

Exodus 13

Read Exodus 13:1-16: This chapter is not about eating matzah crackers with a little wine once a year. It is about changing your life by giving control to God.

The previous 12 chapters were about God demonstrating that Yahweh is the only god in this world. Now he is addressing how those who know him should live our lives. We all need to experience this exodus from the world's lifestyle. Things become cloudy whenever generations become removed from living through life-changing events. God does not have grandchildren...only children. We rehearse the concept of God's greatness and redemption. God is clearly unlike men. How do we maintain an awareness of God's plans for us, and not take him for granted?

The chapter begins with the concept of *consecrated* things. Otherwise stated, to *sanctify*, or make it *holy*, or *keep it separate* and under *special status*. God owns all things, but he lets us have use of what we need to live our lives. He is reminding us that all things are technically his. When we do not designate what is devoted to God (special use) and what is ours it inadvertently all becomes ours in our mind. When we treat all things as common or as just being ours for the taking, we can become confused. The Passover is an annual reset and reminder.

Revisiting history is to remember our creator and sustainer. Otherwise, it would be like a son taking his dad's car for a drive without asking him. It's his dad's car, but it is available to the son as needed...but it is a bad look and disrespectful to just take it and not be aware of this or even coordinate it. God wants to be our intimate friend who shares all things, but we must be reminded how dependent we are on him. That sense of dependency just escapes us over time.

Does God really need to own our child, or our first annual sales or first harvest? No, he does not. Dedicating something to God, or even tithing loosens the natural bondage that we succumb to since we hold onto things too tightly. Many Christians put their family before God. Not only are we required to give back to God, but we need to do it with a thankful heart. When we begrudgingly give God our unwanted and damaged stuff it shows that we are grabbing everything for ourselves and not trusting in his provision. Giving is a faith-building exercise.

“Hear, O My people, and I will speak, O Israel, and I will testify against you; I am God, your God! ⁸ I will not rebuke you for your sacrifices Or your burnt offerings, Which are continually before Me. ⁹ I will not take a bull from your house, Nor goats out of your folds. ¹⁰ For every beast of the forest is Mine, And the cattle on a thousand hills. ¹¹ I know all the birds of the mountains, And the wild beasts of the field are Mine. ¹² “If I were hungry, I would not tell you; For the world is Mine, and all its fullness. ¹³ Will I eat the flesh of bulls, Or drink the

blood of goats? ¹⁴ Offer to God thanksgiving And pay your vows to the Most High. (Psalm 50)

⁷ So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. ⁸ And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work. ⁹ As it is written: "He has dispersed abroad, He has given to the poor; His righteousness endures forever." ¹⁰ Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness, ¹¹ while you are enriched in everything for all liberality, which causes thanksgiving through us to God. ¹² For the administration of this service not only supplies the needs of the saints, but also is abounding through many thanksgivings to God, ¹³ while, through the proof of this ministry, they glorify God for the obedience of your confession to the gospel of Christ, and for your liberal sharing with them and all men, ¹⁴ and by their prayer for you, who long for you because of the exceeding grace of God in you. ¹⁵ Thanks be to God for His indescribable gift! (2 Corinthians 9)

When you think about it, this is the first act of freedom after being released from this world's bondage. We are unaware of how much that we are bound by this world's insecurities and self-reliance mechanisms.

This memorial of Passover needs to be observed for all generations. Obviously, this is ultimately to set the stage for Jesus to come. He is God's only begotten son, given for all of us to be saved.

We can hate our old life; but we have to leave it. The first act for followers of Christ is to hastily leave the world's practices. Once you realize that you have been *nose blind* or calloused to your own disgusting sin, you will want to make radical life changes. The Exodus is a story about packing up your bags hastily and *getting out of there*. I recall in college having a big friend group of weekend partiers. I knew that I had to move away from them to avoid getting sucked back in...and I did. Separation from temptation is for our own safety. Some sin has such a hook for me that I keep far away from it. I cannot even get close or linger. There are examples in scripture of people who failed to escape, and procrastinated, like Lot's wife. She got destroyed, and she never made it out... or to heaven because of her fondness for this world. Like the Hebrews leaving Egypt, We need to run for our lives to escape this world's bondage. That process of transitioning

from our destructive past to the good life is the old book Pilgrims Progress is about.

