on Egypt, that Egypt would still not be willing to let the Hebrew people go. However, after the Passover and the deaths of the firstborn, the Pharaoh and people of Egypt all demanded that the Hebrews leave Egypt. This separation was to be permanent.

Exodus 13:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâchâh (נָחָה) [pronounced naw-KHAH]	<i>to lead [forth, back], to bring</i>	3 rd person masculine singular, Qal perfect with the 3 rd person masculine singular suffix	Strong's #5148 BDB #634
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Exodus 13:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character	masculine singular construct	Strong's #1870 BDB #202
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular construct	Strong's #776 BDB #75
P ^e lish ^e tîy (פְּלִשְׁתִּי) [pronounced p ^e -lish-TEE]	land of sojourners [wanderers, temporary residents]; transliterated Philistines	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814

Translation: ...that Elohim did not lead them in the way of the land of the Philistines,...

There was a more direct route into the land of promise, but that would have been through the land of the Philistines. They controlled a great deal of the land in southern Canaan near the Mediterranean. The Hebrew people could have gone in a northeasterly direction and entered into the land near its southwestern coast. However, that portion of Canaan was occupied by Philistines, who were fierce warriors. The Philistines would be a thorn in the side of the Israelites at least until the time of David.

Exodus 13:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
qârôb (בָּרֵךְ) or qârôwb (בֹּרֵךְ) [pronounced kaw-RO ^{BV}]	near [in place or time], contiguous, imminent, within a short pace; short, shortness; near in relation, intimate acquaintance; that which is familiar to us; one who brings aide to another; soon, presently	masculine adjective; can be used as a substantive	Strong's #7138 BDB #898
hûw' (אוּה) [pronounced hoo]	that, this	masculine singular, demonstrative pronoun	Strong's #1931 BDB #214

Translation: ...though that [way is] near...

God began leading Moses and the people early on, but He did not lead them directly to Canaan. This would have taken Israel through the land of the Philistines, even though that was the shortest route to the land of promise.

Exodus 13:17a-c 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;... (NKJV)

Although we do not know the exact route, God took the children of Israel on a southeasterly route, which took them, more or less, towards Midian (Moses was quite familiar with this general route, as he had taken it twice).

If Israel moved northeast, they would be traveling along the coast of the Mediterranean Sea towards the land of Canaan. God could have immediately led His people into Canaan. However, God chose not to do this, knowing what the reaction of the Israelites would have been.

Because God did not lead the people directly into the Land of Promise, it is apparent that they were not ready for that.

Ancient Canaan (a map); from [Pinterest](#), accessed June 22, 2021. The direct route would be traveling east-northeast, entering into the land through Kadesh-Barnea and traveling north from there. This would have place the Israelites smack dab in the middle of Philistine territory.

God explains why He did not bring the Hebrew people along this route at the very beginning.



Exodus 13:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
pen (פֶּן) [pronounced <i>pen</i>]	<i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i>	conjunction	Strong's #6435 BDB #814

Exodus 13:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâcham (נָחַם) [pronounced naw-KHAHM]	<i>to be sorry, to be moved to pity, to lament, to grieve, to have compassion, to pity, to suffer grief, to rue; to repent, to regret; to comfort [console] oneself, be comforted, to comfort oneself, ease oneself</i>	3 rd person masculine singular, Niphal imperfect	Strong's #5162 BDB #636
‘am (עַם) [pronounced ġahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
râ’âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	Qal infinitive construct with the 3 rd person masculine plural suffix	Strong's #7200 BDB #906
mil ^e châmâh (מִלְחָמָה) [pronounced mil-khaw-MAW]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun	Strong's #4421 BDB #536
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to turn away (aside); to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person plural, Qal perfect	Strong's #7725 BDB #996
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun with the directional hê	Strong's #4714 BDB #595

The directional hê (properly, the directive hê) is the âh (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *hê locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: ...for Elohim said, “Lest the people repent when seeing war that they return to Egypt.”

If Israel traveled to Canaan, right off the bat, they would have faced war with the Philistines.

God could have led the people directly to the land, because it is not very far to travel from Egypt to southern Canaan. However, He chose not to, so that they did not become afraid.

The concern was, the people would have faced a fight, right off the bat, and this would have caused them to return to Egypt.

The Israelites could have entered the land in a very short time; however, they had been slaves for four hundred years. As a result, even though they may have been in good physical shape, they were relatively passive, as they had been controlled by slavery for 200–300 years. It would take them a generation before they would be willing to fight for their land and freedom. God knew exactly what He was dealing with and He made provision for that. If that were not the case—if the Hebrews had more character—they could have marched right into the land of Canaan and taken it from the Canaanites.

Application: God works with what He has. God is the ultimate Realist. He works with the people before Him. At the same time, God removes those with whom He cannot work (which process is known as the sin unto death). That is what will take place among these Israelites over the next 40 years (this is covered historically in the books Exodus, Leviticus, Numbers and Deuteronomy).

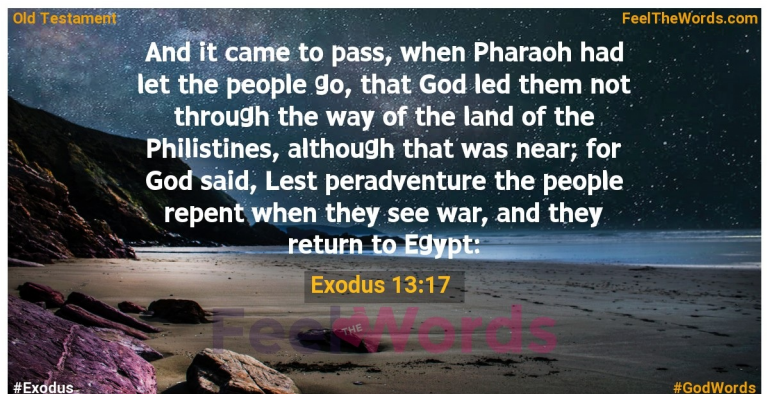
The people with whom God cannot work will be removed by the sin unto death. These are Hebrew people who, from their own volition, will continually work against God (despite the fact that they are believers). When all is said and done, God is going to remove essentially an entire generation of Israelites.

Exodus 13:17 *And so it is, when Pharaoh sent the people out that Elohim did not lead them in the way of the land of the Philistines, though that [way is] near, for Elohim said, “Lest the people repent when seeing war that they return to Egypt.”* (Kukis mostly literal translation)

Exodus 13:17 (a graphic); from **Feel the Words**; accessed April 14, 2021.

There is a proper time for things to occur. Given who He was working with, God could not bring the sons of Jacob into the land of promise.

Application: There is a lesson in this: God does not put us to the test if we are not yet ready for that test (of course, the exception would be, God using difficult circumstances to wake us up). But, if something is a test, then God has given us the opportunity to prepare for that test. Now, if we have not prepared for the test, then God often exposes us to discipline instead.



Application: A test is something which requires us to apply the doctrine that we know to difficult circumstances. The end result, when we pass the test, gives us confidence in the Word of God and the guidance of God.

I once heard a skeptic make the comment: “If God is omniscient, then He does not have to test Christians because He already knows how they will do.” The mistake of this skeptic is, he thinks that the test is for God to gather information on us. It’s not. God knew all of that information in eternity past. God knowledge is not increased after we complete a test. These tests are for us, so that we can develop greater confidence in Him.

Application: Sometimes your test is simply a set of circumstances to which you react correctly, and this moves you along your way in life. A test can have the added advantage, at times, to lead you to a place of blessing.

Illustration: If you have been a Christian for any amount of time, then you have been tested. You have gone through a difficult situation. However, at some point, you came out the other side. Maybe you passed and maybe you didn't, but it is over. How much time did you waste worrying about this situation? How many desperate things did you do? How many people did you contact so that you could tell them all about your problems? But what solved the problem? A period of time + Bible doctrine in your soul = the solution for all of life's problems. That provided the solution for you.

Exodus 13:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
çâbab (בָּבַב) [pronounced saw ^b -VAH ^b V]	<i>to be brought round, to turn, to change; to transfer; to march around, to walk around, to go partly around, to circle about, to go on a circuitous march, to make a circuit, to surround, to encompass; to turn over?</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5437 BDB #685
’Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
’êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
‘am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202
mid ^e bâr (מִדְבָּר) [pronounced mid ^e -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular construct	Strong's #3220 BDB #410
çûwph (סוּף) [pronounced soof]	<i>reed, rush, sea weed</i>	masculine singular noun	Strong's #5488 & #5489 BDB #693

Translation: [Instead] Elohim brought the people around [to] the way of the wilderness, [by] the Sea of Reeds.

We would expect for the people of Israel to travel east and north east, to come up to the Land of Promise in fairly short order. However, there was an area of desert-wilderness near the Sea of Reeds, and that is the route which they followed.

The Desert-wilderness (a photograph); from [the Warehouse](#); accessed April 14, 2021. We do not know exactly how the land looked, but I think the emphasis should be on *wilderness* rather than on *desert*. The idea is, this is an uninhabited region.

Exodus 13:18a [So God led the people around by way of the wilderness of the Red Sea.](#) (NKJV)

There are several words which help to describe the route taken by the Hebrew people by the guidance of God. At that very specific time, God's guidance was pretty clear—they will be following a cloud in the day and a pillar of fire at night.

There are several things which we should take into consideration when discussing the route taken.

First of all, God knows the route and He is the One guiding them, so He knows exactly what He is doing.



Secondly, God knows the people with whom He is working. He knows how far they can be pushed.

Also, even though topology rarely changes, it does change. Rivers and lakes obviously conform to the land, but there is reason to believe that this region, at one time, received a great deal more rainfall than it does today. For the most part, we know the topical elements of this land today and we project these elements backward 3600 years to the time of the exodus and try to correlate what we read with what we know today. What we know today about the various topological elements today may not match up exactly with the same features back then.

We have done extensive levee work on the Mississippi River, here in the United States, in order to keep it along the same course (so that flooding does not destroy towns or cities established near the river). According to the research I read, the Mississippi River changes course about every thousand years or so. We should not, therefore, be surprised if Moses' eyes-on description does not exactly correlate with what we see today.

At this point, the people of Israel have packed up and they have left (= *to exodus*) Egypt. They actually left Egypt back in Exodus 12:36–41, but a great deal of the text between there and where we are has been given over to how this will be celebrated in the future. In fact, about half of chapter 12 was devoted to that and all of chapter 13 up to this point in the narrative. Only two generations¹⁸ of people will actually experience the exodus. But this event is so important that God wants its remembrance to be central to nation Israel, all generations forward.

Let's review a little, going back to v. 17:

Exodus 13:17 [When Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although that was near. For God said, "Lest the people change their minds when they see war and return to Egypt."](#) (ESV)

¹⁸ I call them Gen X (those who are 20 years and older at the time of the exodus) and the generation of promise (those who are younger than 20).

The direct route to the land of promise was east-northeast. However, God is leading the people south-southeasterly route instead. The people of Israel were not ready yet to enter the land which God had given them.

Application: This actually has a fascinating application. Believers are not ready to enjoy all the blessings which God is ready to give them. The believer must develop a capacity for life and a capacity for love in order to receive the blessings which He has slated for our lives. These capacities do *not* naturally develop in the believer. The naturally develop in the believer who is growing spiritually. That means the intake of Bible doctrine. Bible doctrine has to be more than an academic pursuit. *You also must believe it.* This primarily occurs in a local church by a well-qualified pastor-teacher. On some occasions, people have place themselves under the authority of a pastor-teacher from another location and have learned under his ministry (through audio or video files, or through teaching which may be posted on the internet).

Illustration: R. B. Thieme, Jr., when he taught the David series, taught that the believer needs to develop a cup in the soul (the cup being a metaphor for spiritual growth). Once that cup becomes a part of the soul, then God pours blessings into that cup until it is overflowing.

R. B. Thieme, Jr. did not just pull this *cup illustration* out of the air; this comes from Psalm 23:5 (the ISV is used below).

Psalm 23:5	
Scripture	Text/Commentary
You prepare a table before me,	The table which God prepares is a metaphor for the blessings which God prepares for each believer.
even in the presence of my enemies.	No matter how nice we are and no matter how many people like us, we have enemies. The believers does not go through life without enemies.
You anoint my head with oil;	Anointing the head with oil is a reference to spiritual growth and, in the Church Age, the power of the Holy Spirit (which is <i>not</i> an emotional experience).
my cup overflows.	This is the cup developed in the soul through spiritual growth. When this cup exists in our soul, then God begins to pour blessings into our cup until it overflows (overflowing is a picture of our blessings becoming a part of the lives of those near and dear to us).

I took this brief interlude because the children of Israel are not yet ready to be led into the land of promise. They do not have the capacity for that blessing yet. They lack the cup in their souls for God's blessing. In fact, one entire generation will never have the capacity (which is why Israel will spend 40 years in the desert-wilderness after leaving Egypt).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 13:18a [So God led the people around by way of the wilderness of the Red Sea.](#) (NKJV)

The phrase *way of the wilderness* is two words. *Way* is derek^e (דֶּרֶךְ) [pronounced *DEH-rek^e*], which means, *way, distance, road, path; journey, course; direction*. Although this can often refer to an actual road or path, that is not the only way this word can be understood. Strong's #1870 BDB #202. *Wilderness* is simply an uninhabited region. This does not mean that this area is desert or unable to be settled, just that it had not been as of yet. *Wilderness* has a definition article, which means that it is not a construct of the phrase which follows (a construct relationship ties two of nouns closely together). *Way*, on the other hand, is in the construct form.

The *Red Sea* is actually, *a sea of reeds*. The first word is the construct of yâm (יָם) [pronounced *yawm*] and it originally came from an unused root word which meant *to roar* (as the sound of the waves of the sea crashing

down). It is used primarily of seas but it can refer to a large river (Isa. 19:5 21:1 Jer. 51:36 Nahum 3:8). Strong's #3220 BDB #410. It is modified by the word *ṣûwph* (סוף) [pronounced *soof*] and it means *reeds*. Strong's #5488 & #5489 BDB #693. Literally, this is, *a way of the wilderness, a Sea of Reeds*.

As you can see from the map below, the actual Red Sea is quite a distance from where the people of Israel are at this point in time. At that time, this place was well-known. Although this could refer to a specific part of the Nile, that is unlikely as the Nile is normally identified with the Hebrew word for *river* *yôôr* (יָרֵךְ) [pronounced *yôohr*].

I believe that the best we can hope for is to make some general statements regarding the exact location of the Israelites at this point in the narrative. Mapping out a more precise route is nearly impossible; and attempting to do so would be for what reason? There are a great many things that we can learn from Scripture. However, the precise route of the Israelites will not necessarily be one of them.

The wording found here suggests more of a general route and a general direction. If the Hebrew people headed east/northeast, they would be going *the way of the Philistines*; if they moved in a southeasterly direction, they would be going this wilderness route in the vicinity of the Red Sea (or sea of reeds).

Exodus 13:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chāmushîym (חֲמִשָּׁיִם) [pronounced <i>kheh-moo-SHEEM</i>]	<i>armed, in battle array, armed for battle; by fifties; in ranks of five; arrayed in divisions or ranks</i>	masculine plural adjective	Strong's #2571 BDB #332
ʿâlâh (עָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person plural, Qal perfect	Strong's #5927 BDB #748
There appears to be a military component in the use of this verb in some contexts. That is, it sometimes does <i>not</i> mean <i>to go up [in elevation]</i> or <i>to go up [in a northerly direction]</i> , but <i>to go up against</i> an enemy in battle or <i>to go to a specific place in order to position oneself ready for war</i> .			
bānîym (בָּנִיִּם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʾerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75

Exodus 13:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights</i> ; transliterated Mizraim; also <i>Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: So the sons of Israel went up [organized] into battle array out from the land of Egypt.

Exodus of Moses and the Israelites (a map); from [Christian Stack Exchange](#); accessed November 23, 2021. The general route that the Israelites took is sketched out below.

Exodus 13:18b And the children of Israel went up in orderly ranks out of the land of Egypt. (NKJV)

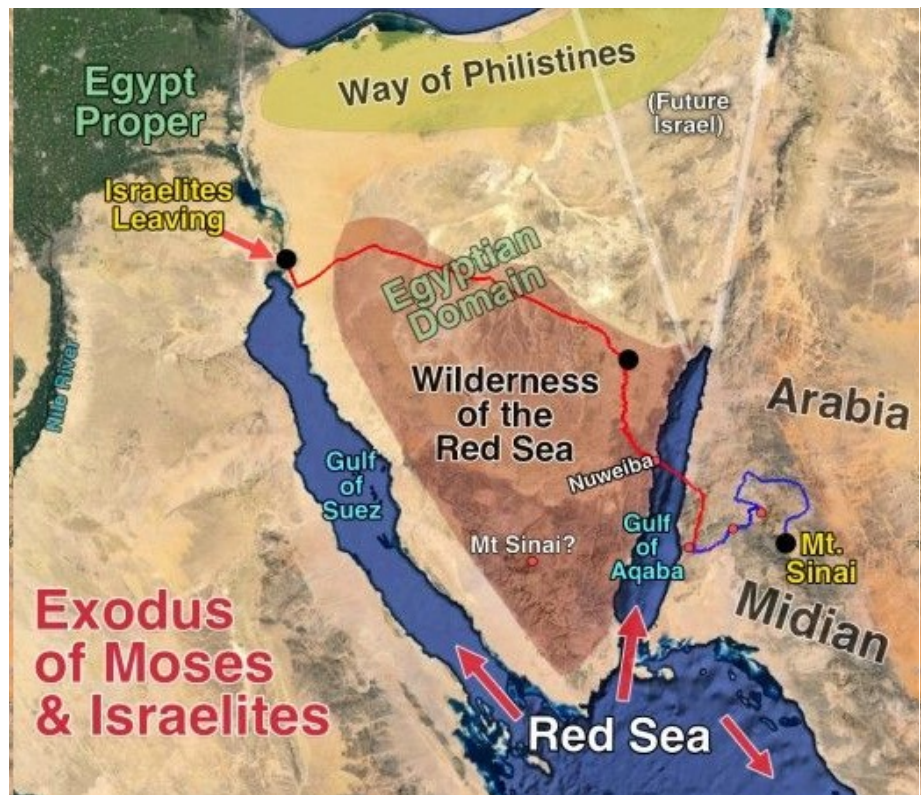
The key Hebrew word translated *orderly ranks* in v. 18b is chāmushîym (חֲמִשִּׁיִּם) [pronounced kheh-moo-SHEEM], which is variously translated *in battle array* or *in military columns of five*. This tells us that they moved in a very organized way; not necessarily that they marched with weapons. Strong's #2571 BDB #332.

