

Part 3 Exodus 10.1-13.16 "Go" ab

READING No.1 10.1-11 "GO" TO PHARAOH

Introduction

This section is entitled "Go" and quite rightly so. I count at least twenty references to the theme of "Going" in the section. Pharaoh like Satan is loath to let God's people realise their freedom. He made, as Basil Atkinson wisely remarked, three conditions. (1) Sacrifice in the land, (2) Do not go very far, (3) Only take a few with you when you go. But the people of God must go "clean out of the world" and each for whom Christ died must be delivered... God said "go"; Pharaoh finally says, "go" and Moses says "go" as well. The word is part of the familiar statement of every abolitionist movement, namely, "Let my people go!" and the purpose behind this great go is to "Go and worship" "Go to serve the Lord" with "possessing our possessions immediately in view. Every believer is freed from the chains of the world the flesh and the devil supremely to serve the Lord. Do we know where we are going? Moses did not take the tribes to the temple Hatshepsut built for him in Sinai-but to the mount of God. The first thing Israel did was to receive life lessons and moral teaching from the Lord though the people soon exchanged the joy of their release for murmuring and forgot the miracle of their redemption. "Go" requires the courage to accede to God's absolute authority, to travel an unknown path with the lord; to be a confessing people like the Jews who ever since have worn a sign of freedom before their eyes and on their arms. These signs contained the commandments of the Lord whose sovereignty and grace they signified

In this section the enumeration of divine speeches progresses through 33 through to 39.

(SPEECH No.35) Exodus 10 1-20



Plague 8 -locusts ab Plague -no redemption by the will of man

The bankrupt sort of the human condition is shown by the cruel harsh will of Pharaoh who will not free the Jews. If the people of God are to be free it requires a supernatural act of the LORD

Going The LORD said to Moses, "**Go** to Pharaoh for I have accomplished the hardening or chaining (Hebrew Hiphil of *dbk* used of a chain in Lamentations 3.7. Used also of a "yoke" and of "dullness" and of "obduracy" and of "a weight hard to move") of his heart and the heart of his servants:

(1) **That I may place these my signs in his midst.** The word "Place or set" *tyv* has to do with placing a watch or inaugurating a prince or setting an army in array. It thus has to do with God's divine authority and we have to notice that God is ever willing to give signs to the unbeliever-John 20.30-31 & 1 Corinthians 14.24 to bring men and women to faith by His word and through prophecy which testifies to previous miracles of life and points to how they may yet be effected "Now". God wants man to be without excuse

(2) **And that you may recount in the hearing of your son and grandson the power I put forth in Egypt** (Hebrew *ll* [means that God "accomplished his desire upon" or "made sport" of Pharaoh.) and the signs that I set in array like armies among them. God wants confessors

(3) **And that they may know by personal experience as families and generations into the future that "I am the Lord"** God wants to move in family life and to promote the future of his people.

Going So Moses and Aaron went in to Pharaoh and said to him, "Thus says the Lord God of the Hebrews, "How long will you refuse to humble yourself before my face to keep sending my people to serve me?"

Going Behold me sending locusts (literally "perform the going of locusts into your borders) Pharaoh was getting the point that the Lord was not taking "No" for an answer on the matter of **Going** And they will cover the "eye" or "face" of the earth and no-one will be able to see the earth and they shall eat all the remnant of the wheat saved for you and the trees still growing for you in the land. They will fill your house, those of your servants and the Egyptians in a manner not seen by your fathers or their fathers since the day they were in the land till today-and Moses turned and left Pharaoh

Going The servants of Pharaoh said to him, "How long will this man be a noose (Hebrew *hqim* a trap for birds) -send these strong men away that they may serve the Lord their God-don't you know yet that Egypt is destroyed? Moses and Aaron returned to Pharaoh and he said, "**Go** serve the Lord your God -who and who are walking?" Moses said, "With our young our old, our sons our daughters, our flocks our herds for we have a feast of the Lord." And Pharaoh said, "You will truly have the Lord your God with you when I send you and your children away -Look, evil is before you. "No, rightly you warriors should go and serve the Lord as you requested"-and they were expelled from Pharaoh's presence.