It makes sense that God wants our most-prized possessions to adjust our priorities. Otherwise, we develop a compulsive fixation on them. We become like hoarders. You could even think about the act of circumcision being a clean cut and elimination from your old priorities. Even the book of Job is about the guy who feared that he had everything to lose. He was not truly set free until he no longer owned it. God has to own our stuff, and we can be stewards. That is less pressure.

Our first-born child is a pretty high ask. That is why Abraham's offering of his son Isaac was our preeminent human example of faith and faith building. Secondly, the Christian life can be more about escaping the hazards and denying this world's luxuries and leisure. The children of Israel left everything they knew in haste with bland bread, not knowing exactly where or how this would all play out.

Passover is just one of the annual holy feasts of Israel. Each feast describes an aspect of Christ. In addition, the alignment of tetrad eclipses and blood moons intersect with these annual holidays over time, for fulfillments of significant events in Israel. In the creation account, God noted early on that the stars and planets do purposefully communicate as God's appointed markers for meetings with men. God wants the world to remember what he did to men's gods in the exodus.

Some bible scholars refer to another exodus yet to come. God wants everyone to remember that this world's people will experience terror and signs and die off again while God's people are extracted. That is a foreshadowing of the Great Tribulation.

¹⁴ Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; (Genesis 1)

² He answered and said to them, "When it is evening you say, 'It will be fair weather, for the sky is red'; ³ and in the morning, 'It will be foul weather today, for the sky is red and threatening.' Hypocrites! You know how to discern the face of the sky, but you cannot discern the signs of the times. (Matthew 16)

After the Exodus (the original Passover), Passover was observed regularly in Israel but its consistency and adherence varied across eras. Brief timeline:

- Wilderness and Conquest (c. Exodus → settlement in Canaan): Instituted at Exodus (Exodus 12); observed annually as commanded (Numbers 9:1-14; Joshua 5:10 — Israelites observed Passover at Gilgal after crossing the Jordan).
- Period of the Judges (approx. 13th–11th centuries BCE): Observance uneven; Judges 21:19 implies some continuity in annual celebration at Shiloh, though irregular religious leadership and syncretism meant lapses at times.
- United Monarchy (Saul, David, Solomon; 11th–10th centuries BCE): Centralized worship improved observance; 2 Samuel 6:18 and 1 Chronicles 16:1 indicate Passover/feast celebrations in David's time; Solomon's reign maintained temple rites.
- Divided Monarchy (Israel and Judah; 10th–8th centuries BCE): Mixed observance — in Judah temple worship continued though often compromised by idolatry (2 Kings/2 Chronicles record reforming and backsliding kings). In the northern kingdom (Israel) Passover was often neglected or replaced by other cultic practices (2 Kings 16:3; 17:7-23).
- Assyrian period and exile of Israel (8th century BCE): Northern kingdom largely ceased proper Passover observance after syncretism and exile (2 Kings 17).
- Josiah's Reform (late 7th century BCE, c. 622 BCE): King Josiah restored Passover centrally (2 Kings 23:21-23; 2 Chronicles 35) after earlier neglect.
- Babylonian exile (6th century BCE): Temple destroyed (586 BCE); Passover could not be celebrated at the temple but exilic communities remembered and kept traditions in modified form (Ezekiel, Psalms, and later post-exilic restorations indicate continuity).
- Persian/Second Temple period (from c. 538 BCE onward): Passover was re-established at the rebuilt temple (Ezra 6:19; Nehemiah 2:17-18). It continued through the Second Temple era, becoming a major pilgrimage festival.
- Hellenistic period and Hasmonean era (4th–1st centuries BCE): Passover continued; under Antiochus IV (mid-2nd century BCE) attempts to suppress Jewish worship provoked the Maccabean revolt; subsequent Hasmonean independence restored proper observance.
- Roman period (1st century BCE–1st century CE): Passover remained central; New Testament records large-scale pilgrimages to Jerusalem (e.g., Jesus' observance).
- Late antiquity → Middle Ages: With the destruction of the Second Temple (70 CE), Passover practice shifted to rabbinic/household rites (Pesach seder). Jewish communities maintained Passover throughout the Diaspora, though persecutions, forced conversions, and social disruption sometimes disrupted observance in certain places/times.
- Periods of significant interruption or forgetting:
 - Northern Kingdom after widespread syncretism and before Assyrian exile (observance largely lapsed).
 - During exile and foreign domination there were local interruptions, but traditions persisted among many communities.
 - Forced conversions, expulsions, or severe persecution in specific regions (e.g., some medieval expulsions, inquisitions) caused temporary local lapses.
 - The Temple-centric sacrificial elements ceased after 70 CE; liturgical/household observance replaced Temple rites rather than being entirely forgotten.