Interestingly enough, the people of Israel were organized into a military array as they moved out. This was not a disorganized mob heading for the hills, but a very organized group. Part of the organization would be that the people of Israel would remain in their tribes (according to their birth).

We do not know exactly how this happened. Did Moses and the elders so organize them, or had the Egyptians trained them to move as a group in this way (logically, they would have been organized by tribe and then by branch and/or family).

For those of you who believe in peace at any price and that war is always evil, you will despise the Old Testament and parts of the New. There were nations which were totally and wholly degenerate, whose degeneracy threatened to spread throughout the world and infect every nation. This is just like a cancer an the best way to deal with a cancer is to cut it out entirely. The Hebrews will do this over the next few generations (and they will be subject to this principle themselves).

Exodus 13:18 [Instead] Elohim brought the people around [to] the way of the wilderness, [by] the Sea of Reeds. So the sons of Israel went up [organized] into battle array out from the land of Egypt. (Kukis mostly literal translation)



We do not know exactly which route was taken by the Hebrews. Although we have several specific sites mentioned, such as Succoth and Etham, in v. 20 (see also Exodus 14:2), we can only today guess where these locations may have been.

Also, this Sea of reeds should not be confused with the sea that God will cause to part in Exodus 14. They are obviously somewhere near one another, but these are not the same bodies of water (although they would be connected). In Exodus 14, the sea wherein God performs His miracle is nowhere called the Reed Sea (nor is it called the Red Sea, for that matter). The Hebrews are led along a freshwater tributary in order to clean themselves and to have water to drink. Once we get to Ex 14:9, the Hebrews have crossed over to the sea (possibly the Red Sea, but more likely, a tributary leading to the Red Sea). Saint Stephen, in Acts 7:36, will make a reference to the Red Sea, which likely refers to the gulf which leads to the Red Sea as we know it.

Map of the Exodus Route; from **Jesus Walk**; accessed 9/29/2013.

The black lines in this map represent the trade routes of that era. The red line represents the route followed by Israel.

Although there is a route today where Israel would have encountered very little water, let me suggest that, at that time, there were greater rivers and the Gulf of Suez (which is a part of the Red Sea), may have been more a extensive body of water than it is today.

No matter where the route was, the Biblical record indicates that there was a point at which the sons of Israel crossed over a fairly substantial body of water.

In conclusion, we do not know what the system of rivers, gulfs and torrents existed at this time. It is my opinion that Israel, Egypt and the wilderness area east of Egypt, in that era, was much more watered than Israel today; and that the same is true of Egypt.



James Burton Coffman: *It is now a matter of general information that [~Yam] [~Cuwp] cannot mean either Reed Sea or Red Sea; it actually means End Sea, a proper name for the Indian Ocean which was in general use in the mid-second millennium B.C. when the Pentateuch was written by Moses.*

Coffman continues, referring to 1Kings 9: *And upon what part of the Indian Ocean did Solomon launch that navy? It was the port at the northern end of the Gulf of Aqaba. "It was at the head of the Gulf of Aqaba that Solomon built his new seaport of Zion-geber."*[quoting from the Broadman Bible Commentary]

Coffman continues: *Incidentally, present-day scholarship, coupled with extensive archaeological studies, make it clear that Moses led the children of Israel over exactly that same arm of the Indian*

Ocean, namely, the Gulf of Aqaba - only Moses led them across the southern terminus of the Gulf of Aqaba, believe it or not!

*Coffman concludes: Moses led Israel across the Gulf of Aqaba at its southern strait, as proved by Larry Williams' recent book *The Mountain of Moses*.^[12] He also located Mount Horeb (Sinai) in Arabia, as Paul also did (Galatians 4:25).¹⁹*

James Burton Coffman is usually a good source, but, if you will recall an earlier map, the Gulf of Aqaba is quite a long distance from Egypt. I believe the distance is too far to even consider.

Exodus 13:17–18 And so it is, when Pharaoh sent the people out that Elohim did not lead them in the way of the land of the Philistines, though that [way is] near, for Elohim said, “Lest the people repent when seeing war that they return to Egypt.” [Instead] Elohim brought the people around [to] the way of the wilderness, [by] the Sea of Reeds. So the sons of Israel went up [organized] into battle array out from the land of Egypt. (Kukis mostly literal translation)

Exodus 13:17–18 When Pharaoh sent the people out, God did not lead them towards the land of the Philistines, for God had said, “I don’t want the people to change their minds when they are faced with war, causing them to return to Egypt.” Instead, God brought the people up by a desert-wilderness route, along the shores of the Sea of Reeds. The sons of Israel were organized into a battle array as they moved out from the land of Egypt. (Kukis paraphrase)

At this point, Israel has packed up and they are moving out of Egypt.

And so takes Moses bones of Joseph with him, for swearing, he swore the sons of Israel, to say, “Visiting will visit Elohim you and you [all] have carried my bones from here with you [all].”

Exodus
13:19

Moses also took the bones of Joseph with him, for he [Joseph] clearly elicited an oath from the sons of Israel, saying, “Elohim will surely visit you [all] [to bring them back to the land], so that you [all] will carry my bones from this [place] with you [all].”

Moses also brought the bones of Joseph along with him, as Joseph had much earlier elicited an oath from the sons of Israel, when he said, “God will certainly visit all of you and bring you back to this Land of Promise; so that you will carry my bones from this place when that happens.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so takes Moses bones of Joseph with him, for swearing, he swore the sons of Israel, to say, “Visiting will visit Elohim you and you [all] have carried my bones from here with you [all].”

Dead Sea Scrolls
Targum (Onkelos)

And Mosheh brought up the bones of Joseph with him; for he had adjured the sons of Israel with an oath, saying, Remembering, the Lord will remember you, and you shall carry up my bones from hence.

Targum (Pseudo-Jonathan)

These are the dry bones which the Word of the Lord restored to life by the ministry (hand) of Yechezkel the prophet, in the vale of Dura; but which, if they (now) saw them, they would be afraid, and return into Mizraim. Arid Mosheh carried up the ark in which were the bones of Joseph, from out of the Nilos, and took them with

¹⁹ From <https://www.studydrive.org/commentaries/bcc/1-kings-9.html>; accessed May 4, 2018.

	him; because, adjuring, he adjured the sons of Israel, saying, The Lord will surely remember you, and you shall carry up my bones with you.
Revised Douay-Rheims	And Moses took Joseph's bones with him: because he had adjured the children of Israel, saying: God shall visit you, carry out my bones from hence with you.
Aramaic ESV of Peshitta	Mosha took the bones of Yoseph with him, for he had made the B'nai Yisrael swear, saying, "God will surely visit you, and you shall carry up my bones away from here with you."
Lamsa's Peshitta (Syriac)	And Moses took the bones of Joseph with him; for he had solemnly made the children of Israel to swear, saying, God will surely remember you; and you must carry up my bones from here with you.
Updated Brenton (Greek)	And Moses took the bones of Joseph with him, for he had solemnly adjured the children of Israel, saying, God will surely visit you, and you shall carry up my bones from here with you.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses took the bones of Joseph with him, for Joseph had made the children of Israel take an oath, saying, God will certainly keep you in mind; and you are to take my bones away with you.
Easy English	Moses took the bones of Joseph with him. Joseph had caused the Israelites to promise to do this. He had said: 'God will save you and then you must carry my bones with you from this place.'
	We can read about this in Genesis 50:24-25. Joseph was one of Jacob's sons who became a ruler in Egypt. He died there. But he did not want his family to bury him in Egypt. He wanted them to bury him in the country called Canaan.
Easy-to-Read Version—2006	Joseph Goes Home Moses carried the bones of Joseph with him. Before Joseph died, he made the Israelites promise to do this for him. He said, "When God saves you, remember to carry my bones with you out of Egypt."
<i>The Message</i>	Moses took the bones of Joseph with him, for Joseph had made the Israelites solemnly swear to do it, saying, "God will surely hold you accountable, so make sure you bring my bones from here with you."
Names of God Bible	Moses took the bones of Joseph with him, because Joseph had made the Israelites solemnly swear to do this. Joseph had said, " Elohim will definitely come to help you. When he does, take my bones with you."
NIRV	Moses took the bones of Joseph along with him. Joseph had made the Israelites give their word to do this. He had said, "God will surely come to help you. When he does, you must carry my bones up from this place with you." (Genesis 50:25)
New Simplified Bible	Moses took the body of Joseph with him. Joseph made the Israelites solemnly promise to do so. Joseph said: When God rescues you, you must carry my body with you from this place.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Moses had them take along the bones of Joseph, whose dying words had been, "God will come to your rescue, and when he does, be sure to take along my bones."
The Living Bible	Moses took the bones of Joseph with them, for Joseph had made the sons of Israel vow before God that they would take his bones with them when God led them out of Egypt—as he was sure God would.
New Berkeley Version	.
New Life Version	.

New Living Translation	Moses took the bones of Joseph with him, for Joseph had made the sons of Israel swear to do this. He said, "God will certainly come to help you. When he does, you must take my bones with you from this place."
Unlocked Dynamic Bible	Moses had them take along the bones of Joseph with them because Joseph long ago had made the Israelite people promise that they would do that. He had said to them, "God will rescue your descendants out of Egypt. When that happens, you must carry my bones with you."

Partially literal and partially paraphrased translations:

American English Bible	And Moses took JoSeph's bones along, because [JoSeph] had made the children of IsraEl swear, saying: 'God will surely visit you, so you must carry my bones back with you.'
Beck's American Translation	.
Common English Bible	Moses took with him Joseph's bones just as Joseph had made Israel's sons promise when he said to them, "When God takes care of you, you must carry my bones out of here with you."
New Advent (Knox) Bible	Nor did Moses forget to take with him the body of Joseph, who had bound the sons of Israel by an oath to carry his bones away with them when God shewed mercy to them.
Translation for Translators	Moses/I <i>had them</i> take along the bones of Joseph with them/us, because Joseph long ago had made the Israeli people promise solemnly that they would do that. He had said to them, "God will enable your descendants to leave Egypt. When that happens, you must carry my bones with you."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND MOSES TOOK THE BONES OF JOSEPH WITH HIM, FOR HE HAD SOLEMNLY ADJURED THE CHILDREN OF ISRAEL, SAYING, THEOS (<i>Alpha & Omega</i>) WILL SURELY VISIT YOU, AND YOU SHALL CARRY UP MY BONES THERE WITH YOU.
Awful Scroll Bible	Moses was to take the bones of Joseph, for he is to have sworn, a swearing to the sons of Isra-el, to the intent: He of mighty ones was to visit a visiting, even are yous to have taken up, a taking up of my bones.
Conservapedia Translation	Moses took the bones of Joseph with him, because Joseph had made the Sons of Israel swear a strict oath, saying, "God will certainly notice you, and you will carry my bones away from here with you."
Ferrar-Fenton Bible	Moses also took the bones of Joseph with him, for he had administered an oath to the children of Israel saying, °The EVER-LIVING will visit you; and you shall carry up my bones from here with you."
God's Truth (Tyndale) HCSB	. Moses took the bones of Joseph with him, because Joseph had made the Israelites swear a solemn oath, saying, "God will certainly come to your aid; then you must take my bones with you from this place."
Tree of Life Version	Moses also took the bones of Joseph with him, for he had made <i>Bnei-Yisrael</i> swear an oath saying, "God will surely remember you, and then you are to carry my bones away with you." cf. Heb. 11:22
Urim-Thummim Version	Moses also took the bones of Joseph with him, for he had made the children of Israel pledge saying, Elohim will certainly visit you and you will carry up my bones out of this place with you.
Wikipedia Bible Project	And Moses took Joseph's bones along with him, because he swore an oath from the sons of Israel, saying "God commanded a command of you, and you brought my bones up from this with you."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Moses took the bones of Joseph with him, because, causing them to swear, he caused the children of Israel to swear, saying, Visiting, God will visit you, and you shall bring up these my bones with you.
New American Bible (2002)	Moses also took Joseph's bones along, for Joseph had made the Israelites swear solemnly that, when God should come to them, they would carry his bones away with them.
New American Bible (2011)	.
New Jerusalem Bible	Moses took with him the bones of Joseph, since Joseph had put the Israelites on solemn oath with the words, 'It is sure that God will visit you,' he had said, 'and when that day comes you must take my bones away from here with you.'
New RSV	And Moses took with him the bones of Joseph who had required a solemn oath of the Israelites, saying, "God will surely take notice of you, and then you must carry my bones with you from here.
Revised English Bible—1989	Moses took the bones of Joseph with him, because Joseph had exacted an oath from the Israelites: "Some day", he said, "God will show his care for you, and then, as you leave, you must take my bones with you."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe took the bones of Yosef with him, for Yosef had made the people of Isra'el swear an oath when he said, "God will certainly remember you; and you are to carry my bones up with you, away from here."
The Complete Tanach	Moses took Joseph's bones with him, for he [Joseph] had adjured the sons of Israel, saying, God will surely remember you, and you shall bring up my bones from here with you.

for he had adjured: Heb. עֲבֹשָׁה עִבְשָׁה. [The double expression indicates that] he [Joseph] had made them [his brothers] swear that they would make their children swear (Mechilta). Now why did he not make his sons swear to carry him to the land of Canaan immediately [when he died], as Jacob had made [him] swear? Joseph said, "I was a ruler in Egypt, and I had the ability to do [this]. As for my sons-the Egyptians will not let them do [it]." Therefore, he made them swear that when they would be redeemed and would leave there [Egypt], they would carry him [out]. — [from Mechilta]

and you shall bring up my bones from here with you: He made his brothers swear in this manner. 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]

exeGesés companion Bible	And Mosheh takes the bones of Yoseph with him: for in oathing, he oaths the sons of Yisra El, saying, In visiting, Elohim visits you; and ascend my bones away from here with you.
Kaplan Translation	Moses took Joseph's remains with him. Joseph had bound the Israelites by an oath: 'God will grant you special providence, and you must then bring my remains out of here with you.' God will grant you See Genesis 50:25.
Orthodox Jewish Bible	And Moshe took the atzmot Yosef with him; for Yosef had made the Bnei Yisroel swear unconditionally, saying, Elohim will surely visit you; and ye shall carry up my atzmot away from here with you.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Moses took the bones of Joseph with him, for Joseph had solemnly ordered (placed under an oath) the Israelites, saying, "God will assuredly take care of you, and you must carry my bones away from here with you."
The Expanded Bible	Moses carried the bones of Joseph with him, because before Joseph died, he had made the Israelites [^L sons of Israel; ^C here Joseph's brothers, the sons of Israel (Jacob)] promise to do this [Gen. 50:22–26]. He had said, "When God [^L saves [shows concern toward; visits] you, remember to carry my bones with you out of Egypt."
Kretzmann's Commentary	And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying, God will surely visit you in mercy; and ye shall carry up my bones away hence with you. Gen. 50:25. This last order of Joseph had been transmitted from generation to generation, and the vow was now remembered in all its earnestness.
NET Bible®	Moses took the bones of Joseph with him, for Joseph ⁷² had made the Israelites solemnly swear, ⁷³ "God will surely attend ⁷⁴ to you, and you will carry ⁷⁵ my bones up from this place with you." ^{72tn} Heb "he"; the referent (Joseph) has been specified in the translation for clarity. ^{73tn} Heb "solemnly swear, saying" (so NASB). The construction uses the Hiphil infinitive absolute with the Hiphil perfect to stress that Joseph had made them take a solemn oath to carry his bones out of Egypt. "Saying" introduces the content of what Joseph said. ^{74sn} This verb appears also in 3:16 and 4:31. The repetition here is a reminder that God was doing what he had said he would do and what Joseph had expected. ^{75tn} The form is a Hiphil perfect with the vav (ו) consecutive; it follows in the sequence of the imperfect tense before it, and so is equal to an imperfect of injunction (because of the solemn oath). Israel took Joseph's bones with them as a sign of piety toward the past and as a symbol of their previous bond with Canaan (B. Jacob, Exodus, 380).
The Voice	Moses took the bones of Joseph with him, for Joseph made the Israelites swear an oath, "God will certainly come and rescue you. Carry my bones with you when you leave this place." Genesis 50:25

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Mosheh ^{Plucked out} took the bones of "Yoseph Adding" with him, given that he :surely: made the sons of "Yisra'el ^{He turns El aside} swear, saying, "Elohiym ^{Powers} will :surely: register (with) you, and you will make my bones go up from this place (with) you,...
Charles Thompson OT Concordant Literal Version	. And Moses took the bones of Joseph with him; for Joseph had adjured, yea adjured the sons of Israel, saying: Elohim shall commit, yea commit it to you, that you will bring up my bones with you from this place.
Context Group Version	And Moses took the bones of Joseph with him: for he had sworn the sons of Israel, saying, God will surely visit you (pl); and you (pl) shall carry up my bones away from here with you (pl).
English Standard Version	Moses took the bones of Joseph with him, for Joseph had made the sons of Israel solemnly swear, saying, "God will surely visit you, and you shall carry up my bones with you from here."
Modern English Version	Moses took the bones of Joseph with him, for he had made the children of Israel solemnly swear, saying, "God will surely attend to you, and you shall carry my bones away from here with you."
New American Standard B. Webster's Bible Translation	. And Moses took the bones of Joseph with him: for he had strictly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones hence with you.