READING No.2:10.12-23

PHARAOH REFUSES TO LET THE PEOPLE "GO"

(36) Exodus 10.12-20



The plague of locusts

The Lord said to Moses, “Stretch out your hand upon the land of Egypt for locusts and they shall come up upon the land and eat every herb and what is left from the hail” And Moses stretched out his rod over Egypt and the Lord sent a captive east wind which blew that day and into the night and in the morning it carried the locust. And the locust rested inside all the borders of Egypt and neither before or since had there been such a plague on the face of the land. They covered the land and Egypt was darkened-they ate every herb and fruit from the trees left after the hail and there was no remnant of green tree or herb in all the land of Egypt.

Pharaoh promptly called for Moses & Aaron and said, “I have sinned against the lord your God and against you –lift up my sin I pray-only this blow (Hebrew *map*) and plead with the Lord your God that He would take away from me only this death or this thin death *Here the Lord showed that he could capture the wind and use it to blow locusts into Egypt –not only was the wind captive but the locusts were hostage to the wind. Equally as Pharaoh grew gaunt he pleaded –twice emphasising it was another one off prayer-not a change of heart-as he saw the critical development and saw the danger to life-a lingering death of mal-nutrition. Moses arose from the presence of Pharaoh and pleaded with the Lord. And the Lord converted or overthrew a very strong west wind and carried the locusts away and cast them into the Red sea. There was not the remnant of one locust in all the borders of Egypt. And the Lord hardened (Hebrew *qj* –the use of this word is a play on the “strong wind” – God made the spirit of Pharaoh like the wind. The point being made is that like the East wind and the West wind Pharaoh is in God’s hands. God formerly made it heavy to move-but moved it nonetheless. Now He who controls the wind says that the king’s heart is in His hands.)* Pharaoh would not let the children of Israel. 20

(37)Exodus 10. 21-29 (Hebrew Portion continues through 10.21-12.20)

Plague 9-darkness

Then the LORD said to Moses, “Stretch out your hand toward heaven and there will be darkness over the land”-and he will absolutely grope (Hebrew *ccm*) darkness. Moses stretched out his rod and there was thick darkness (Hebrew *lpa* the word indicates the obscurity that falls as the sun sets For three days the sun did not appear in the Egyptian skies which were seldom, if ever, so leaden) over Egypt for three days. A man did not see his fellow and a man did not rise from bed for three days and the children of Israel had light in a kind of Sabbath restings. The Egyptians sat it out-but Israel had a well deserved holiday if not a celebration of their faith arranged by God.

READING No.3 10.24-11.3 MOSES-OUR LIVESTOCK SHALL GO ab

And Pharaoh called Moses and said “GO serve the Lord only let your flocks and herds be staying –your little ones shall walk with you.” And Moses said to Pharaoh “You must give us offerings and burnt offerings and we will sacrifice to the Lord our God.”

And Moses said, “Our livestock shall GO with us for from them we shall sacrifice and we do not know what the Lord’s service is till we GO there” And the Lord hardened Pharaoh’s heart and he had no desire to send them away. And Pharaoh said, “Get from me, watch yourself and do not add to see my face for in the day you see my face you will die.” And Moses said, “You have spoken well, for I shall not add to see your face again”

After three days in bed and the coming of a new day Pharaoh forgot his sin and his promise and turned nasty. He sent Moses away; he cautioned him and said he was no longer welcome. After 9 plagues that old stony heart was not a whit softened. If we compare it initially to ore made into iron it was by now in the state of steely resistance to the Lord. The Lord when He showed His power “over” Pharaoh was acknowledged but spurned and Moses who was seen as “over” Pharaoh (Hebrew *lam* in v 28) was given short shift in a show down meant to show who was in charge. “Going” was ultimately all about sovereignty redemption and worship-but Pharaoh was not “going” God’s way. As believers we like Moses must persist against the odds in this wilderness of the world to be in awe of our Sovereign Lord-to major on His redemptive grace and to worship Him as Lord.

(38)Exodus 11.1-8

Plague 10 - Death

And the Lord said to Moses “I will cause one more touch (Hebrew *lqn* means “calamity” for man through a divine touch) to GO on Pharaoh and on Egypt. After this he will completely drive you out from this place” The Lord of life is most gracious even to evil men. Nonetheless his retribution for the sin against the firstborn of Israel though it lingered was inevitable given the hard heart of Pharaoh and his servants. Speak now to the people and they shall borrow (or “ask”), each man from his neighbour (Hebrew *h[r* “his prince, nourisher or prince” as each family served within a local Egyptian family setting) and each woman from her neighbour vessels of silver and gold. The Lord gave the people grace in the eyes of the Egyptians also the warrior Moses was very great in the land of Egypt in the eyes of the servants of Pharaoh and of the people.

