

# Exo 13:1-20 Kadesh Sanctify

Intellectual Property of John Marsing - [www.MyHebrewBible.com](http://www.MyHebrewBible.com)

## Table of Contents

Introduction.....	1
Exodus chapter 13 <sup>verses 1-20</sup> – Consecration of the Firstborn; God Leads the People out.....	1
E-Sword Notes .....	4
Exo 13:7 – Standalone Aleph Tav (word table format).....	5
Isaiah 46:3-13 – YHVH Saves his people to the end.....	6
Colossians 1:15-23 – The Supremacy of Messiah.....	6

## Introduction

Tzur Yisrael Triennial Parasha [59](#) (#15.4): *Kadesh Sanctify*, note <sup>A</sup>

## Exodus chapter 13 <sup>verses 1-20</sup> – Consecration of the Firstborn; God Leads the People out

The firstborn are sanctified to God

<sup>1</sup> And יהוה<sup>?</sup> <sup>B</sup> spake unto Moses, saying, <sup>2</sup>

“Sanctify unto me all the firstborn ( בְּכוֹר be·Chor ), whatsoever openeth ( פֶּטֶר Pe·ter ) the womb among the children of Israel, both of man and of beast: it is mine.”

The memorial of the Passover is commanded

<sup>3</sup> And Moses said unto the people,

“Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand יהוה<sup>?</sup> (*Yehovah*) brought you out from this place: there shall no leavened bread be eaten. <sup>4</sup> This day came ye out in the month Abib ( אֲבִיב ha·'a·Viv ). <sup>5</sup> And it shall be when יהוה<sup>?</sup> shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service ( הַעֲבֹדָה ha·'a·vo·Dah ) in this month. <sup>6</sup> Seven <sup>7</sup> days thou shalt eat unleavened bread, and in the seventh <sup>7th</sup> day shall be a feast ( חַג chag ) to לַיהוה<sup>?</sup>. <sup>7</sup> Unleavened bread shall be eaten seven <sup>7</sup> days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. <sup>8</sup> And thou shalt

<sup>A</sup> Ahavta <http://www.ahavta.org/Commentary%20Y-2/Y2-04.htm>

Living Messiah Oct 29<sup>th</sup> Exo 13:1-20; Isa 46:3-13; Colossians 1:15-23. Tzur Yisrael: Brit Heb 8:6-9:1, 9:13-15, Aleph Tav Exo 13:7

<sup>B</sup> Nehemiah Gordon states that in Exo 13:1-14:1 in the WLC, YHVH is found 7 times with the vowel points. Also about 50 times in the WLC it has vowel markings. I see three in chapter 13 which I marked in **yellow**.

show (וְהִגַּדְתָּ) <sup>ve· hig· gad· Ta</sup> )<sup>C</sup> thy son in that day, saying, This is done because of that which יְהוָה did unto me when I came forth out of Egypt. <sup>9</sup> And it shall be for a sign (לְאוֹת) <sup>le· 'ot</sup> ) unto thee upon thine hand, and for a memorial (וּלְזִכְרוֹן) <sup>u· le· zik· ka· rOn</sup> ) between thine eyes (עֵינֶיךָ) <sup>ei· Nei· cha</sup> ), that יְהוָה (YHVH's) law (תּוֹרַת) <sup>to· Rat</sup> ) may be in thy mouth:<sup>D</sup> for with a strong hand hath יְהוָה brought thee out of Egypt. <sup>10</sup> Thou shalt therefore keep this ordinance (וְשָׁמַרְתָּ אֶת־הַחֻקָּה) <sup>ve· sha· mar· Ta' et ha· chuk· Kah</sup> ) in his season (לְמוֹעֲדָה) <sup>le· mo· 'a· Dah</sup> ) from year to year. ו

The firstborn of man and beast are set apart

<sup>11</sup> And it shall be when יְהוָה shall bring thee into the land of the Canaanites, as he swore unto thee and to thy fathers, and shall give it thee, <sup>12</sup> That thou shalt set apart unto לַיהוָה (*laYehovah*) all that openeth the matrix,<sup>E</sup> and every firstling that cometh of a beast which thou hast; the males (הַזָּכָרִים) <sup>haz· ze· cha· Rim</sup> ) shall be לַיהוָה. <sup>13</sup> And every firstling of an ass thou shalt redeem (תִּפְדֶּה) <sup>tif· Deh</sup> ) with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.<sup>F</sup> <sup>14</sup> And it shall be when thy son asketh thee in time to come, saying, What is this? <sup>G</sup> that thou

<sup>C</sup> Strong's #H5046 *nagad* this is a derivative of *Haggadah*.