Young's Updated LT

And Moses takes the bones of Joseph with him, for he certainly caused the sons of Israel to swear, saying, "God does certainly inspect you, and you [all] have brought up my bones from this with you."

The gist of this passage:

Exodus 13:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'etsem (עֵצֶם) [pronounced <i>geh-TSEM</i>]	<i>bone, substance, self; self-same, (very) same; corporeality, duration, existence, and therefore identity</i>	feminine plural construct	Strong's #6106 BDB #782
Perhaps it is the feminine plural which carries with it the meaning of <i>bones, substance</i> .			
Yôwçêph (יוֹצֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
'îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767

Translation: Moses also took the bones of Joseph with him,...

Moses himself did not personally bring Joseph's bones with him, but he would have ordered someone to do this.

This is an extremely important verse, because this suggests that the people of Israel knew more about the book of Genesis than simply their genealogies (which they could have known apart from Genesis). They knew about Joseph's bones. Moses obviously knew about Joseph's bones.

I have suggested on several occasions that the *book* of Genesis is already in existence—it may not be a book, per se—and have provided good evidence which Moses knew it. This moving of Joseph's bones and the recording of it by Moses indicates that Moses indeed did know portions of the book of Genesis (I believe that he knew all of it).

Joseph, the second youngest son of Jacob (Israel), as prime minister of Egypt, knew the importance of the Land of Promise. In previous lessons, I have explained just how the Israelites learned and knew this information, despite not having the book of Genesis in written form (it would have been memorized and spoken aloud at various times when Y^ehowah was worshiped).

Joseph ended up in Egypt apart from the exercise of his own volition, but he clearly understood that God's permanent plan for the sons of Israel was Canaan. Joseph knew that, temporarily, God would use him, as prime minister of Egypt, to provide for his family at that time; and Joseph knew that they would live with him in Egypt temporarily.

As an aside, how precisely did Moses know about the bones of Joseph? I can suggest two possible ways. When Moses was young and being educated, he would have received some education from Hebrew scholars living in the land of Egypt. They may have even provided him with the Scriptures (which were not necessarily in written form). Who Moses was would have been known to some Hebrew men (I don't think that this was widely known, as Moses was not embraced by the Hebrew people at the beginning). But, as we have studied, Moses had Hebrew origins—his immediate family would have known about him. So, if he was, as a young man, educated by some Hebrew scholars, they probably knew his background as well.

Bear in mind, I am speculating that Moses had Hebrew scholars teach him in preparation to become king of Egypt and I am speculating that they knew of his background (none of this is recorded in the book of Exodus). However, it is clear that Moses understands Joseph's bones and their importance, he knows who Abraham, Isaac, and Jacob are; he knows his own genealogy; and he knows that he is a Hebrew. All of this suggests some knowledge of the book of Genesis (and I believe that he knew all of it).

Moses may have even traveled with those Scriptures to Midian (not in the form of writing in that era, but in his mind). Clearly, I am speculating here; but I believe that Moses' knowledge here in this passage demonstrates his knowledge of the book of Genesis.

In Midian, Moses' father-in-law was apparently a gentile **priest** to God. He may have had access to the holy Scriptures (that is, the book of Genesis); or to some portion of them. However, I prefer theory #1 above. That seems more likely to me.

In any case, God had Moses in Midian for 40 years. One assumption would be that Moses was just living there and nothing spiritual was happening. However, I believe that God prepared Moses while he was in Midian, so that, when God called him, he knew who the God of Genesis was.

I do not want to minimize the instrumentality of Moses' wife in his spiritual growth. His life with her was preparation for his life with an oft times faithless Israel (this is what lies ahead of us in this study).

Exodus 13:19a **And Moses took the bones of Joseph with him...** (NKJV)

Again, I believe that Moses' understanding of this was more than superficial.

Exodus 13:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

Exodus 13:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâba' (עָבַשׁ) [pronounced shaw ^b -VAHG]	<i>to swear, to cause to swear, to bind by an oath; to adjure, to charge solemnly, to extract an oath (from someone else)</i>	Hiphil infinitive absolute	Strong's #7650 BDB #989
shâba' (עָבַשׁ) [pronounced shaw ^b -VAHG]	<i>to swear, to cause to swear, to bind by an oath; to adjure, to charge solemnly, to extract an oath (from someone else)</i>	3 rd person masculine singular, Hiphil perfect	Strong's #7650 BDB #989
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis'ra'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...for he [Joseph] clearly elicited an oath from the sons of Israel,...

This verse carries two verbs used two times each. The first is the verb *shâba'* (עָבַשׁ) [pronounced shaw^b-VAHG] and it is closely related to the number seven, which is a sign of completion or a sign of perfection; it means to take a solemn oath. This verb is found back-to-back with itself. It is first found in the Hiphil infinitive absolute and then in the Hiphil perfect. An infinitive absolute is a verbal noun which can stand on its own; but most often it is used to mean *surely, certainly, definitely* when accompanied by the same verb having a different morphology.

Exodus 13:19a-b **And Moses took the bones of Joseph with him. For he had made the sons of Israel **certainly swear**,...** (Green's literal translation)

Exodus 13:19a-b **And Moses took the bones of Joseph with him; for Joseph **had adjured, yea adjured** the sons of Israel,...** (Concordant Literal Version)

Exodus 13:19a-b **And Moshe took the atzmot [= bones] Yosef with him; for Yosef had **made the Bnei [= sons] Yisroel swear unconditionally**,...** (Orthodox Jewish Bible)

Joseph understood the big picture, so he told his sons (and, apparently, others), that his bones were not to be buried in Egypt, but kept to where they could be taken up, carried to Canaan and then placed into the ground in Israel (Genesis 50:25). This would be a testimony to the promises of God. Bear in mind that the people of Israel would live in Egypt for 430 years, which is a very long time. And, they would be enslaved for much of that time.

Joseph knew that, no matter what happened, the sons of Jacob would, at some point, return to the Land of Promise (Canaan) and settle there, as God had given them this land. This is coming to pass in the narrative which we are studying.

Throughout the history of Israel, we have a variety of multi-generational witnesses. The Bible itself was an ongoing record of God's interactions with His people over a number of centuries.

The second verb which is repeated is found in v. 19c:

Exodus 13:19c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	Qal infinitive absolute	Strong's #6485 BDB #823
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	3 rd person masculine singular, Qal imperfect	Strong's #6485 BDB #823
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
'êth (אֶת) [pronounced ayth]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine singular suffix	Strong's #853 BDB #84

Translation: ...saying, "Elohim will surely visit you [all] [to bring them back to the land],...

Exodus 13:19c ...saying, "God will surely visit you,..." (Gen. 50:25) (NKJV)

The second repeated verb is pâqad (פָּקַד) [pronounced paw-KAHD] and it means *to visit, to attend to, to appoint*. It is first found in the Qal infinitive absolute, and is used in the same way the infinitive absolute of shâba' was used. Immediately afterward, it is found in the Qal imperfect, indicating continuing action (and God did attend to and visit Israel throughout her history as a client nation to God). My guess is that this would stand as a record of number of repeated verbs in a single verse; but I have much more Scripture to cover before I can make that statement unequivocally.

Joseph told the people in Moses' generation that God would certainly return to the sons of Israel and bring them into the land of promise. This is the promise of the book of Genesis, which took place 400 years previous to our narrative in Exodus.

Although God is continually with His people (even to this day), from the man-ward side, this would not be as apparent to the people of Israel. God spoke with Abraham, Isaac, and Jacob; but then He does not appear to speak with anyone else until Moses. So from the human perspective, God is not visiting Israel between Jacob and Moses (a period of about 400 years). That is a very long gap between God speaking directly to His people. However, I believe that the people did have the book of Genesis, which various men spoke from memory when the Hebrew people gathered together. So they did have God's Word up to Genesis 50.

Exodus 13:19d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâlâh (עָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	3 rd person masculine plural, Hiphil perfect	Strong's #5927 BDB #748
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿetsem (עֶצֶם) [pronounced <i>geh-TSEM</i>]	<i>bone, substance, self; self-same, (very) same; corporeality, duration, existence, and therefore identity</i>	feminine plural noun with the 1 st person singular suffix	Strong's #6106 BDB #782
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
This appears to mean <i>from here; away; or, from this [place], from here, from this.</i>			
ʾêth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 2 nd person masculine plural suffix	Strong's #854 BDB #85

Translation: ...so that you [all] will carry my bones from this [place] with you [all].”

Exodus 13:19d ...and you shall carry up my bones from here with you.” (Gen. 50:25) (NKJV)

Therefore, Joseph told several people that his bones must be preserved above ground to be buried later in Canaan.

Some have said that, Joseph's bones was the Bible of the Hebrews for the past four centuries. It is better to understand that his bones were a witness and a training aid. Just like the feast of the unleavened bread, the

sacrifices of the lambs, the consecration of the firstborn, Joseph's bones were to provoke conversation to elicit the meaning for their existence. If Joseph's bones are in the Egyptian soil, then there is nothing to discuss. If he moved to Egypt, died there and was buried there, then there is nothing more to say. However, Joseph moved to Egypt, died there, but was *not* buried there, then that means something. Joseph specifically requested that he *not* be buried in Egypt. That should elicit some discussion among the Hebrew people over the next few generations. So, even though a Hebrew man may have been born in Egypt, as well as his father and grandfather and even great grandfather, that was still not their permanent home.

We, in our own minds, associate the people of Israel with the land of Israel, so, in retrospect, we see Egypt as a temporary thing. However, if you are raised in a place where your father and grandfathers were raised, that is pretty much considered home to you. Many of us have had ancestors who have lived in the United States for 300–400 years. We do not think of any other country as being our home. Some of my ancestors came from Poland. Even though I like the idea of being a Polack, I have no deep emotional ties to land of Poland, since I have never met anyone in my family who actually comes from there. I have no reason to go and visit that country; I would not have anyone that I could look up there and interact with. Even if I located a “Kukis” there, it would be pretty much impossible to determine what our relationship is.

This is how it is for the Hebrew people in Egypt. This is their home. It was going to take a lot to move an entire nation from one place—where they have been for 400 years—to another place.

The Hebrews remained in Egypt for many centuries and they had become accustomed to slavery. There were 3 things which kept Canaan alive in their thinking: (1) the oral tradition (that is, the book²⁰ of Genesis remembered and recited regularly²¹); (2) Joseph's unburied bones; and (3) the increased viciousness of their enslavement. These things had a differing amount of influence, but all of them together helped the people of Jacob to leave Egypt. All the people needed was the proper catalyst, and that was Moses, who, through the power of God, would lead them.

Joseph knew that God had given him and his progeny the land of Canaan and that Egypt a only a temporary dwelling place for the Jew. Therefore, as a testimony to all future generations who lived in Egypt, Joseph would not allow his bones to be buried in Egypt but wanted them to remain above ground. He directed that his bones be carried to Canaan and buried there when the Hebrews settled in the land which God gave them (see Gen. 50:24–26).

Exodus 13:19 Moses also took the bones of Joseph with him, for he [Joseph] clearly elicited an oath from the sons of Israel, saying, “Elohim will surely visit you [all] [to bring them back to the land], so that you [all] will carry my bones from this [place] with you [all].” (Kukis mostly literal translation)

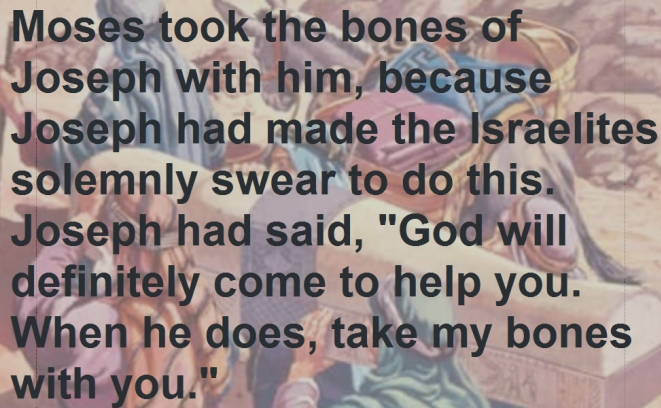
Exodus 13:19 And Moses took the bones of Joseph with him, for he had placed the children of Israel under solemn oath, saying, “God will surely visit you, and you shall carry up my bones from here with you.” (Gen. 50:25) (NKJV)

Joseph's Bones:

Joseph did not want his bones buried in Egypt. You may recall that the body of his father Jacob was buried in the land of Canaan (Genesis 50:1–14); but the same was not done for Joseph. The idea was that, the people of Israel would, at some point, leave Egypt for the Land of Promise; and then they were to take Joseph's bones with them. Joseph wanted his bones to be buried in the land God promised to Israel. For 400 years, every generation of Israelites knew that, when it was time for them to leave Egypt, they were to take Joseph's bones with them.

²⁰ It is not a book in terms of having been written down.

²¹ That is my opinion.



Moses took the bones of Joseph with him, because Joseph had made the Israelites solemnly swear to do this. Joseph had said, "God will definitely come to help you. When he does, take my bones with you."

Near the end of his life, Joseph spoke about the disposition of his body after death.

Gen 50:24–25 And Joseph said to his brothers, "I am about to die, but God will visit you and bring you up out of this land to the land that He swore to Abraham, to Isaac, and to Jacob." Then Joseph made the sons of Israel swear, saying, "God will surely visit you, and you shall carry up my bones from here." (ESV)

Since the exodus is occurring 400 years or so after Joseph uttered these words, the people to whom he

spoke are long since dead. However, Moses is aware of what Joseph said. The people of Israel are aware of what Joseph made his people promise. They had not forgotten Joseph. Therefore, they knew existing Scripture (which would have been the books of Genesis and possibly Job).

This was yet another witness to this people—to these sons of Israel—that they did not belong in Egypt, but that God wanted them to take Canaan and occupy it.

Exodus 13:19 (God's Word™) (a graphic); underlying graphic from ARZA.org; accessed April 14, 2021.

Exodus 13:19 Moses also brought the bones of Joseph along with him, as Joseph had much earlier elicited an oath from the sons of Israel, when he said, "God will certainly visit all of you and bring you back to this Land of Promise; so that you will carry my bones from this place when that happens." (Kukis paraphrase)

A brief review of Exodus 13:17–19:

The first few 3 verses are taken from God's Word™.

Exodus 13:17 When Pharaoh let the people go, God didn't lead them on the road through Philistine territory, although that was the shortest route. God said, "If they see that they have to fight a war, they may change their minds and go back to Egypt."

God did not lead Israel directly from Israel into Canaan. They were not ready yet for war.

Exodus 13:18 So God led the people around the other way, on the road through the desert toward the Red Sea. The Israelites were ready for battle when they left Egypt.

God led Israel east-southeast.

Exodus 13:19 Moses took the bones of Joseph with him, because Joseph had made the Israelites solemnly swear to do this. Joseph had said, "God will definitely come to help you. When He does, take my bones with you." (God's Word™; capitalized)

Moses took the bones of Joseph, which had been lying unburied in Egypt for 300+ years (he died at the age of 110 years, as per Genesis 50:25).

And so they journey from Succoth and so they camp at Etham on an edge of the desert-wilderness.

Exodus
13:20

So they journeyed from Succoth and then they camped at Etham at the edge of the desert-wilderness.

They journeyed from Succoth and later encamped at Etham, near the edge of the desert-wilderness.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they journey from Succoth and so they camp at Etham on an edge of the desert-wilderness.
Dead Sea Scrolls	.
Targum (Onkelos)	And they journeyed from Sukkoth, and encamped in Etham, which is beside the desert.
Targum (Pseudo-Jonathan)	And they journeyed from Succoth, the place where they had been covered with the clouds of glory, and sojourned in Ethan, which is on the side of the desert. [[JERUSALEM. IS. And the Word of the Lord conducted the people by the way of the desert of the sea of Suph; armed in good works went up the sons of Israel, free from the land of Mizraim. 19. For, adjuring, he adjured the sons of Israel, saving, The Lord remembering; will remember you in is Word, and in His good mercies. 20. Which cometh upon the end of the desert.]
Revised Douay-Rheims	And marching from Socoth they encamped in Etham in the utmost coasts of the wilderness.
Aramaic ESV of Peshitta	They took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.
Lamsa's Peshitta (Syriac)	And they journeyed from Succoth and encamped at Etham, on the edge of the wilderness.
Updated Brenton (Greek)	And the children of Israel departed from Succoth, and encamped in Etham by the wilderness.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then they went on their journey from Succoth, and put up their tents in Etham at the edge of the waste land.
Easy English	The Israelites moved on from Succoth. Then they stayed at Etham, on the edge of the desert. And the Lord went in front of them.
Easy-to-Read Version–2006	The Lord Leads His People The Israelites left Succoth and camped at Etham. Etham was near the desert.
God's Word™	They moved from Succoth and camped at Etham, on the edge of the desert.
The Message	.
NIRV	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The people of Israel left Succoth and camped at Etham at the border of Egypt near the desert.
The Living Bible	Leaving Succoth, they camped in Etham at the edge of the wilderness.
New Berkeley Version	.
New Life Version	Then they left Succoth and set up their tents at Etham, beside the desert.
New Living Translation	.