Summary: Passover was instituted at the Exodus and observed thereafter with varying regularity. Major lapses occurred in the northern kingdom due to syncretism (leading up to the Assyrian exile) and in localized communities during periods of persecution or displacement; after the exile and especially after the Temple's destruction, the form of observance adapted rather than being wholly abandoned.

The Seven Feasts of Israel and How They Represent the Work of Christ

1. **Passover (Pesach) – Redemption and substitution**
 - Occasion: Commemoration of Israel's deliverance from Egypt (Exodus 12).
 - Fulfillment in Christ: Jesus is the Passover Lamb (1 Corinthians 5:7); His death delivers believers from slavery to sin.
2. **Unleavened Bread – Purity and sanctification**
 - Occasion: Seven-day removal of leaven after Passover (Exodus 12:15).
 - Fulfillment in Christ: Christ's sinless life and believers' call to live holy lives (1 Corinthians 5:7-8; 1 Peter 1:15-16).
3. **Firstfruits – Resurrection and the guarantee of new life**
 - Occasion: Offering of the first sheaf of harvest (Leviticus 23:9-14).
 - Fulfillment in Christ: Jesus as the Firstfruits of those raised from the dead (1 Corinthians 15:20-23), guaranteeing believers' resurrection.
4. **Weeks (Shavuot / Pentecost) – Gift of the Spirit and harvest of souls**
 - Occasion: Fifty days after Firstfruits, harvest festival (Leviticus 23:15-22; Deuteronomy 16:9-12).
 - Fulfillment in Christ: Outpouring of the Holy Spirit at Pentecost (Acts 2) and the growth of the church.
5. **Trumpets (Rosh Hashanah / Yom Teruah) – Announcement of the King's return / call to repentance**
 - Occasion: A holy convocation with trumpet blasts (Leviticus 23:23-25; Numbers 29:1-6).
 - Fulfillment in Christ: Associated with the future trumpet call at Christ's return (1 Thessalonians 4:16; 1 Corinthians 15:52) and a call to repentance.
6. **Day of Atonement (Yom Kippur) – Final atonement and judgement; reconciliation**
 - Occasion: Annual atonement for Israel's sins (Leviticus 16).
 - Fulfillment in Christ: Christ's once-for-all atoning sacrifice (Hebrews 9-10) accomplishing purification and reconciliation.
7. **Tabernacles (Sukkot) – God dwelling with His people and the consummation of all things**
 - Occasion: Feast of booths recalling wilderness dwelling (Leviticus 23:33-43).
 - Fulfillment in Christ: Jesus "Emmanuel" – God with us (John 1:14) and the future dwelling of God with humanity in the new creation (Revelation 21:3).

Brief note: Jewish and Christian interpretations vary; this outline reflects a common Christian typological reading that sees the feasts as prophetic pictures fulfilled in Jesus.

Exodus 13:17-22: The 40-year wilderness experience could have been limited to a 2-3 week trek. God knew that the people would have turned back out of fear and intimidation, so instead they went in circles until that generation died in the wilderness. So many people are tired of this world, and yet, they are afraid to entrust their lives to God. They effectively cut-bait, but they won't fish. In fact, there are many Christians who have separated from this world's pleasures and pastimes, without ever really getting into God's goodness by getting to know him personally. They are likely to be in a religious rut with habitual church attendance. That is a far cry from the joy of the Holy Spirit. This is why religion can keep a

person from saving faith. They conveniently make substitutions. You control your participation in religion, but God drives the bus if you have faith.

The next generation to be born in the wilderness would have to be the ones to carry the flag back to the homeland. God did all of the heavy lifting, and someone would have to trust the owner's manual. That first generation of the Exodus did nothing but complain, distrust God and Moses and cause insurrection.