**From Source:** [Wikipedia](#) “telling”; plural: *Haggadot*) is a Jewish text that sets forth the order of the [Passover Seder](#). Reading the *Haggadah* at the *Seder* table is a fulfillment of the Scriptural commandment to each Jew to “tell your son” of the Jewish liberation from slavery in Egypt as described in the Book of Exodus in the Torah (“And thou shalt tell thy son in that day, saying: It is because of that which the LORD did for me when I came forth out of Egypt.” <sup>Ex. 13:8</sup>).

[Sephardi](#) and [Mizrahi](#) Jews also apply the term *Haggadah* to the service itself, as it constitutes the act of “telling your son.”

My comments on the Wikipedia entry. In this short introduction paragraph no less than three times the word Jew or Jewish appear, 1) “...the [Jewish](#) liberation...”; 2) “...a fulfillment of the Scriptural commandment to each [Jew](#)...”, 3) “...[Jews](#) also apply the term *Haggadah*...”

My complaint is the word Jew/Jewish/Judah is not found in this chapter, so why is this a common practice? This is not good because the word of Elohim is being changed. On the other hand if the “church” does not object, then it could be said that they ascent to this understanding.

**Sola Scriptura.** It can be said of the Jews that they are embracing *sola scriptura* because they are doing what’s in Torah, but in their commentary the changes the words of the Torah (how is that ok?). The spiritual kin folk that I come from, i.e. the other House (Ephraim), claims to embrace *sola scriptura* with their words but don’t act it out as these *antinomian* types are card carrying members of the Sunday-Easter-Ham religious club who can be found chasing rabbits that lay colored eggs. Is that in Torah? Not even close.

<sup>D</sup> What defiles you is what comes out of your mouth (we are the proximate cause of our own injury) unless what comes out of your mouth is Torah. What comes out of your mouth dictates the law form that you operate under.

**Mat 15:11-18 KJV** <sup>11</sup> Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. <sup>12</sup> Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? <sup>13</sup> But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. <sup>14</sup> Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. <sup>15</sup> Then answered Peter and said unto him, Declare unto us this parable. <sup>16</sup> And Jesus said, Are ye also yet without understanding? <sup>17</sup> Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? <sup>18</sup> But those things which proceed out of the mouth come forth from the heart; and they defile the man. See also Mar 7:14-16

<sup>E</sup> See Word-Study-H7358-rechem-Matrix, article #[433](#). See Num 3:12

<sup>F</sup> **shalt thou:** Num 3:46-51, Num 18:15-16; Rev 14:4

shalt say unto him, By strength of hand **יְהוָה** brought us out from Egypt, from the house of bondage:

**15** And it came to pass, when Pharaoh would hardly let us go, that **יְהוָה** (*Yehovah*) slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to **לִיהוָה** all that openeth the matrix, being males; but all the firstborn of my children I redeem.<sup>H</sup> **16** And it shall be for a token ( **לְאוֹת** <sup>le·'Ot</sup> ) upon thine hand, and for frontlets ( **וּלְטוֹטְפֹת** <sup>u·le·to·ta·Fot</sup> ) between thine eyes ( **עֵינַיִךְ** <sup>ei·Nei·cha</sup> ): for by strength of hand **יְהוָה** brought us forth out of Egypt. **ו**

The Israelites go out of Egypt, and carry Joseph's bones with them.

**17** And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines,<sup>I</sup> although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: **18** But God ( **אֶתְּ | אֱלֹהִים** ) led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.”

**19** And Moses took the bones of Joseph with him: for he had straitly ( **הִשְׁבַּע** <sup>hash·Be·a</sup> ) sworn ( **הִשְׁבִּיעַ** <sup>hish·Bi·a</sup> ) the children of Israel, saying,

“God will surely ( **פָּקַד** <sup>pa·Kod</sup> ) visit ( **יִפְקֹד** <sup>yif·Kod</sup> ) you; and ye shall carry up my bones away hence with you.”<sup>J</sup>

**20** And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness ( **הַמִּדְבָּר** <sup>ham·mid·Bar</sup> ).

---

**בְּכוֹר** <sup>be·Chor</sup> and all the firstborn' **אֲדָם** <sup>a·Dam</sup> of man **בְּבָנָיִךְ** <sup>be·va·Nei·cha</sup> among thy children **תִּפְדֶּה** <sup>tif·Deh.</sup> shalt thou redeem

<sup>G</sup> The first question is **Exo 12:26** And it shall come to pass, when your children shall say unto you, What mean ye by this service?

<sup>H</sup> This is all about the first born.

<sup>I</sup> Monte Judah: If the Exodus is a pattern of the “Greater Exodus” we will not be “going by way of the Philistines” i.e. the easy straight forward way. In the Greater Exodus we will not be taking the easy way out i.e. rapture.

<sup>J</sup> Richard Ottens says that according to Josephus all the bones of the 12 sons also were taken.

## E-Sword Notes

Exo 13:2 - Why is Yisrael his first born. See Exo 4:22. it is because he saved them from the death angel.