Unlocked Dynamic Bible The Israelite people left Succoth and walked to Etham at the edge of the wilderness, and they set up their tents there.

Partially literal and partially paraphrased translations:

American English Bible Thereafter, the children of IsraEl left SucCoth and went to camp at Othom, which is near the desert.
 Beck's American Translation .
 Common English Bible .
 New Advent (Knox) Bible Their first encampment after leaving Socoth was at Etham, on the very frontier of the desert.
 Translation for Translators The Israeli people left Succoth and traveled to Etham, at the edge of the desert, and they set up their tents there.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible AND THE CHILDREN OF ISRAEL DEPARTED FROM SUCCOTH, AND ENCAMPED IN OTHOM BY THE DESERT.
 Awful Scroll Bible They were to pull up from Succoth, and were to camp at Etham, on the outskirts of the wilderness.
 Ferrar-Fenton Bible So they marched from the encampment and pitched on the borders of the desert;...
 God's Truth (Tyndale) And they took their journey from Sucoth: and pitched their tents in Etham in the edge of the wilderness.
 NIV, ©2011 After leaving Sukkoth they camped at Etham on the edge of the desert.
 Wikipedia Bible Project And they drove off from Succoth, and camped in Etham, on the edge of the steppe.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) They moved on from Succoth and encamped at Etham bordering the wilderness.
 The Heritage Bible And they pulled up from Succoth, and pitched their tent in Etham, in the edge of the desert.
 New American Bible (2011) Setting out from Succoth, they camped at Etham [Nm 33:6] near the edge of the wilderness.
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible They traveled from Sukkot and set up camp in Etam, at the edge of the desert.
 The Complete Tanach They traveled from Succoth, and they encamped in Etham, at the edge of the desert.

They traveled from Succoth: on the second day, for on the first day they came from Rameses to Succoth.

exeGesés companion Bible And they pull stakes from Sukkoth/Brush Arbors and encamp in Etham, in the end of the wilderness.
 Kaplan Translation [The Israelites] moved on from Sukkoth, and they camped in Etham, at the edge of the desert.

Sukkoth

Cf. Exodus 13:20, Numbers 33:5. Some say that this is the Egyptian Tjek or Sekhut (see note on Exodus 1:11), capital of the Nome Heroopolites, and site of the village of Naville, Josephus identifies it with Letopolis, which was rebuilt as Babel when Cambyses laid Egypt waste (Antiquities 2:15:1). This is apparently the same as Fostat or Cairo (cf. Strabo 17:807).

According to Talmudic tradition, Sukkoth was 120 (Rashi; Ba'aley Tosafoth) or 130 (Targum Yonathan; Lekach Tov) Hebrew miles from Rameses. This is 102 or 110

miles. If it is assumed that Rameses was identical with Heliopolos, then this would set Sukkoth along the Gulf of Suez or in the northern Sinai Peninsula. If Rameses is Pelusium, it could be in approximately the same area. In general, this is a three day journey (see note on Genesis 30:36). [Note from Exodus 12:37.]

Etham

See Numbers 33:6,7. In Numbers 33:8, we see that after crossing the Red Sea, the Israelites were again in Etham. If we say that the 'Red Sea' is the Gulf of Suez, this would indicate that Etham was to the north-east of the gulf. The Israelites went into this area, and then turned back (see Exodus 14:1) and went along the west coast of the gulf, crossing the sea back to Etham. Some identify Etham with the Shur Desert (Ibn Ezra; see Exodus 15:22). Significantly, in ancient Egyptian, etam means 'seashore.' Some identify Etham with the Egyptian Chetem, which denotes a fortress. There was a Chetem near Pelusium, just west of Lake Sirbonis.

Orthodox Jewish Bible [And they took their journey from Succot, and encamped in Etam, at the edge of the midbar.](#)

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	They journeyed from Succoth [in Goshen] and camped at Etham on the edge of the wilderness.
The Expanded Bible	The Israelites left Succoth and camped at Etham [^C its exact location is undetermined], on the edge of the desert [wilderness].
Kretzmann's Commentary	And they took their journey from Succoth, apparently nothing more than an encampment on the boundary of the desert toward Philistia, and encamped in Etham, in the edge of the wilderness. Instead of continuing toward the east, they turned southward, along the western shore of the Bitter Lakes, Etham being located at their southwestern end.
NET Bible®	.
The Voice	The people of Israel departed from Succoth and set up camp in Etham at the edge of the desert.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and they journeyed from "Sukhot ^{Booths}", and they camped in "Eytam ^{Their plowshare}", in the extremity of the wilderness,...
Charles Thompson OT	And the children of Israel removed from Succoth and encamped at Otham on the edge of the wilderness.
Concordant Literal Version	.
Context Group Version	.
<i>Emphasized Bible</i>	And they brake up from Succoth,—and encamped in Etham, at the edge of the desert.
English Standard Version	And they moved on from Succoth and encamped at Etham, on the edge of the wilderness.
Green's Literal Translation	And they pulled up <i>stakes</i> from Succoth, and they camped at Etham, in the edge of the wilderness.
New American Standard B.	Then they set out from Succoth and camped in Etham on the edge of the wilderness.
<i>Young's Literal Translation</i>	And they journey from Succoth, and encamp in Etham at the extremity of the wilderness.

The gist of this passage: The apparently first gathered in Succoth and then moved next to Etham, at the edge of the desert-wilderness.

Exodus 13:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâçâ' (נָצַח) [pronounced <i>naw-SAHG</i>]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 rd person masculine plural, Qal imperfect	Strong's #5265 BDB #652
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Sûkkôwth (שֹׁכֶחַת) [pronounced <i>sook-KOHTH</i>]	<i>booth, cot, lair; and is transliterated Succoth</i>	proper noun; singular location	Strong's #5523 BDB #697

Translation: So they journeyed from Succoth...

It is not clear from the text whether these are cities or simply areas which have been given a name. It is reasonable to suppose that Moses knows these various routes out of Egypt, something that he had studied when he was a pharaoh-in-waiting. He may have traveled some of these routes when going from Midian back to Egypt.

There was, apparently, a time during which the people packed up, asked of their neighbor, and then left. They were unimpeded during that time.

They moved in a very organized fashion—like military troops. What seems to be the case is, they started at Succoth, got organized, and moved on from there.

Exodus 13:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
chânah (חָנָה) [pronounced <i>khaw-NAW</i>]	<i>to bivouac, to camp, to encamp in [or, against], to set up camp; to lay siege to; to incline, to decline, to bend down</i>	3 rd person masculine plural, Qal imperfect	Strong's #2583 BDB #333
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'êthâm (אֶתָם) [pronounced <i>ay-THAWM</i>]	<i>with them: their plowshare; transliterated Etham</i>	proper singular noun/location	Strong's #864 BDB #87

Exodus 13:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qâtsēh (קֶצֶה) [pronounced kaw-TSEH]	<i>end, extremity, border, outskirts; the whole [which includes the extremities]; at the end of [a certain time]; the sum</i>	masculine singular construct	Strong's #7097 BDB #892
mid ^e bâr (מִדְבָּר) [pronounced mid ^e -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184

Translation: ...and then they camped at Etham at the edge of the desert-wilderness.

The desert-wilderness is simply an unpopulated area; or a scarcely populated area. They were moving away from Egypt, which was populated, into the regions adjacent to Egypt, which were not populated.

The next place they went to is Etham, which was on the edge of the desert-wilderness.

Most of Egypt, from what I understand, is desert. With the average rainfall being less than six inches per year²², the fertile part of Egypt is around its rivers, primarily the Nile. There was probably a very clear demarcation between the fertile area and the desert. The Hebrews are traveling Southeast, although the promised land is Northeast.

Etham was apparently the last stop prior to entering into the desert. This word might mean *fort* and it was very likely a fortification on the edge of the desert; a first point of protection and defense for the Egyptians. This bordered the desert of Shur (Exodus 15:22) and a portion of that desert was known as the desert of Etham (Num. 33:6–8).

Exodus 13:20 **So they journeyed from Succoth and then they camped at Etham at the edge of the desert-wilderness.** (Kukis mostly literal translation)

I believe that, in most cases, the people simply named each stop along the way (those places which did not already have a name). These were not established towns or oases.

Numbers 33 will recall every stop made by the Israelites on their march to Mount Sinai (the sons of Jacob likely do not realize that this is where they are headed). There is no indication that God spoke to Moses and said, "Listen, this is the route that you are going to follow, through here, then here, then here; and eventually you will end up at the foot of Mount Sinai." Instead, God took the sons of Israel on a day-by-day journey (much like out lives today).

Exodus 13:20 **They journeyed from Succoth and later encamped at Etham, near the edge of the desert-wilderness.** (Kukis paraphrase)

²² I believe that there was greater rainfall back during the days of Moses.

Back in v. 18, we read that God is leading the sons of Israel. Well, often, we wonder, *just what does that mean?* In other words, *how exactly did God lead the people?* In this passage, we get the answer to that question.

And Y^ehowah goes to their faces by day in a pillar of cloud to lead them [in] the way; and by night in a pillar of fire to give light to them; to travel by day and by night. Did not depart a pillar of the cloud by day and the pillar of the fire by night to faces of the people.

Exodus
13:21–22

Y^ehowah went before the people in the day [as] a pillar of cloud to lead them [in] the way; and by night [He leads them] with a pillar of fire to give light to them, [so that they may] travel by day and by night. The pillar of the cloud did not depart by the day and the pillar of fire [did not depart] in the night from before the people.

Jehovah guided the people in the day as a cloud-pillar to lead them in the proper direction; and at night, He led them in the form of a pillar of fire, which gave light to them. As a result, they could travel by day and by night. The pillar of cloud stayed with the people day by day, and the pillar of fire remained with them every night.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And Y ^e howah goes to their faces by day in a pillar of cloud to lead them [in] the way; and by night in a pillar of fire to give light to them; to travel by day and by night. Did not depart a pillar of the cloud by day and the pillar of the fire by night to faces of the people.
Dead Sea Scrolls Targum (Onkelos)	. And the Lord went before them by day in the column of the cloud to lead them in the way, and by night in the column of fire to enlighten them, that they might go in the day and in the night. The column of the cloud by day, nor the column of the fire by night, departed not before the people.
Targum (Pseudo-Jonathan)	And the glory of the Shekinah of the Lord went before them by day in the column of the Cloud to lead them in the way, and at night the column of the Cloud removed behind them to darken on their pursuers behind them ; but to be a column of fire to enlighten them before, that they might go forward by day and by night. The column of the Cloud departed not by day, nor the column of fire by night, in leading on before the people. [[JERUSALEM. It ceased not.]
Revised Douay-Rheims	And the Lord went before them to shew the way by day in a pillar of a cloud, and by night in a pillar of fire: that he might be the guide of their journey at both times. There never failed the pillar of the cloud by day, nor the pillar of fire by night, before the people.
Aramaic ESV of Peshitta	Mar-Yah went before them by day in a pillar of cloud, to lead them on their way, and by night in a pillar of fire, to give them light, that they might go by day and by night: the pillar of cloud by day, and the pillar of fire by night, did not depart from before the people.
Lamsa's Peshitta (Syriac)	And the LORD went before them by day in a pillar of cloud, to lead them on the way; and by night in a pillar of fire, to give them light; so that they might travel by day and by night; The pillar of cloud by day and the pillar of fire by night never failed to go before the people.
Updated Brenton (Greek)	And God led them in the day by a pillar of cloud, to show them the way, and in the night by a pillar of fire. And the pillar of cloud failed not by day, nor the pillar of fire by night, before all the people.

Significant differences:

Limited Vocabulary Translations:

Easy English	During the day, God led them in a cloud that went in front of them. During the night, he went in a cloud that had fire in it. This gave them light, so they could travel during the day or the night. The cloud did not leave the people during the day. Nor did the fire in the cloud leave them during the night. It was always in front of them.
Easy-to-Read Version–2006	The LORD led the way. During the day, he used a tall cloud to lead the people. And during the night, he used a tall column of fire to lead the way. This fire gave them light so that they could also travel at night. The cloud was always with them during the day, and the column of fire was always with them at night.
Good News Bible (TEV)	During the day the LORD went in front of them in a pillar of cloud to show them the way, and during the night he went in front of them in a pillar of fire to give them light, so that they could travel night and day. The pillar of cloud was always in front of the people during the day, and the pillar of fire at night.
<i>The Message</i>	.
NIRV	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	During the day the LORD went ahead of his people in a thick cloud, and during the night he went ahead of them in a flaming fire. That way the LORD could lead them at all times, whether day or night.
The Living Bible	The Lord guided them by a pillar of cloud during the daytime and by a pillar of fire at night. So they could travel either by day or night. The cloud and fire were never out of sight.
New Berkeley Version	.
New Life Version	.
New Living Translation	The LORD went ahead of them. He guided them during the day with a pillar of cloud, and he provided light at night with a pillar of fire. This allowed them to travel by day or by night. And the LORD did not remove the pillar of cloud or pillar of fire from its place in front of the people.
Unlocked Dynamic Bible	When they walked during the daytime, Yahweh went in front of them in a tall white cloud to show them the way. During the night, he went in front of them in a tall cloud that looked like a fire. By doing this, he enabled them to travel in the daytime and also at nighttime. The tall cloud did not leave them. It was always in front of them, as a bright white cloud in the daytime and like a tall column of fire in the night.

Partially literal and partially paraphrased translations:

American English Bible	God led them there using a tall column of clouds during the day (to show them the way) and a tall column of fire during the night. The column of clouds was there all day long, every day, and the column of fire was always there in front of the people all night long.
Beck's American Translation	.
Common English Bible	The LORD went in front of them during the day in a column of cloud to guide them and at night in a column of lightning to give them light. This way they could travel during the day and at night. The column of cloud during the day and the column of lightning at night never left its place in front of the people.
New Advent (Knox) Bible	And the Lord went on before, to guide them on their journey; by day, in a pillar of cloud, by night, in a pillar of fire; he was their guide at all times; every day a pillar of cloud, every night a pillar of fire moved on before the people.
Translation for Translators	<i>When they traveled</i> during the daytime, Yahweh went in front of them in a tall <i>white</i> cloud to show them the way. During the night, he went in front of them in a tall cloud that looked like a fire. By doing that, he enabled them to travel in the daytime and also at nighttime. The tall cloud did not leave them. It was always in front of them, as a bright white cloud in the daytime and like a fire at night.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND THEOS (<i>Alpha & Omega</i>) LED THEM, IN THE DAY BY A PILLAR OF CLOUD, TO SHOW THEM THE WAY, AND IN THE NIGHT BY A PILLAR OF FIRE. AND THE PILLAR OF CLOUD FAILED NOT BY DAY, NOR THE PILLAR OF FIRE BY NIGHT, BEFORE ALL THE PEOPLE. †(<i>The pillar of cloud & fire led them for 40 years!</i>).
Awful Scroll Bible	Jehovah is to be going by day, turned before them in a pillar of a cloud, to guide their way, also by night in a pillar of fire. Even to illuminate they proceeding by day and night - was there to be removed the pillar of cloud by day, or the pillar of fire by night, turned before the people?
Ferrar-Fenton Bible	...and the EVER-LIVING went before them by day in a pillar of cloud, to direct them on the way, and in a pillar of fire by night, to light them in the way by day and night. The pillar of cloud never departed by day, nor the pillar of fire by night from before the People.
God's Truth (Tyndale)	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: that they might go both by day and night. And the pillar of the cloud never departed by day nor the pillar of fire by night out of the peoples sight.
Tree of Life Version	ADONAI went before them in a pillar of cloud by day to lead the way and in a pillar of fire by night to give them light. So they could travel both day and night [cf. 1Cor. 10:1]. The pillar of cloud by day and the pillar of fire by night never departed from the people.
Urim-Thummim Version	YHWH went before them by day in a Pillar of Cloud-mass to lead them on the journey, and by night in a Pillar of Supernatural Fire, to give them light to go by day and night. He did not take away the Pillar of Cloud- mass by day, nor the Pillar of Supernatural Fire by night from in front of the people.
Wikipedia Bible Project	And Yahweh walked in front of them daily in a cloud column, to set them on the way, and nights in a fire column, for to light for them the walking, day and night. And the cloud column did not withdraw in days, and the fire column nights, before the people.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	By day Yahweh went before them in a pillar of cloud to guide them along the way, and by night in a pillar of fire to give them light, enabling them to travel day and night. .Neither the cloud by day nor the fire by night, disappeared from the sight of the people.
The Heritage Bible	And Jehovah walked before their face by day in a column of a cloud to lead them in the way, and by night in a column of fire to give them light, to walk by day and night; He did not withdraw the column of the cloud by day, nor the column of fire by night, before the face of the people.
New American Bible (2011)	The LORD preceded them, in the daytime by means of a column of cloud to show them the way, and at night by means of a column of fire* to give them light. Thus they could travel both day and night. Neither the column of cloud by day nor the column of fire by night ever left its place in front of the people. * [13:21] A column of cloud...a column of fire: probably one and the same extraordinary phenomenon, a central nucleus of fire surrounded by smoke; only at night was its luminous nature visible; cf. 40:38. [13:21–22] Ex 40:38; Nm 9:15–22; Dt 1:33; Neh 9:19; Ps 78:14; 105:39; Wis 10:17.
New Jerusalem Bible	Yahweh preceded them, by day in a pillar of cloud to show them the way, and by night in a pillar of fire to give them light, so that they could march by day and by night. The pillar of cloud never left its place ahead of the people during the day, nor the pillar of fire during the night.