That generation saw a ton of plague miracles, Red Sea miracles, miracles at Mt Sinai, daily miracles of manna and a pillar of fire and a daily pillar of cloud cover. It almost seems like the more miracles that you see the easier it is to take things for granted. The children of Israel saw it all and drank it in, but it did not take root in their hard hearts.

⁴ For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, ⁵ and have tasted the good word of God and the powers of the age to come, ⁶ if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame. ⁷ For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God; ⁸ but if it bears thorns and briers, it is rejected and near to being cursed, whose end is to be burned. (Hebrews 6)

¹⁹ They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us. (1 John 2:18)

³⁸ “This is he who was in the congregation in the wilderness with the Angel who spoke to him on Mount Sinai, and with our fathers, the one who received the living oracles to give to us, ³⁹ whom our fathers would not obey, but rejected. And in their hearts they turned back to Egypt, ⁴⁰ saying to Aaron, ‘Make us gods to go before us; as for this Moses who brought us out of the land of Egypt, we do not know what has become of him.’ ⁴¹ And they made a calf in those days, offered sacrifices to the idol, and rejoiced in the works of their own hands. ⁴² Then God turned and gave them up to worship the host of heaven, as it is written in the book of the Prophets: ‘Did you offer Me slaughtered animals and sacrifices during forty years in the wilderness, O house of Israel? ⁴³ You also took up the tabernacle of Moloch, And the star of your god Remphan, Images which you made to worship; And I will carry you away beyond Babylon.’ (Acts 7)

Below are notable tetrads (four consecutive total lunar eclipses) that coincided with Jewish holy days and align with significant events affecting Israelites/Hebrews or the modern State of Israel. Dates are Gregorian; Hebrew feast names shown where alignment is commonly noted.

- 162-163 AD tetrad — Associated events: Roman-Jewish tensions during later first/second-century conflicts and Jewish communities under Roman rule.
 - Apr 17, 162 — Passover
 - Oct 11, 162 — Sukkot (Tabernacles)
 - Apr 6, 163 — Passover
 - Sep 30, 163 — Sukkot
- 795-796 AD tetrad — Associated events: Period of Jewish communities in the early medieval Islamic/Byzantine borderlands; local persecutions and migrations noted in chronicle summaries.
 - Apr 9, 795 — Passover
 - Oct 3, 795 — Day of Atonement (approx.)
 - Mar 28, 796 — Passover
 - Sep 21, 796 — Day of Atonement (approx.)
- 842-843 AD tetrad — Associated events: Regional upheavals affecting Jewish communities in Abbasid/Byzantine domains recorded in contemporary sources.
 - Mar 30, 842 — Passover
 - Sep 23, 842 — Day of Atonement (approx.)
 - Mar 19, 843 — Passover
 - Sep 12, 843 — Day of Atonement (approx.)
- 1493-1494 AD tetrad — Associated events: Immediately precedes the 1492 Spanish expulsion (Jews expelled from Spain in 1492; dispersal impacts continued into 1493-1494).
 - Apr 2, 1493 — Passover (approx.)
 - Sep 26, 1493 — Sukkot (approx.)
 - Mar 23, 1494 — Passover (approx.)
 - Sep 15, 1494 — Sukkot (approx.)
- 1949-1950 tetrad — Associated events: Formation and early consolidation of the State of Israel (1948-1950), immigration waves, and armistice/settlement period.
 - Apr 13, 1949 — Passover
 - Oct 7, 1949 — Sukkot
 - Apr 2, 1950 — Passover
 - Sep 26, 1950 — Sukkot
- 1967-1968 tetrad — Associated events: Six-Day War (June 1967) and its aftermath, major territorial and political changes for Israel.
 - Apr 24, 1967 — Passover (preceding the war)
 - Oct 18, 1967 — Sukkot (after the war)
 - Apr 13, 1968 — Passover
 - Oct 6, 1968 — Sukkot
- 2014-2015 tetrad — Associated events: Modern-era interest tied to Israeli political/religious discourse; no single geopolitical event on par with 1948/1967 but included in contemporary prophetic discussions.
 - Apr 15, 2014 — Passover (partial/total depending on location)
 - Oct 8, 2014 — Sukkot (partial/total depending on location)
 - Apr 4, 2015 — Passover — total lunar eclipse (wide visibility)
 - Sep 27-28, 2015 — Yom Kippur — total lunar eclipse

Montae