[Exo 4:22](#)

And thou shalt say unto Pharaoh, ‘Thus saith YHVH, Israel is my son, even my firstborn ( **בְּכֹרִי** <sup>ve·cho· Ri</sup> ):<sup>K</sup>

---

<sup>K</sup> YHVH is making a claim. The firstborn son means you have the birthright and the double portion of the inheritance so as to perform your duties as the trustee of the family. See notes on Heb 12:23 and e-Sword footnotes below

**Heb 12:23** To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

## Exo 13:7 – Standalone Aleph Tav (word table format)

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

Verses 9-15				Verses 1-8			
H#	Translation Transliteration	Hebrew	#	H#	Translation Transliteration	Hebrew	#
H2557	and there shall no leavened bread <i>cha·Metz,</i>	חֶמֶץ	9	H4682	Unleavened bread <i>matz·tzOt</i>	מַצוֹת	1
H3808	nor <i>ve·lo-</i>	וְלֹא־	10	H398	shall be eaten <i>ye·'a·Chel,</i>	יֵאָכַל	2
H7200	seen <i>ye·ra·'Eh</i>	יֵרָאֶה	11	H853	<b>את</b> <i>'et</i>	אֶת	3
H0	<i>le·Cha</i>	לְךָ	12	H7651	seven <i>shiv·'At</i>	שִׁבְעַת	4
H7603	with thee neither shall there be leaven <i>se·'Or</i>	שָׂאֵר	13	H3117	days <i>hai·ya·Mim;</i>	הַיָּמִים	5
H3605	all <i>be·chol</i>	בְּכָל־	14	H3808	and nothing <i>ve·lo-</i>	וְלֹא־	6
H1366	with thee in all thy quarters <i>ge·vu·Le·cha.</i>	גְּבֻלְךָ	15	H7200	be seen <i>ye·ra·'Eh</i>	יֵרָאֶה	7
				H0	<i>le·Cha</i>	לְךָ	8

shall be **יֵאָכַל** *matz·tzOt* Unleavened bread **מַצוֹת**  
 be **יֵרָאֶה** *-ve·lo* and nothing **וְלֹא־** *;hai·ya·Mim* days **הַיָּמִים** *At·shiv·* seven **שִׁבְעַת** *et'* **את** *,a·Chel'ye·* **תֵּנֵא**  
*-ve·lo* nor **וְלֹא־** *,cha·Metz* and there shall no leavened bread **חֶמֶץ** *le·Cha* **לְךָ** *Eh'ye·ra* seen  
 with thee in all thy **גְּבֻלְךָ** *be·chol*all **בְּכָל־** *Or'se·* e neither shall there be leavenwith the **שָׂאֵר** *le·Cha* **לְךָ** *Eh'ye·ra·* seen **יֵרָאֶה**  
*.ge·vu·Le·cha* quarters

7 ▼ **מַצוֹת** *matz tzOt* Unleavened bread **יֵאָכַל** *ye·'a·Chel* shall be eaten **את** *et'* **שִׁבְעַת** *shiv·'At* seven  
**הַיָּמִים** *hai ya Mim* days **וְלֹא־** *ve·lo* and nothing **יֵרָאֶה** *ye ra 'Eh* be seen **לְךָ** *le·Cha* **חֶמֶץ** and there shall no  
**יֵרָאֶה** *ye ra 'Eh* seen **לְךָ** *le·Cha* **שָׂאֵר** with thee neither shall there be **וְלֹא־** *ve·lo* nor **יֵרָאֶה**  
**גְּבֻלְךָ** *ge·vu·Le·cha* with thee in all thy quarters **בְּכָל־** *be·chol* all **לְךָ**

## Isaiah 46:3-13 – YHVH Saves his people to the end

God saves his people to the end

<sup>3</sup>Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb:

<sup>4</sup>And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

Idols are not comparable to God for power

<sup>5</sup>To whom will ye liken me, and make me equal, and compare me, that we may be like?

<sup>6</sup>They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

<sup>7</sup>They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble.

<sup>8</sup>Remember this, and shew yourselves men: bring it again to mind, O ye transgressors. <sup>9</sup>Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, <sup>10</sup>Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: <sup>11</sup>Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

Or present salvation.

<sup>12</sup>Hearken unto me, ye stouthearted, that are far from righteousness: <sup>13</sup>I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

## Colossians 1:15-23 – The Supremacy of Messiah

describes the supremacy of Christ;

<sup>14</sup>In whom we have redemption through his blood, even the forgiveness of sins: <sup>15</sup>Who is the image of the invisible God, the firstborn of every creature: <sup>16</sup>For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: <sup>17</sup>And he is before all things, and by him all things consist. <sup>18</sup>And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. <sup>19</sup>For it pleased the Father that in him should all fulness dwell; <sup>20</sup>And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

encourages them to receive Jesus Christ, and commends his own ministry.

<sup>21</sup>And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled <sup>22</sup>In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight: <sup>23</sup>If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;