Revised English Bible—1989 And all the time the LORD went before them, by day a pillar of cloud to guide them on their journey, by night a pillar of fire to give them light; so they could travel both by day and by night. The pillar of cloud never left its place in front of the people by day, nor did the pillar of fire by night.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible *ADONAI* went ahead of them in a column of cloud during the daytime to lead them on their way, and at night in a column of fire to give them light; thus they could travel both by day and by night. Neither the column of cloud by day nor the column of fire at night went away from in front of the people.

The Complete Tanach And the Lord went before them by day in a pillar of cloud to cause it to lead them on the way and at night in a pillar of fire to give them light, [they thus could] travel day and night.

to cause it to lead them on the way: Heb. קָוָהוּ. [The “lammed” is] vowelized with a “pattach,” which is equivalent to קָוָהוּ, like “to show you (מְקַדְּמִי) on the way on which you shall go” (Deut. 1:33), which is like מְקַדְּמִי. Here also, [it means] to cause to lead you (קָוָהוּ) through a messenger. Now who was that messenger? [It was] the pillar of cloud, and the Holy One, blessed be He, in His glory, led it before them. In any case, it was the pillar of cloud that He prepared so that they could be led by it, for they would travel by the pillar of cloud, and the pillar of cloud was not [meant] to provide light but to direct them [on] the way.

He did not move away the pillar of cloud by day or the pillar of fire at night [from] before the people.

He did not move away: [I.e.,] the Holy One, blessed be He, [did not move away] the pillar of cloud by day or the pillar of fire at night. [This verse] tells that the pillar of cloud transmitted [its light to] the pillar of fire, and the pillar of fire transmitted [its light to] the pillar of cloud, for while one had not yet set, the other one would rise. — [from Shab. 23b]

exeGeses companion Bible And Yah Veh goes at their face 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 departs neither the pillar of the cloud by day, nor the pillar of fire by night, from the face of the people.

Kaplan Translation God went before them by day with a pillar of cloud, to guide them along the way. By night it appeared as a pillar of fire, providing them with light. They could thus travel day and night. The pillar of cloud by day and the pillar of fire at night never left [their position] in front of the people.

Orthodox Jewish Bible And Hashem went before them by day in an amud anan, to guide them haderech; and by lailah in an amud eish, to give them ohr; so they could travel yomam valailah (day or night); He took not away the amud heanan by day, nor the amud haeish by night, from before HaAm.

The Scriptures 1998 And יהוה went before them by day in a column of cloud to lead the way, and by night in a column of fire to give them light, so as to go by day and night. The column of cloud did not cease by day, nor the column of fire by night, before the people.

Expanded/Embellished Bibles:

The Amplified Bible The [presence of the] LORD was going before them by day in a pillar (column) of cloud to lead them along the way, and in a pillar of fire by night to give them light,

The Expanded Bible	<p>so that they could travel by day and by night. He did not withdraw the pillar of cloud by day, nor the pillar of fire by night, from going before the people.</p> <p>The LORD showed them the way; during the day he went ahead of them in a pillar of cloud, and during the night he was in a pillar of fire to give them light. In this way they could travel during the day or night. The pillar of cloud ·was always with [^Lnever withdrew from] them during the day, and the pillar of fire ·was always with [^Lnever withdrew from] them at night.</p>
Kretzmann's Commentary	<p>And the Lord, Jehovah, the Son of God, 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. Thus the Lord, in a miraculous manner, gave evidence of His presence to the children of Israel and guided them on their long journey. In the same way the Lord is present in His Church at all times in the means of grace, leading His children on the right path and protecting them against all enemies.</p>
NET Bible®	<p>Now the Lord was going before them by day in a pillar of cloud to lead them in the way, and by night in a pillar of fire to give them light,⁷⁶ so that they could⁷⁷ travel day or night.⁷⁸ He did not remove the pillar of cloud by day nor the pillar of fire by night from before the people.⁷⁹</p>
	<p>^{76sn} God chose to guide the people with a pillar of cloud in the day and one of fire at night, or, as a pillar of cloud and fire, since they represented his presence. God had already appeared to Moses in the fire of the bush, and so here again is revelation with fire. Whatever the exact nature of these things, they formed direct, visible revelations from God, who was guiding the people in a clear and unambiguous way. Both clouds and fire would again and again represent the presence of God in his power and majesty, guiding and protecting his people, by judging their enemies.</p> <p>^{77tn} The infinitive construct here indicates the result of these manifestations – “so that they went” or “could go.”</p> <p>^{78tn} These are adverbial accusatives of time.</p> <p>^{79sn} See T. W. Mann, “The Pillar of Cloud in the Reed Sea Narrative,” JBL 90 (1971): 15-30.</p>
The Voice	<p>The Eternal went on ahead to guide them during the day in a cloud shaped like a pillar; at night <i>He appeared to them</i> in a fire shaped like a pillar to light their way. So they were able to travel by day and by night. The Eternal did not remove the cloud pillar or the fire pillar; by day and by night it continued to go ahead of the people.</p>

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	<p>...and "YHWH ^{He Is}" was walking to their face , by daytime in a pillar of cloud to guide them in the road, and by night in a pillar of fire to make light (for) them to walk, daytime and night, he will not make the pillar of the cloud of the daytime and the pillar of the fire of the night move away from <in front of> the people,...</p>
Charles Thompson OT	<p>And God went before them, by day in a pillar of a cloud to shew them the way, and at night in a pillar of fire. And there was no failure of the pillar of a cloud by day, and of the pillar of fire by night before all the people.</p>
Concordant Literal Version	<p>When they journeyed from Succoth and encamped at Etham, on the fringe of the wilderness, then Yahweh was going before them by day in a column of cloud to guide them along the way, and by night in a column of fire, to give light for them to go by day and night. The column of cloud by day and the column of fire by night did not remove from the presence of the people. V. 20 is included for context.</p>
Context Group Version Modern English Version	<p>.</p> <p>The LORD went before 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 that they might travel by day and by night. He did not remove the pillar of cloud by day or the pillar of fire by night from before the people.</p>
New American Standard B.	<p>.</p>

Young's Updated LT

And Jehovah is going before them by day in a pillar of a cloud, to lead them in the way, and by night in a pillar of fire, to give light to them, to go by day and by night. He removes not the pillar of the cloud by day, and the pillar of the fire by night, from before the people.

The gist of this passage:

God led the sons of Israel through the desert-wilderness using a cloud pillar in the daytime and a pillar of fire at night.

Exodus 13:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>is walking, is going, is departing, is advancing, is traveling</i>	Qal active participle	Strong's #1980 (and #3212) BDB #229
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פנים) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine plural suffix	Strong's #6440 BDB #815
Together, they mean <i>before them, before their faces, in their presence, in their sight, in front of them.</i>			
yômâm (יומם) [pronounced <i>yoh-MAWM</i>]	substantive: <i>day, daily, daytime</i> ; adverb: <i>by day, in the daytime</i>	substantive/adverb	Strong's #3119 BDB #401
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘ammûwd (דומע) [pronounced <i>‘ahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine singular construct	Strong's #5982 BDB #765
‘ânân (ענן) [pronounced <i>‘aw-NAWN</i>]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun	Strong's #6051 BDB #777
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâchâh (נהג) [pronounced <i>naw-KHAH</i>]	<i>to lead, to guide; to cause to lead, to cause to guide</i>	Hiphil infinitive construct with the 3 rd person masculine plural suffix	Strong's #5148 BDB #634

Exodus 13:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character	masculine singular noun with the definite article	Strong's #1870 BDB #202

Translation: Y^ehowah went before the people in the day [as] a pillar of cloud to lead them [in] the way;...

Exodus 13:21a And the Lord went before them by day in a pillar of cloud to lead the way,...



In the day, God appeared to the people of Israel as a pillar of cloud, and when it moved, they followed it.

In the day, God was a cloud-pillar to the people of Israel. He was clearly visible. By His movements as a pillar of cloud, they knew which way to go in the daytime.

God Goes Before Israel as a Cloud (a graphic) from [Restoring Wholeness. Org](https://www.restoringwholeness.org/); accessed April 14, 2021.

A Pillar of Cloud Leading Them (an artist's rendition); from [Patterns of Evidence](https://www.patternsofvidence.com/); accessed April 14, 2021.



Exodus 13:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
lay ^e lâh (לַיְלָה) [pronounced LAY-law]	night; nightly, at night, in the night, during the night	masculine singular noun; this word can take on adverbial qualities	Strong's #3915 BDB #538

Exodus 13:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ammûwd (אֲמוּדָה) [pronounced ‘ahm-MOOD]	<i>pillar, column; platform, scaffold</i>	masculine singular construct	Strong's #5982 BDB #765
’esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
’ôwr (אוֹר) [pronounced ohr]	<i>to bring light, to cause to be light, to make light; to make shine; to enlighten; to refresh [gladden]; to kindle</i>	Hiphil infinitive construct	Strong's #215 BDB #21
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510

Translation: ...and by night [He leads them] with a pillar of fire to give light to them,...

At night, God appeared to Israel as a pillar of fire. This pillar would also move when it was time for Israel to move on.

At night, God was a pillar of fire. He could both be seen and He provided light to the sons of Israel. He led them in this way as well.

God Gives Israel a Pillar of Fire by Night (a graphic); from [Allen Browne's blog](https://www.allenbrowne.com); accessed April 14, 2021.



Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 13:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Exodus 13:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	Qal infinitive construct	Strong's #1980 (and #3212) BDB #229
yômâm (יומם) [pronounced yoh-MAWM]	substantive: <i>day, daily, daytime</i> ; adverb: <i>by day, in the daytime</i>	substantive/adverb	Strong's #3119 BDB #401
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lay ^e lâh (הליל) [pronounced LAY-law]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities; pausal form	Strong's #3915 BDB #538

Translation:...[so that they may] travel by day and by night.

As a result, God could lead the sons of Israel day or night; and they could move day or night, depending upon what was needed.

Jesus Christ, in a **preincarnate** form, led the Hebrews through the desert. Egypt, being as dry as it was, had few if any clouds. To most of those who read this, looking up and seeing a cloud is not that impressive; however, it was every bit as much of a miracle as the pillar of fire at night. This pictures our walk as lead by the Holy Spirit; day and night we are guided—the trick is our interior defenses and trust built up by living in God's Word. From this, we need patience.

This certainly indicates that there was some night travel for the people of Israel.

Exodus 13:21 **Y^ehowah went before the people in the day [as] a pillar of cloud to lead them [in] the way; and by night [He leads them] with a pillar of fire to give light to them, [so that they may] travel by day and by night.** (Kukis mostly literal translation)

Exodus 13:21 **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.** (NKJV)

God guided them out from Egypt in the way that He wanted them to go.

A Pillar of Fire and a Pillar of Cloud (a graphic); from **BobbyEdwards.com**; accessed April 14, 2021.



Exodus 13:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mûwsh (מוֹשׁ) [pronounced <i>moosh</i>]	<i>to remove, to depart; to let remove; to let prey go; to give way [to]; to withdraw [from]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #4185 BDB #559
'ammûwd (עַמּוּד) [pronounced <i>gahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine singular construct	Strong's #5982 BDB #765
'ânân (עָנָן) [pronounced <i>gaw-NAWN</i>]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777
yômâm (יוֹמָם) [pronounced <i>yoh-MAWM</i>]	substantive: <i>day, daily, daytime</i> ; adverb: <i>by day, in the daytime</i>	substantive/adverb	Strong's #3119 BDB #401

Translation: *The pillar of the cloud did not depart by the day...*

In the weekly lessons which I send out by email, I use the New King James Version. It reads as follows: Exodus 13:22a *He did not take away the pillar of cloud by day...* What they did here was take the name of Y^ehowah (from the previous verse) and suggest that God is the subject of this phrase. However, God is not actually the subject here.

The verb here is the 3rd masculine singular, Hiphil imperfect of mûwsh (מוֹשׁ) [pronounced *moosh*], which means *to depart, to remove*. Generally, if the subject and the verb are already there (which they are), one does not go elsewhere to find the subject. So this more properly reads:

The pillar of cloud by day and the pillar of fire by night did not depart from before the people. (Modern Literal Version 2020)

The pillar of cloud did not cease by day, and the pillar of fire by night, before the people. (Green's literal translation)

It is a minor linguistic point, but there is sort of a dual subject here. However, we begin with a singular subject and a singular verb, and then add on, in the second half of this verse, another subject. The Hebrew does this sort of thing often. This is not necessarily a big deal; but I attempt to find an accurate translation first, and then go from there.

Here, the difference is simply one of emphasis. This could have been written, *He caused the cloud and pillar of fire to remain*. However, sometimes a negative is thrown in there for greater emphasis. The more inserted negatives, the stronger the statement. This is a strong statement, but it is not the strongest. God has told us "*I will never leave you nor forsake you.*" (Deut. 31:6 Heb. 13:5). If you want cumbersome, examine the exegesis of Heb. 13:5 (if memory serves, this is the verse with 5 negatives). That is super-strong emphasis.

That is probably much more grammar than you want; but the point I am making is, this verse is strong than had it been written, *God caused the pillar of cloud and the pillar of fire to remain*.

Exodus 13:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘ammûwd (דָּוָם) [pronounced <i>gahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine singular construct	Strong's #5982 BDB #765
’esh (אֵשׁ) [pronounced <i>aysh</i>]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77
lay ^e lâh (לַיְלָה) [pronounced <i>LAY-law</i>]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities; pausal form	Strong's #3915 BDB #538
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the /presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
‘am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: ...and the pillar of fire [did not depart] in the night from before the people.

The pillar of fire was always available to the sons of Israel in the evening.

Moses is fully aware of the movement which is taking place here. He recognizes that this is not the quickest way to Canaan, but he has also learned to trust God—particularly, over the past few months.

We do not know just exactly what Moses' spiritual life was in Egypt or later in Midian. There are some clues (from Acts 7 and from the fact that Moses' father-in-law is a priest), but nothing is definitive. For that reason, I have speculated about Moses' spiritual state prior to being called by God. There is a principle that God calls prepared men. That is, you may have a particular spiritual gift, and you receive that gift at salvation. However, the actual use of that gift does not kick in fully until you have grown spiritually. Now, to be accurate, the concept of the spiritual gift is particular to the Church Age. However, the principle is the same—God uses prepared men (and women). For that reason, I believe that Moses experienced considerable spiritual growth in Midian, even though we are not specifically told that.

Exodus 13:22 **The pillar of the cloud did not depart by the day and the pillar of fire [did not depart] in the night from before the people.** (Kukis mostly literal translation)

Jesus Christ is the manifest person of the Godhead and He was that pillar of fire and pillar of cloud. The Hebrews were mostly on foot and there were women and children with them. There were also a lot of them. Therefore, their traveling would be generally slow. They have a particular place to reach in the Reed Sea tributary before Pharaoh and his army attack them.

This guidance by God was always there for the people of Israel. When either of these things moved, Israel needed to pack up and follow them. If the pillar of fire began to move, the people did not say, "You go on ahead, God; and we will catch up to you later." They broke camp and began to move out immediately. They could not allow for either pillar to leave their sight. This was their guidance.

We may not realize or appreciate it, but there is always guidance for the believer in the Church Age. For more information on this, see the doctrine of the **Will of God** ([HTML](#)) ([PDF](#)) ([WPD](#)) or R. B. Thieme, Jr.'s **Divine Guidance**.

Exodus 13:21–22 **Y^ehowah went before the people in the day [as] a pillar of cloud to lead them [in] the way; and by night [He leads them] with a pillar of fire to give light to them, [so that they may] travel by day and by night. The pillar of the cloud did not depart by the day and the pillar of fire [did not depart] in the night from before the people.** (Kukis mostly literal translation)

Exodus 13:21–22 **Jehovah guided the people in the day as a cloud-pillar to lead them in the proper direction; and at night, He led them in the form of a pillar of fire, which gave light to them. As a result, they could travel by day and by night. The pillar of cloud stayed with the people day by day, and the pillar of fire remained with them every night.** (Kukis paraphrase)

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Genesis

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Exodus 13 is in the Word of God

1. Consecration of the firstborn is explained.
2. More information is given on the Feast of Unleavened Bread.
3. God's method of guiding Israel in the desert is given.
- 4.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

What We Learn from Exodus 13

1. This gave us the opportunity to study the doctrines of sanctification and redemption in more detail.
2. We had the opportunity to consider the meaning of Hebrew customs and their place in the Church Age.
3. We stopped to discuss the weirdly popular JEPD theory of authorship (the false concept that someone other than Moses wrote Exodus, Leviticus, Numbers and Deuteronomy).
4. I was able to dispel the notion that there are certain weird articles of clothing which God wanted Hebrew men to wear.
5. We briefly studied maps of Egypt and Canaan; and discussed the route (s) that the Israeli people used in leaving Egypt.
- 6.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Exodus 13

The one giving Moses the information found in this chapter is Jesus. The purchase of the firstborn in this chapter is a picture of Jesus dying for our sins. Jesus is the Manifest Member of the Trinity, so apparitions of God (the pillar of fire and the pillar of cloud) are Jesus in a Preincarnate form.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I have found it helpful to go back and review each chapter in 1–3 lessons. Below, I will use the Urim-Thummim Version (UTV). In vv. 9 & 16 I inserted information to help explain what these two verses are actually saying, as they have been distorted by certain Hebrew groups over the centuries.

There are times when I am going through these passages, and information which we have not covered before comes to mind. I say this because, it is important for you to read these reviews. Not only does it help you to nail down this chapter more in your own mind, but there may be some lessons and applications not covered before.

Chapter Summary outline for Exodus 13:

Exodus 13:1–2	Consecration of the Firstborn
Exodus 13:3–7	The Feast of Unleavened Bread
Exodus 13:8–10	Continuing the Traditions
Exodus 13:11–15	Consecration of the Firstborn Part II
Exodus 13:16	These Things are for a Sign
Exodus 13:17–22	Moses Continues Leading the People on Their Journey

Most of this chapter is Moses speaking to the people, telling them about the Feast of Unleavened Bread (vv. 3–10). Moses tells the people to connect what they are experiencing—their deliverance by Y^ehowah—and to relate that to the feast. During the feast, they are to tell their children what took place here in Egypt and how God brought them out with a strong hand. This was to be a part of Israel's consciousness throughout its time in the land of promise.

There is a very short section at the beginning (vv. 1–2), where God speaks to Moses about the redemption of the firstborn, which Moses explains to the people in vv. 11–15.

The final third of this chapter is about God leading the people out of Egypt, using physical manifestations to guide them.

Consecration of the Firstborn

Exodus 13:1–2 YHWH spoke to Moses saying, *Set apart (consecrate) for Me all the firstborn of the womb among the children of Israel, both of man and of animal, for they are Mine.* (Urim-Thummim Version will be used throughout this chapter summary; in some instances, I will capitalize pronouns which refer to God²³)

The firstborn belong to God. All of the firstborn were going to be killed on the night of the Passover, but God passed over the homes where He saw the blood applied to the door frame as God required. He did not kill the firstborn from that household. Therefore, those firstborn, and all subsequent firstborn, in principle, belong to Him. What is being taught here is, God has purchased every person in the world (although, at this point in time, the Israelites would not necessarily recognize that).

The Feast of Unleavened Bread

Exodus 13:3 *And Moses said to the people, Remember this day that you came out from Egypt, out of the house of slavery, for by strength of hand YHWH brought you out from this place, there will no leavened bread be eaten.*

The people to whom Moses is speaking is known as the Exodus generation (as we progress further in Moses' writings, I will break them down into two groups). He is telling them to keep in mind the events of this day; and to remember that their bread was not leavened (as there was not enough time for the leavening process to take place).

The unleavened bread was a look backward to the Exodus, when the sons of Israel did not have enough time to let their bread rise. Therefore, they initially made and ate what we might call flatbread.

Exodus 13:4 *You came out this day in the month Abib.*

Abib is the first month to the Hebrew people; and this event was to be celebrated by all the Hebrew people.

Exodus 13:5 *And it will come about when YHWH will bring you to the land of the Canaanites, Hittites, Amorites, Hivites, and the Jebusites, which He affirmed to your forefathers to bestow on you, a land flowing with milk and honey, that you will observe this service in this month.*

God is bringing the Hebrew people out of the land of Egypt and, eventually, into the land of Canaan. They are to observe this event in this *new* land—the Feast of Unleavened Bread and Passover—every year. The things which they do serve as reminders of when Israel exited Egypt.

At this time, there were at least 5 major groups of people who occupied the land (this list changes from time to time in the Mosaic writings).

At this point, the people would be taking this on faith. The land of promise is like another world to them, because they have been living in Egypt for 400 years.

Exodus 13:6 *Seven days you will eat unleavened bread, and on the 7th day it will be a festival to YHWH.*

The people are to eat unleavened bread for 7 days, and the 7th day would be a special feast day.

²³ The Urim-Thummim Version is not always consistent in this regard. Here, they capitalized *Me*, but they do not capitalize *mine* (in this verse) or *he* in v. 5.

Exodus 13:7 Unleavened bread will be eaten 7 days, and anything fermented is not to be seen with you, leaven will not be seen with you in all your regions.

All that is leavened or fermented was not to be seen among the people.

Continuing the Traditions

Exodus 13:8 And you will tell your son in that day saying, this is done because of what YHWH did to me when I came out of Egypt.

When these days are celebrated, the father is supposed to explain to his son what had taken place on the day of the Exodus. The father is to connect the tradition of celebration with the actual historical events that it represents. The father passes this along to the next generation.

Exodus 13:9 This [Feast of Unleavened Bread] will be for a sign to you upon your hand, and for a memorial between your eyes, that YHWH's Law may be in your mouth for with a strong hand has YHWH brought you out of Egypt.

Notice the insertion of the additional text. Moses is *not* saying, "Here is a great idea for some new religious accessories that you might wear." God is not designing new types of clothing to be worn on the hand and foreheads of the people. The people are to know all about this event—all the things which took place (the things which we are studying). This knowledge and understanding is to be as perspicuous to them as something on their hand or on their forehead.

We know that these two things are symbols and not actual articles of special clothing because, even though God goes into great detail about the type of clothing to be worn by the priests and by the High Priest, there is no such detail provided for some kind of special accessory ensemble that goes upon the hand and forehead.

Several translations try to fill in the missing subject here:

Exodus 13:9 **This celebration** will be like wearing a sign on your hand or on your forehead, because then you will pass on to others the teaching of the LORD, whose mighty power brought you out of Egypt. (CEV)

Exodus 13:9 **This festival** will be like a mark on your hand or a reminder on your forehead that the teachings of the LORD are always to be a part of your conversation. Because the LORD used his mighty hand to bring you out of Egypt, (God's Word™)

See also the Easy to Read Version and the Unfolding Word Simplified Text.

A number of translations express this as a simile (using the words *like* and *as*) rather than as a metaphor (using the word *to be*), even though this is a metaphor in the Greek text. This is probably due to English readers not fully understanding of how to read and understand English. The most common example of a metaphor which is not being understood is found in these words of Jesus: "**This is My blood and this is My body,**" when He was referring to the grape juice and unleavened bread. As a result, there is a cult-like devotion to the idea that communion grape juice magically (they would prefer the word *mystically*) turns into the literal blood of Christ, and the bread magically/mystically turns into His literal body. No, that does not happen—this is a metaphor. It is very much like a simile, except the words *like* and *as* are not used. How do we know this? No one has ever coughed up the grape juice (or wine, if that is what is drunk) and it has been mystically turned into blood.

You may ask the obvious question, if something is expressed in the Bible as a metaphor, how do we know? How do we know that one paragraph is telling us what is real, but the next paragraph tells us something which is metaphorical? How do we really know? Let me suggest this amazing way of differentiating between reality and metaphors: common sense. This is like you distinguish such things in real life, outside of the Bible. Let's say that Charley Brown tells you that his new truck is a monster, do you think that it is supernatural with scary eyes, or that

is it just really large? If Lucy Van Pelt describes her own life as a *train wreck*, do you think that she just got hit by a train? If you were able to read and figure out the logical option, then you understood what both people meant by using common sense.

Throughout my commentary on the Bible, you have noticed that, once and awhile, I examine what is happening, but is not fully explained. On occasion, I will present a few options. Then we consider each option logically. Sometimes we can come to a number of solid conclusions simply based upon the meaning of the Scriptures by simply applying some logic and common sense.

Back to the text:

Exodus 13:10 **You will therefore observe this statute seasonally from year to year.** (Now returning to the Urim-Thummim Version)

The Feast of Unleavened Bread was to be observed every year.

Consecration of the Firstborn Part II

Exodus 13:11–12 **And after YHWH brings you into the land of the Canaanites as he affirmed to you and your forefathers and bestows it to you, then you will set apart to YHWH all the firstborn of the womb, and every firstborn that comes from your animals, the males will belong to YHWH.**

God would bring the people into the land of Canaan; but they were to set aside the firstborn of men and animals to God. Because God did not kill the firstborn of Israel, these therefore belonged to Him.

By doing this, something is being taught here. Maybe the reader/doer understands and maybe they do not.

Exodus 13:13 **And every firstborn of a donkey you will ransom with a lamb and if you will not ransom it, then you will break its neck and all the firstborn of Adam among your children will you ransom.**

God describes exactly what the ransom would be for the firstborn.

This all looks forward to the ultimate ransom of Jesus Christ for our souls.

Much of the Mosaic Law, given to us in Exodus, Leviticus, Numbers and Deuteronomy, is related to the ultimate sacrifice of Jesus Christ. Putting the narrative aside, the law is often broken down into 3 sections, one of those sections being called a complete **Christology** (all of the rituals, holy days, the design of the Tabernacle and its furniture, and the animal sacrifices). This does not mean that the participants in these various rituals understood that this looked forward to Jesus. However, ideally speaking, they were to make the connection when the True Lamb of God came onto the scene (John 1:29). The so-called religious Jew, after the crucifixion, should have been able to make the connection between these animal sacrifices which they have been offering so long to Jesus, Who died for our sins.

Subsequent generations will study the Old Testament, and line it up with Jesus in the New and some of them will recognize the many parallels between ceremonial portion of the Law and the life and work of Christ Jesus.

Let me suggest that, over time, millions of Jews have read these various passages on these rituals (which rituals they no longer practice), and God reveals the gospel of Jesus Christ to them through those rituals. It all fits together; they get it; and they believe in Jesus. Obviously, this is not every Jew—but many have believed in Jesus over the years. There are many Jews, throughout the past 2000 years who make these connections and believe in the True Messiah as a result.

Exodus 13:14 **In future times when your son asks you saying, what is this? Then you will say to him, by strength of hand YHWH brought us out from Egypt from the house of slavery.**

On many occasions, sons will ask their fathers, “Why exactly are we doing this?” And the father is to have a ready answer for his son. Both the traditions and the meaning of the traditions were to be passed on from generation to generation.

Exodus 13:15 And it came about when Pharaoh would hardly let us go that YHWH killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals. That is why I sacrifice to YHWH all the firstborn of the womb that are males, but all the firstborn of My children I ransom.

God killed the firstborn of men and animals on the night of the Passover (apart from those *covered* by the blood²⁴). All of the firstborn belong to God; so a sacrifice must be made to God in order to preserve the lives of all future firstborn.

These Things are for a Sign

Exodus 13:16 This [act of redeeming the firstborn of man and animals] will be for a sign upon your hand, and for bindings between your eyes, for by strength of hand YHWH brought us out of Egypt.

Note the inserted words at the beginning of v. 16 (again, specific translations of this verse also make clear what *this* refers to).

The hand is used for what a person does; the eyes are a means of perception (the people to whom Moses is speaking will observe with their own eyes all that is taking place). By what they do and by what they have seen, this generation is to celebrate the great feasts of the Hebrew people, and, more importantly, they are to know exactly what these feasts mean.

Moses Continues Leading the People on Their Journey

Exodus 13:17 Then when Pharaoh sent the people away, Elohim did not lead them by the route to the land of the Philistines even though that was shorter, for Elohim said, Unless the people regret leaving when they see war and then turn back towards Egypt.

The route between Egypt and Canaan is not that far. Moses did not get lost leading his people through the desert-wilderness. Moses, by his training to become king of Egypt, had an excellent knowledge of geography. He knew exactly where he and the people were at any given time. There is no confusion on the part of Moses (as we will see, God is doing the actual leading). As we study this, do not think that the Jews are *wandering* because Moses has lost his way or is confused about where he is. Their wandering is going to mirror their souls, which souls are wandering from God.

God could have led the people directly to Canaan, but they would have retreated when coming face to face with the Philistines. The Philistines and the Jebusites were probably the most fearsome warriors in the land of Canaan. It will take Israel a very long time to expel them from their borders. Judges 1 tells us why these various peoples remained in the land of Canaan, given to Israel from God.

Exodus 13:18 But Elohim led the people by the desert route of the Red Sea, and the children of Israel went up arrayed for battle out of the land of Egypt.

The translation used here has *arrayed for battle* as a description of the people of Israel. This simply describes how they look when moving out of Egypt. They looked like organized regiments going out to battle.

²⁴ When I used this phrase *covered by the blood*, did you think that I meant that the survivors literally had blood covering them? Or did you understand this to mean, there was blood on the door sill for the house where they lived? Common sense.

God took the people along a south-easterly route (if the people were going to Canaan, they would be traveling northeast).



Route of the Exodus (a map), from [Bible News1](#); accessed November 24, 2021. Some of these maps will have a single route; other maps will show multiple possible routes. The green route above is what we are currently studying.

The Israelites are moving as an organized army would. They are not a mob running for their lives.

Exodus 13:19 Moses also took the bones of Joseph with him, for he had made the children of Israel pledge saying, Elohim will certainly visit you and you will carry up my bones out of this place with you.

The Hebrew people were very big on having visuals (more accurately, God often communicated to the Hebrew people by visuals). Joseph, of the patriarchs, spent more time in Egypt (a greater percentage of his life) than did any of his brothers (Joseph and all of his brothers lived out the end of their lives in Egypt). Joseph's father, Jacob, although he died in Egypt, was buried in Canaan. There was a great procession from Egypt to Canaan to bury his body there (this was attended by his own family and by many Egyptians).

Joseph, on the other hand, had become the prime minister of Egypt. It may have been somewhat of a slap in the face for him to require burial in Canaan as his father had. However, he did request that he not be buried and that his body would be taken up when the people left Egypt for Canaan. Moses is fulfilling this request (this verse is another indication that Moses and the Hebrew people knew the book of Genesis).

A Casket of Bones Representing Joseph's Bones (a photograph); from [Clergy Stuff](#); accessed December 1, 2021. I have seen a number of artistic representations of the bones of Joseph; however, this may be closer to what was carried along with Israel when they left Egypt.



Exodus 13:20 [Then they took their journey from Succoth and encamped in Etham, by the edge of the desert.](#)

Some of the places where the Hebrew people camped were not actual cities or villages. The place either had a name already given it; or the Hebrew people gave it some sort of name.

There are at least two places named Succoth in the Bible. One is in Canaan (Gen. 33:17) and this one is in Egypt, not far from Rameses (Exodus 12:37 13:20, Num. 33:5–6).

Ethan is only mentioned here and in Numbers 33:6. It is not an Egyptian name.



Moses, the writer of these words, would have known where they were (and therefore, he would have known if a stopping place had a name). If they stopped in a region which lacked a specific name, then Moses (or the people) may have given it a name.

Exodus 13:21 [YHWH went before them by day in a Pillar of Cloud-mass to lead them on the journey, and by night in a Pillar of Supernatural Fire, to give them light to go by day and night.](#)

God led the people out of Egypt and put them on a route. The route would be mapped out by supernatural means. When the people traveled in the day, there would be a cloud mass guiding them. At night, there would be a pillar of fire. Both of these pillars would have been very unusual.

Exodus 13:22 [He did not take away the Pillar of Cloud-mass by day, nor the Pillar of Supernatural Fire by night from in front of the people.](#) (Urim-Thummim Version used throughout this chapter summary)

Despite the many failures of this people, God continued to provide them with this supernatural guidance (we have not yet begun to examine their many failures).

Many believers today, when they read the Bible, begin to look around and try to find supernatural stuff in our lives, because they believe in Jesus. Although God is fully capable of providing us with a miracle every hour on the

hour, He does not do that. We have the complete Word of God. This is far, far more powerful than any set of miracles.

The Pillar of Cloud and of Fire (two graphics); both from www.johnsanidopoulos.com ; accessed December 1, 2021.



This exodus generation (actually two generations of Israelites) saw a great many signs and wonders in their lives. The reason for this was, God was changing programs. Previous to this, there was no nation Israel. There was just a small extended family of men descended from Abraham, Isaac, and Jacob. However, now they number as many as 2 million. God will now establish the great nation of Israel (over the next 40 years), which nation will represent God for the next 1500 years. When such a big change of program takes place, God brings in signs and miracles to confirm that this is of Him.

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

Shmoop Summary of Exodus 13

Recap, Circumcision, and Magic

- Moses reminds the people how big a deal their liberation from Egypt was, and proclaims that the festival of the Lord will occur every year to commemorate the event.
 - This was the guy who said he wasn't qualified to do the job. Just look at him now!
 - Circumcision is established as a way to mark God's covenant on males.
 - In a not-so-great turn of events, God steers the Israelites away from the land he promised them. He does this because the Philistines, a coastal nation, are in the way of Canaan, the land God promised the Israelites.
 - God is worried that if the Israelites get into a war with the Philistines, they will forget that he, God, just saved them. So they go the long way around.
 - God leads the people "in a pillar of cloud by day," and "a pillar of fire by night" (13:21-22). Whoa.
1. Moses takes the bones of Joseph with him because Joseph had wanted to be moved with his people.

From <https://www.shmoop.com/exodus/chapter-13-summary.html> accessed April 29, 2019.

Chapter Outline

Charts, Graphics and Short Doctrines

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from *Old Testament History Volume 2; Chapter 7*, entitled *The Passover And Its Ordinances*.

Edersheim Summarizes Exodus 13

CHAPTER 7

The Passover And Its Ordinances - The Children Of Israel Leave Egypt - Their First Resting-Place Exodus 12-15:21

EVERY ordinance had been given to Israel about the Paschal feast,* and observed by them. On the tenth day of the month, Abib (the month of ears, so called, because in it the ears of wheat first appear), or, as it was afterwards called, Nisan, (Esther 3:7; Nehemiah 2:1) the "Passover" sacrifice was chosen by each household.

* Later Jewish ordinances distinguish between the so-called "Egyptian Passover" - that is as it was enjoined for the first night of its celebration - and the "Permanent Passover," as it was to be observed by Israel after their possession of the Land of Promise. The sacrificial lamb was to be offered "between the evenings" (Exodus 12:6, marginal rendering), that is, according to Jewish tradition, from the time the sun begins to decline to that of its full setting, say, between 3 and 6 o'clock P.M.

This was four days before the "Passover" actually took place - most probably in remembrance of the prediction to Abraham, (Genesis 15:16) that "in the fourth generation" the children of Israel should come again to the land of Canaan. The sacrifice might be a lamb or a kid of goats,* but it must be "without blemish, a male of the first year." Each lamb or kid should be just sufficient for the sacrificial meal of a company, so that if a family were too small, it should join with another.** The sacrifice was offered "between the evenings" by each head of the company, the blood caught in a basin, and some of it "struck" "on the two side-posts and the upper door-post of the houses" by means of "a branch of hyssop." The latter is not the hyssop with which we are familiar, but most probably the caper, which grows abundantly in Egypt, in the desert of Sinai, and in Palestine. In ancient times this plant was regarded as possessing cleansing properties. The direction, to sprinkle the entrance, meant that the blood was to be applied to the house itself, that is, to make atonement for it, and in a sense to convert it into an altar. Seeing this blood, Jehovah, when He passed through to smite the Egyptians, would "pass over the door," so that it would "not be granted*** the destroyer to come in" unto their dwellings. (Exodus 12:23) Thus the term "Passover," or Pascha, literally expresses the meaning and object of the ordinance.

* The Hebrew word means either of the two. See Exodus 12:5; Deuteronomy 16:2.

** Later Jewish ordinances fixed the number of a company at a minimum of ten, and a maximum of twenty, persons.

*** Such is the literal rendering.

While all around the destroyer laid waste every Egyptian household, each company within the blood-sprinkled houses of Israel was engaged in the sacrificial meal. This consisted of the Paschal lamb, and "unleavened bread with," or rather "upon, bitter herbs," as if in that solemn hour of judgment and deliverance they were to have set before them as their proper meal the symbol of all the bitterness of Egypt, and upon it the sacrificial lamb and unleavened bread to sweeten and to make of it a festive supper. For everything here was full of deepest meaning. The sacrificial lamb, whose sprinkled blood protected Israel, pointed to Him whose precious blood is the only safety of God's people; the hyssop (as in the cleansing of the leper, and of those polluted by death, and in Psalm 51:7) was the symbol of purification; and the unleavened bread that "of sincerity and truth," in the removal of the "old leaven" which, as the symbol of corruption, pointed to "the leaven of malice and wickedness." (1 Corinthians 5:7, 8) More than that, the spiritual teaching extended even to details. The lamb was to be "roast," neither eaten "raw," or rather not properly cooked (as in the haste of leaving), nor yet "sodden with water" - the latter because nothing of it was to pass into the water, nor the water to mingle with it, the lamb and the lamb alone being the food of the sacrificial company. For a similar reason it was to be roasted and served up whole - complete, without break or division, not a bone of it being broken, (Exodus 12:46) just as not even a bone was broken of Him who died for us on the cross. (John 19:33, 36) And this undividedness of the

Edersheim Summarizes Exodus 13

Lamb pointed not only to the entire surrender of the Lord Jesus, but also to our undivided union and communion in and with Him. (1 Corinthians 10:17) So also none of this lamb was to be kept for another meal, but that which had not been used must be burnt. Lastly, those who gathered around this meal were not only all Israelites, but must all profess their faith in the coming deliverance; since they were to sit down to it with loins girded, with shoes on their feet and a staff in their hand, as it were, awaiting the signal of their redemption, and in readiness for departing from Egypt.

A nobler spectacle of a people's faith can scarcely be conceived than when, on receiving these ordinances, "the people bowed the head and worshipped" (12:27).^{*} Any attempt at description either of Israel's attitude or of the scenes witnessed when the Lord, passing through the land "about midnight," smote each firstborn from the only son of Pharaoh to the child of the maidservant and the captive, and even the firstborn of beasts, would only weaken the impression of the majestic silence of Scripture. Such things cannot be described - at least otherwise than by comparison with what is yet to follow. Suffice then, that it was a fit emblem of another "midnight," when the cry shall be heard: "Behold, the Bridegroom cometh." (Matthew 25:6) In that midnight hour did Jehovah execute "judgment against all the gods of Egypt," (Exodus 12:12) showing, as Calvin rightly remarks, how vain and false had been the worship of those who were now so powerless to help. That was also the night of Israel's birth as a nation "of their creation and adoption as the people of God." (Isaiah 43:15) Hence the very order of the year was now changed. The month of the Passover (Abib) became henceforth the first of the year.^{**} The Paschal supper was made a perpetual institution, with such new rules as to its future observance as would suit the people when settled in the land;^{***} and its observance was to be followed by a "feast of unleavened bread," lasting for seven days, when all leaven should be purged out of their households.[#]

^{*} Not only in faith but in thanksgiving.

^{**} The later Jews had a twofold computation of the year, - the ecclesiastical year, which began with the month, Abib, or Nisan, and by which all the festivals were arranged; and the civil year, which began in autumn, in the seventh month of the sacred year. In Egypt the year properly began with the summer equinox, when the Nile commenced to rise.

^{***} The arrangement of Exodus 12, should be noted, vers. 1-14 contain the Divine directions to Moses for the observance of the first Passover; vers. 15-20 give instructions for the future celebration of the feast, enjoined later (ver. 17), but inserted here in their connection with the history; in vers. 21-27 Moses communicates the will of God to the people; while ver. 28 records the obedience of Israel.

[#] The Exodus brought Israel into a new life, Hence, all that was of the old, and sustained it, must be put away (1 Corinthians 5:8). To have eaten of leaven would have been to deny, as it were, this great fact. The feast of unleavened bread, which followed the Passover night, lasted seven days, both as commemorative of the creation of Israel and because the number seven is that of the covenant.

Finally, the fact that God had so set Israel apart in the Paschal night and redeemed them to Himself, was perpetuated in the injunction to "sanctify" unto the Lord "all the firstborn both of man and of beast." (Exodus 13:1-7) When at last this "stroke" descended upon Egypt, Pharaoh hastily called for Moses and Aaron. In that night of terror he dismissed the people unconditionally, only asking that, instead of the curse, a "blessing" might be left behind (12:32).

"And the Egyptians were urgent upon the people that they might send them out of the land in haste, for they said, We be all dead men." Ere the morning had broken, the children of Israel were on their march from Rameses, around which most of them had probably been congregated. Their "army" consisted in round numbers^{*} of "600,000 on foot - men, beside children" (12:37), or, as we may compute it, with women and children, about two millions.

^{*} "About 600,000 on foot" (comp. Numbers 1:46; 3:39). "On foot," an expression used of an army; for Israel went out not as fugitives, but as an army in triumph.

This represents a by no means incredible increase during the four hundred and thirty years that had elapsed since their settlement in Egypt,^{*} even irrespective of the fact that, as Abraham had had three hundred and eighteen "trained servants born in his own house," (Genesis 14:14) and therefore afterwards circumcised (Genesis 17:13), whom he could arm against the invaders of Sodom, so the sons of Jacob must have brought many with them who were afterwards incorporated in the nation.

Edersheim Summarizes Exodus 13

* Calculations have again and again been made to show the reasonableness of these numbers; and the question may indeed be considered as settled. Nor must we forget that a special blessing attached to Israel, in fulfillment of the promise, Genesis 46:3.

From <https://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-7.html> accessed March 31, 2020.

Chapter Outline

Charts, Graphics and Short Doctrines

Chapter Outline

Charts, Graphics, Short Doctrines

Beginning of Document

Doctrines Covered or Alluded to

Chapters of the Bible Alluded to

Definition of Terms

Introduction and Text

Addendum

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Exegetical Studies in Exodus

Addendum

I had two very similar doctrines on this topic for the end of v. 2, so I placed one of them here.

See (the short) **Doctrine of Sanctification** ([HTML](#)) ([PDF](#)) (containing links to longer doctrines on this subject). The abbreviated version is below:

A Brief Look at Sanctification in the Old Testament

1. Sanctification from the standpoint of man:
 - 1) Eternal Sanctification: When we believe in Jesus Christ (or Jehovah of the Old Testament), we are eternally set apart to God.
 - 2) Temporal Sanctification: After salvation, when we fall out of fellowship, we get back into fellowship by naming our sins to God. As we grow spiritually, we are sanctified in our spiritual growth.
 - 3) Ultimate Sanctification: When we receive our resurrection body in the end time.
2. Sanctification from the standpoint of God:
 - 1) God sets something aside for Himself. We might reasonably say, God sets something aside to be in service to Him or to glorify Him.
3. The primary Hebrew word rendered sanctification is qâdash (קָדַשׁ) [pronounced *kaw-DAHSH*], which means *consecrate, sanctify, dedicate, hallow, set apart*. These are its Qal meanings. It is also spelled qâdêsh (קִדְּשׁ) [pronounced *kaw-DAYSH*]. Strong's #6942 BDB #872.
4. To *consecrate* is the opposite of *to make unclean, to defile*. The word for *making unclean* is tāmê' (טָמֵא) [pronounced *taw-MAY*], which means *to make unclean, to be unclean, to defile*. In the Piel, it generally means *to declare or to pronounce unclean*. Strong's #2930 BDB #379.
5. Sanctification (or consecration) is the opposite of defilement and profaning. Lev. 21:1–15
6. Gen. 2:3–4 is the first occurrence of qâdash. Here, God sets the Sabbath (Saturday) apart as something special, something different; it will stand as a memorial for all time as a testimony to God's creation. Even the most resolute heathen follow a seven-day work week pattern. Nothing is said about man resting from his work at this point in time, as Adam doesn't require a rest. God provided everything necessary for Adam in six days. In any case, it is interesting to note that, even under perfect environment, apart from sin, the Sabbath was established as *set apart* (or *sanctified*) to God. It might be interesting to determine exactly what the sanctification of the 7th day meant during a time of sinlessness.
7. In Israel, God took the Levites as His own, instead of to the firstborn of Israel. This taught the Israelites

A Brief Look at Sanctification in the Old Testament

- that there is substitution involved in sanctification. Num. 3:12–13 8:17
8. Things which were sanctified in the Old Testament:
 - 1) The people of Israel at the foot of Mount Sinai; their clothes were to be clean and they were not to have intimate relations with women. Ex. 19:14–15
 - 2) Apparently Mount Sinai was consecrated, which means that the Israelites could not go up onto the mountain (Ex. 19:23). This is because this is where Moses communed with God. Even though the people were ceremonially clean, they were not truly clean, and could not have direct contact with God (this also foreshadows Jesus Christ, as the only man Who could have direct contact with God the Father).
 - 3) The Sabbath Day and the Sabbath year were to be consecrated or sanctified. Ex. 20:8–11 31:13–17 Lev. 25:10
 - 4) The priests, the Tabernacle and the furniture of the Tabernacle were all sanctified.
 - 5) The people of God were sanctified.
 9. The biggest mistake of Moses was striking the rock twice rather than speaking to it, in order to produce water (Num. 20:2–11). God would not allow Moses to go into the land because he did not treat God as sanctified. God told Moses exactly what to do: he was to *speak* to the rock; and Moses, in a fit of anger, struck the rock instead. Num. 20:12 27:14 Deut. 32:51
 - 1) The first time that Moses struck the rock, at the first no-water crisis, that represented Jesus Christ being struck (judged) for our sins. That only needed to be done one time.
 - 2) The second time that there was a no-water crisis, Moses only needed to speak to the rock, which would have been the act of **rebound** (confessing their sins). The rock would not be struck a second time because Jesus Christ only dies for our sins once.
 10. When Israel was about to cross the Jordan, Joshua told the people to sanctify themselves the day before. Joshua 3:5
 11. In conclusion, sanctification, in the Old Testament, is presented as something which is set apart; something which is different from all else; something which is different from this natural life. Our sanctification identifies us with God, who is separate from this world.

Chapter Outline

Charts, Graphics and Short Doctrines

This doctrine was first presented in **Genesis 14** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Throughout the book of Genesis, we find the seed for nearly every major doctrine and theme which will be developed later in God's Word. This makes the book of Genesis one of the most fascinating books in the entire Bible.

This is a fuller doctrine than the one found with v. 13.

The Doctrine of Redemption

1. The verb *to redeem* means *to purchase, to buy*.
2. There are several Hebrew verbs related to this concept of purchasing:
 - 1) In this verse, we have the verb *qânâh* (קָנָה) [pronounced *kaw-NAWH*], which means *to get, acquire, obtain; [of God] to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem]*. Strong's #7069 BDB #888. The emphasis is more upon *owning or possessing something because you purchased it*.
 - 2) In Gen. 48:16, we will be introduced to the verb *gâ'al* (גָּאֵל) [pronounced *gaw-AHL*], which means *to redeem, to purchase*. Strong's #1350 BDB #145. The Mosaic Law will use this verb many times in Lev. 25 and 27 as well as Num. 35; and this verb will play a prominent role in the book of Ruth.
3. *Redemption* in the New Testament refers to Jesus dying for our sins and purchasing our souls with His blood (i.e., His spiritual death on the cross). When He took upon Himself our sins and *paid the penalty*

The Doctrine of Redemption

for our sins, that is *redemption*. That is what He paid for us. For you know that you were redeemed from your empty way of life *which you* inherited from the fathers, not with perishable things, like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish (1Peter 1:18–19). He himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed (1Peter 2:24). In Him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of His grace (Eph. 1:7). See also Col. 1:14 Gal. 3:13

4. Jesus Christ paid for us; therefore, we belong to Him. Or do you not know that your body is a temple of the Holy Spirit within you, Whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body (1Cor. 6:19–20). See also 1Cor. 7:23
5. Jesus Christ is qualified to purchase us. In the next lesson, we will study the Slave Market of Sin, and Jesus could not be a slave Himself and purchase other slaves.
 - 1) Jesus Christ is born without a sin nature. This is based upon the virgin birth, something which was telegraphed to us as far back as Gen. 3. Isa. 7:14 Matt. 1:23 1Tim. 3:16 Heb. 1:3
 - 2) Jesus Christ did not commit any personal sin during His life. Isa. 53:9 John 8:46 19:4 2Cor. 5:21 Heb. 4:15 7:26–28
 - 3) Since Jesus is born without imputed sin, without a sin nature and since He lived without personal sin in His life, He is qualified to redeem us.
6. Redemption puts all men potentially in the Book of Life. Because Jesus has paid the price for us, our names are written in the Book of Life, unless we die without having believed in Jesus Christ. It is like a city registry. There is a registry of all citizens of a city until they die; and then their names are removed. When a person dies an unbeliever, his name is blotted out of the Book of Life. This understanding, by the way, indicates that Jesus provided unlimited atonement (He died for the sins of all mankind; not just for the sins of the elect). Philip. 4:3 Rev. 3:5
7. God the Holy Spirit, as the divine Author of the Old Testament, portrays this act of redemption in the Old Testament as a shadow of what was to come.
 - 1) In the context of our passage, Melchizedek refers to God as **Possessor** [by means of purchase, by means of redemption] **of Heaven and Earth**. In other words, in this verb is more than the idea, *God made the world so it belongs to Him*. This is related to the concept of *redeeming, purchasing*.
 - 2) Jacob, when seeing Joseph again after many years, will speak of God as the **Angel Who has redeemed him from all evil** (Gen. 48:16).
 - 3) The high priest offering up animal sacrifices was a portrait of Jesus offering Himself on the cross for our redemption. **Christ appeared as a high priest of the good things that have come, then...He entered once for all into the holy places** [into the Presence of God the Father after the crucifixion], **not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption** (Heb. 9:11a, 12).
 - 4) The blood of the animal sacrifices themselves represent the actual coin of the realm; the sacrificial death of Jesus Christ, the Lamb of God. Gen. 22:8 Ex. 12:21 Job 19:25–16 John 1:25 Heb. 9:22 1Peter 1:19
 - 5) In the Law of Moses, there is a provision for the purchase of a relative who has fallen into slavery. One who is related to him may purchase him out of slavery. Although this is a real law which was actually used from time to time, its purpose was to look forward in time when we would be purchased from slavery to sin by our Redeemer, Jesus Christ, our Relative who can purchase us out of slavery. Like many things in the Old Testament, this is a real thing (in this case, a law); and yet, it is also representative of God's plan. Lev. 25:48–49
 - 6) The thrust of the Book of Ruth is the purchase of Ruth by a Kinsman-Redeemer, one who loves her and wants to take care of her, despite the fact that she has been married (this would be equivalent to being sullied by the sin nature and being purchased by God, Who loves us). Ruth 3:9–13 4:1–13 John 3:16
 - 7) Job, in all of his suffering, when his friends comfort him little, finally gives his plaintive cry, **"I know my Redeemer lives!"** (Job 19:25). The God of Job has purchased him and he knew this.
 - 8) Palmists call out to God to either redeem them or His people Israel. Psalm 69:18 77:15

The Doctrine of Redemption

- 9) The prophets speak of God as having redeemed Israel. Isa. 43:1 49:7 51:11 Jer. 31:11 Hosea 13:14
- 10) God's redemption is related to the blotting out of our sins in Isa. 44:22, which reads: "I have blotted out your transgressions like a cloud and your sins like mist; return to me, for I have redeemed you."
- 11) God's people Israel would not be forsaken, they would be redeemed. Isa. 62:12.
- 12) Jehovah Elohim is called the *Redeemer* or the *Redeemer of Israel* throughout the Old Testament. Psalm 19:14 78:35 Isa. 43:14 44:6.
8. The Book of Ruth (Ruth 3:9-13 4:1-11) is particularly important in illustrating Who our Redeemer is:
 - 1) The redeemer must be a near kinsman. To fulfill this Christ took on human form.
 - 2) The redeemer must be able to redeem. The price of man's redemption was the blood of Christ. Acts 20:28 1 Pet. 1:18-19
 - 3) The redeemer must be willing to redeem (Heb. 10:4-10). Christ was willing to be our Redeemer.
 - 4) The redeemer must be free from that which caused the need for redemption; that is, the redeemer cannot redeem himself. This was true of Christ, because He needed no redemption.
9. When it comes to Old Testament and New Testament verses on redemption, this doctrine only scratches the surface.
10. Redemption yields the following results:
 - 1) Redemption purchases the forgiveness of our sins. Isa. 44:22 Eph. 1:7 Col. 1:14 Heb. 9:15
 - 2) Because we have been redeemed by the sacrifice of Jesus Christ, God also **justifies** us. Rom. 3:24 5:9
 - 3) Since we have been redeemed by the blood of our Lord, we are therefore **sanctified**. Heb. 10:10, 14, 29 13:12
 - (1) There are 3 stages of sanctification. We are sanctified in Him through faith in Him and His death on the cross. This is positional sanctification. Acts 20:32 26:18 1Cor. 1:2 Heb. 10:10
 - (2) We grow spiritually in time, by means of grace and the knowledge of God's Word. John 17:17 1Thess. 4:3-7
 - (3) We received ultimate sanctification when we are raised with Him in a resurrection body. Eph. 1:14 5:26-27 1Thess. 5:23
 - (4) All 3 stages of sanctification find their basis in redemption.
 - 4) Because we have been redeemed, we will receive an eternal inheritance. Heb. 9:15 1Peter 1:2-4
 - 5) The purchase of us by Jesus' death on the cross (redemption) is the basis for the strategical victory of Jesus Christ in the Angelic Conflict. Acts 2:32-35 Col. 2:13-15 Heb. 2:14-15 1Peter 3:18, 22
11. Summary points on the doctrine of redemption:
 - 1) Being born men, we find ourselves born into the slave market of sin. We were slaves to sin, unable to purchase ourselves from the slave market of sin (no more than a slave can purchase himself). **I am of the flesh, sold [as a slave] under sin** (Rom. 7:14b). See also John 8:34, where we are told, it we commit sin, then we are slaves to sin.
 - 2) Our Redeemer is Jesus Christ, Who purchased us (redeemed us) with His blood on the cross. Luke 1:68 2Cor. 5:21 Gal. 3:13 Titus 2:14 1Peter 1:18-19 2:24 Rev. 5:9.
 - 3) Under the Law, we were cursed. Jesus purchased us from being under the Law. Gal. 4:4-5
 - 4) As believers, we have been purchased (redeemed) with a price; therefore, we are not our own. 1Cor. 6:20 7:23 1Peter 1:18-19
12. Paul, in Colossians, speaks of God cancelling out the debt that we owe: **And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with Him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This He set aside, nailing it to the cross** (Col. 2:13-14). Although the word *redeem* is not found here, the concept is summed up quite well in these verses: we are dead in our trespasses and sins, having a considerable debt to God. Jesus Christ, takes this debt and nails it to the cross, so that it has been paid off on our behalf.

Like many of the most fundamental doctrines in the Word of God, we find their origin in Genesis. [Gen 14:19](#) And he [Melchizedek] blessed him [Abram] and said, "Blessed be Abram by God Most High, the Possessor [or, Redeemer, Purchaser] of heaven and earth;... 4000 years ago, Abram recorded those words, and today, we fully understand what they mean.

The points on the Kinsman-Redeemer were taken from the following website:

<http://www.realtime.net/~wdoud/topics/redemption.html>

Additional places to study this doctrine:

<http://www.versebyverse.org/doctrine/redemption.html>

<http://www.spurgeon.org/sermons/0181.htm>

There are 2 booklets at rbthieme.org: *The Barrier* and *The Slave Market of Sin* (these books are free; there is no cost to order them; in *The Slave Market of Sin*, there is *the Doctrine of Redemption* in the appendix)

Scofield: <http://www.biblestudymanuals.net/redemption.htm>

11 pages on reconciliation: <http://pvccia.org/downloads/written/prep/basic/redemp.pdf>

I also have this back in Ex. 6; I may want to remove one of them or reduce the size of one of these doctrines.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book II

CONTAINING THE INTERVAL OF TWO HUNDRED AND TWENTY YEARS. FROM THE DEATH OF ISAAC TO THE EXODUS OUT OF EGYPT.

CHAPTER 15.

HOW THE HEBREWS UNDER THE CONDUCT OF MOSES LEFT EGYPT.

1. So the Hebrews went out of Egypt, while the Egyptians wept, and repented that they had treated them so hardly. - Now they took their journey by Letopolis, a place at that time deserted, but where Babylon was built afterwards, when Cambyses laid Egypt waste: but as they went away hastily, on the third day they came to a place called Beelzephon, on the Red Sea; and when they had no food out of the land, because it was a desert, they eat of loaves kneaded of flour, only warmed by a gentle heat; and this food they made use of for thirty days; for what they brought with them out of Egypt would not suffice them any longer time; and this only while they dispensed it to each person, to use so much only as would serve for necessity, but not for satiety. Whence it is that, in memory of the want we were then in, we keep a feast for eight days, which is called the feast of unleavened bread. Now the entire multitude of those that went out, including the women and children, was not easy to be numbered, but those that were of an age fit for war, were six hundred thousand.

2. They left Egypt in the month Xanthicus, on the fifteenth day of the lunar month; four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt. (28) It was the eightieth year of the age of Moses, and of that of Aaron three more. They also carried out the bones of Joesph with them, as he had charged his sons to do.

3. But the Egyptians soon repented that the Hebrews were gone; and the king also was mightily concerned that this had been procured by the magic arts of Moses; so they resolved to go after them. Accordingly they took their weapons, and other warlike furniture, and pursued after them, in order to bring them back, if once they overtook them, because they would now have no pretense to pray to God against them, since they had already been permitted to go out; and they thought they should easily overcome them, as they had no armor, and would be weary with their journey; so they made haste in their pursuit, and asked of every one they met which way they were gone. And indeed that land was difficult to be traveled over, not only by armies, but by single persons. Now Moses led the Hebrews this way, that in case the Egyptians should repent and be desirous to pursue after

Josephus' History of this Time Period

them, they might undergo the punishment of their wickedness, and of the breach of those promises they had made to them. As also he led them this way on account of the Philistines, who had quarreled with them, and hated them of old, that by all means they might not know of their departure, for their country is near to that of Egypt; and thence it was that Moses led them not along the road that tended to the land of the Philistines, but he was desirous that they should go through the desert, that so after a long journey, and after many afflictions, they might enter upon the land of Canaan. Another reason of this was, that God commanded him to bring the people to Mount Sinai, that there they might offer him sacrifices. Now when the Egyptians had overtaken the Hebrews, they prepared to fight them, and by their multitude they drove them into a narrow place; for the number that pursued after them was six hundred chariots, with fifty thousand horsemen, and two hundred thousand foot-men, all armed. They also seized on the passages by which they imagined the Hebrews might fly, shutting them up (29) between inaccessible precipices and the sea; for there was [on each side] a [ridge of] mountains that terminated at the sea, which were impassable by reason of their roughness, and obstructed their flight; wherefore they there pressed upon the Hebrews with their army, where [the ridges of] the mountains were closed with the sea; which army they placed at the chops of the mountains, that so they might deprive them of any passage into the plain.

4. When the Hebrews, therefore, were neither able to bear up, being thus, as it were, besieged, because they wanted provisions, nor saw any possible way of escaping; and if they should have thought of fighting, they had no weapons; they expected a universal destruction, unless they delivered themselves up to the Egyptians. So they laid the blame on Moses, and forgot all the signs that had been wrought by God for the recovery of their freedom; and this so far, that their incredulity prompted them to throw stones at the prophet, while he encouraged them and promised them deliverance; and they resolved that they would deliver themselves up to the Egyptians. So there was sorrow and lamentation among the women and children, who had nothing but destruction before their eyes, while they were encompassed with mountains, the sea, and their enemies, and discerned no way of flying from them.

5. But Moses, though the multitude looked fiercely at him, did not, however, give over the care of them, but despised all dangers, out of his trust in God, who, as he had afforded them the several steps already taken for the recovery of their liberty, which he had foretold them, would not now suffer them to be subdued by their enemies, to be either made slaves or be slain by them; and, standing in midst of them, he said, "It is not just of us to distrust even men, when they have hitherto well managed our affairs, as if they would not be the same hereafter; but it is no better than madness, at this time to despair of the providence of God, by whose power all those things have been performed he promised, when you expected no such things: I mean all that I have been concerned in for deliverance and escape from slavery. Nay, when we are in the utmost distress, as you see we ought rather to hope that God will succor us, by whose operation it is that we are now in this narrow place, that he may out of such difficulties as are otherwise insurmountable and out of which neither you nor your enemies expect you can be delivered, and may at once demonstrate his own power and his providence over us. Nor does God use to give his help in small difficulties to those whom he favors, but in such cases where no one can see how any hope in man can better their condition. Depend, therefore, upon such a Protector as is able to make small things great, and to show that this mighty force against you is nothing but weakness, and be not affrighted at the Egyptian army, nor do you despair of being preserved, because the sea before, and the mountains behind, afford you no opportunity for flying, for even these mountains, if God so please, may be made plain ground for you, and the sea become dry land."

⁽¹⁶⁾ As to the affliction of Abraham's posterity for 400 years, see Antiq. B. I. ch. 10. sect. 3; and as to what cities they built in Egypt, under Pharaoh Sesostri. and of Pharaoh Sesostri's drowning in the Red Sea, see Essay on the Old Testament, Append. p. 132-162.

From: <http://www.sacred-texts.com/jud/josephus/ant-2.htm> accessed March 31, 2020. Josephus *Antiquities of the Jews*; Book 2, Chapter 15.

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Exodus 13	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
God requires the consecration of the firstborn	
Y ^e howah spoke to Moses, saying, "Consecrate to Me all [your] firstborn. [The one] opening any womb among the sons of Israel—whether man or beast—he [is] mine!	Jehovah spoke to Moses, saying, "Consecrate to Me all of your firstborn. The child who first opens the womb among the sons of Israel—whether man or beast—he is mine!
The Feast of Unleavened Bread Instituted	
Moses said to the people, "Remember this day when you [all] came out of Egypt, out of the house of bondage. For by the strength of [His] hand, Y ^e howah brought you from this [place].	Moses said to the people, "Remember this day when you all came out of Egypt, out of the house of bondage. It was by the strength of His hand that Jehovah brought you out of this place.
Therefore, leavened bread will not be eaten.	Therefore, you will not eat leavened bread.
Today, you [all] are going forth in the month of Abib. And it is [then] that Y ^e howah will bring you into the land of the Canaanite, the Hittite, the Amorite, the Hivite and the Jebusite—which [land] He swore to your fathers to give to you—a land flowing with milk and honey.	Today, you are going forth from Egypt in the month of Abib. And it will come to pass that Jehovah will bring you into the land of the Canaanite, the Hittite, the Amorite, the Hivite and the Jebusite—which land He swore to your fathers to give to you. This is a wondrous and fertile land which He has given to you.
Therefore, you will observe this service in this month. You will eat unleavened bread for seven days; and [you will celebrate] a feast to Y ^e howah on the 7 th day. Unleavened bread [only] will be eaten for seven days; and leavened bread will not be seen with you and leaven will not be seen with you in all your territory.	Therefore, you will observe the Unleavened Bread Feast and Passover during this month. You will eat unleavened bread for seven days; and, on the 7 th day, you will celebrate a feast to Jehovah. You will only eat unleavened bread for those 7 days. There will be no leavened bread or any yeast product visible in all of your territory at that time.
In that day, you will make [this] known to your son, saying, 'For this reason [we celebrate this feast], because Y ^e howah has accomplished our going out from Egypt.' It [the celebration of the Feast of Unleavened Bread] will be to you for a sign on your hand and for a memorial between your eyes, so that the Torah of Y ^e howah is in your mouth, because [it was] with a strong hand [that] Y ^e howah brought you out from Egypt. And you will keep this ordinance at its appointed time each year.	And when you are in the land, you will tell your son this: 'We celebrate the Feast of Unleavened Bread because Jehovah brought me out from Egypt.' This ceremony will be a sign on your hand and a memorial between your eyes, so that the Law of Jehovah is in your mouth, because Jehovah brought you out of Egypt with a strong hand. You will keep this ordinance at its appointed time each year.
Requirement to redeem the firstborn	
And it is that Y ^e howah brings you into the land of the Canaanite. Just as He swore to you and your fathers, He has given it to you.	Clearly, Jehovah brought you into the land of the Canaanites. Just as He swore to you and your fathers, He has given this land to you.

A Complete Translation of Exodus 13

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Also, you will cause to pass over every firstborn of the womb to Y ^e howah; also all of the males of firstborn of the offspring animals [belong] to Y ^e howah. Every firstling of an ass you will redeem with a lamb; and if you do not redeem [this firstborn], then you will break its neck. Also, you will redeem every male firstborn of your sons.	He spared from judgment the firstborn of the womb, because you set them apart and because they are Jehovah's. Furthermore, all of your firstborn animals belong to Him. You will redeem the firstborn of an ass with a lamb; and if you choose not to redeem it, then you will break its neck. You will also redeem all of the firstborn among your own sons.
It will be that, in the future, your son will ask you [about these practices], saying, 'What [is the meaning of] this?'	Your son will ask you this in the future: 'What are all of these customs and celebrations about?'
And you will say to him, 'With a strong hand, Y ^e howah brought us out of Egypt, out from a life [lit., <i>house</i>] of slavery. And it is that Pharaoh is [too] obstinate to send us out. As a result [lit., <i>and so</i>], Y ^e howah struck down every firstborn in the land of Egypt, from the firstborn of men to the firstborn of cattle.	And you will answer him, 'We do this because Jehovah God brought us out of Egypt with great strength, signs and wonders; He removed us from a life of slavery. Pharaoh was too obstinate to send the Hebrew people out. As a result, Jehovah struck down every single firstborn male in the land of Egypt, of both man and animals.
Therefore, I am slaughtering to Y ^e howah [in a representative way] every firstling of the womb—[all of] the [firstborn] males.	Therefore, the firstborn from the womb is dedicated to Jehovah; and I will redeem the firstborn of my sons as well.'
Furthermore, I will redeem the firstborn of my sons.' [This] [the teaching of redemption of the firstborn] will be a mark on your hand and as frontlets between your eyes, for Y ^e howah brought us out of Egypt with a strong hand.	These teachings will be like a mark on your hand and for frontlets between your eyes, for Jehovah has brought us out of Egypt with a strong hand.
God guides the Israelites in the desert	
And so it is, when Pharaoh sent the people out that Elohim did not lead them in the way of the land of the Philistines, though that [way is] near, for Elohim said, "Lest the people repent when seeing war that they return to Egypt."	When Pharaoh sent the people out, God did not lead them towards the land of the Philistines, for God had said, "I don't want the people to change their minds when they are faced with war, causing them to return to Egypt."
[Instead] Elohim brought the people around [to] the way of the wilderness, [by] the Sea of Reeds.	Instead, God brought the people up by a desert-wilderness route, along the shores of the Sea of Reeds.
So the sons of Israel went up [organized] into battle array out from the land of Egypt.	The sons of Israel were organized into a battle array as they moved out from the land of Egypt.
Moses also took the bones of Joseph with him, for he [Joseph] clearly elicited an oath from the sons of Israel, saying, "Elohim will surely visit you [all] [to bring them back to the land], so that you [all] will carry my bones from this [place] with you [all]."	Moses also brought the bones of Joseph along with him, as Joseph had much earlier elicited an oath from the sons of Israel, when he said, "God will certainly visit all of you and bring you back to this Land of Promise; so that you will carry my bones from this place when that happens."

A Complete Translation of Exodus 13	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
So they journeyed from Succoth and then they camped at Etham at the edge of the desert-wilderness. Y ^e howah went before the people in the day [as] a pillar of cloud to lead them [in] the way; and by night [He leads them] with a pillar of fire to give light to them, [so that they may] travel by day and by night. The pillar of the cloud did not depart by the day and the pillar of fire [did not depart] in the night from before the people.	They journeyed from Succoth and later encamped at Etham, near the edge of the desert-wilderness. Jehovah guided the people in the day as a cloud-pillar to lead them in the proper direction; and at night, He led them in the form of a pillar of fire, which gave light to them. As a result, they could travel by day and by night. The pillar of cloud stayed with the people day by day, and the pillar of fire remained with them every night.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Exodus 13			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught this	1961 Basics (101)	#5	Exodus 13:19
	1963 Life of Moses (689)	#10–11	Exodus 13:1–10

[illegible][illegible]

²⁵ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.

These two graphics should be very similar; this means that the exegesis of Exodus 13 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Exodus