READING No. 4 11.4-12.20

GO READY FOR WAR

The LORD is the Lord of Sabaoth-we too are committed to spiritual warfare

The prophetic TORAH "Thus saith the Lord" Exodus 11.4-8

Moses was a prophet-when he spoke without some introduction in what we would call "a word of knowledge"-an intimate immediate statement reflecting as fast as the sun's rays from a mirror the ipsissima verba (very words) of God he was speaking prophetically. The other speeches are generally prophetic too but this intimacy, this holiness as in a "man of God"-this word with power and demonstration of God's hand is found only in prophetic ministry.

When a nation goes to war a declaration is made. This declaration is made by the Lord through Moses. It contains the statement "I am going in an offensive manner through the midst of Egypt." And Moses said, "Thus says the Lord, in the division of the night I am going through the midst of Egypt. And all the firstborn of Egypt shall die from the firstborn of Pharaoh on the throne to the firstborn of the maid that is behind the treadmill for corn and the firstborn of beasts." The word of God mentions the mill-girls-and the "mill" has historically represented judgement.

*The wheels of God grind slowly
But they grind exceeding small*


And there will be a great cry through all Egypt—such lamentation (*feminine usage—indicating the sorrow of women*) as has not been nor shall be the like again. But against the children of Israel shall not a dog sharpen his tongue against man or beast that you may by personal experience know that the Lord has made a difference (*Hebrew $\alpha\lambda\phi$ literally "severed" so Israel was now "cut off" and no more seen as part of the future good of Egypt.*) between the Egyptians and Israel." Moses discourse continues

And all your servants shall flow down to me like a river and bow to me saying, "**Go as to war**" ("go out as soldiers": the Egyptian top officials seem to have taken matters in their own hands and advised- "march out" or "force your way out"), you and all the people in the house of your feet-after that I will **go forth as to war**. And He went to war from Pharaoh's presence with great anger in his eyes (*Hebrew hrh :it would appear that Moses delivered this speech in the court of Pharaoh with the servants present but Pharaoh was off his throne-absent to snub Moses-and the servants who were sensitive to the terrible judgement being proclaimed all rushed down with their prayer*)

(39)Exodus 11.9-10 

Pharaoh is silent

And the Lord said, "Pharaoh will not hear you so that my wonders may be multiplied in Egypt... And Moses and Aaron offered all these wonders before the face of Pharaoh and the Lord hardened Pharaoh's heart and he did not send the children of Israel from Egypt So the advice of Pharaoh's servants was one thing but the resistance of Pharaoh was quite another. There was absolute silence from the throne and Pharaoh did nothing positive to reverse the sentences over the last 9 opportunities to relent. The declaration of God was before Him-it probably had to be written or reported by intermediary-but achieved no response.

(40)Exodus 12. 1-20 

On the Beginning of months

The Lord who lives spoke to Moses & Aaron in Egypt saying, "This month shall be the chief -the first month to you-it shall be the beloved unique (*Hebrew mivar -the termination is a suffix of apartness and affection as the firstborn of months)* month of the year to you. Speak to the congregation of Israel saying "Each man shall take for them a lamb belonging to the house of the fathers, a lamb for a house." The lamb was from the "Father's house" and the expression is just so pregnant with N.T. truth - especially as we think of this as a word from the living Lord who would die for our sins-the Father's only son-whom the Father would give for the life of the world. This "Go" section reaches here deeply into the heart of God in his great Passover provision.

PASSOVER PROVISION PROCLAMATION -The Innocent lamb is the cost of redemption

And if theirs is a little household for one whole lamb he shall take his neighbour nearby into his household in the distribution for souls. Each man according to his provision for himself (Literally "the mouth of his eating") shall distribute the lamb to each or shear and adorn the lamb.

(1)The Hebrew verb *SSK* has two distinct meanings. The first applies to the eater-who shall have a "sufficient" portion, the second to the lamb which shall be shorn or have its head shorn in preparation for sacrifice. When we think of the Lord speaking to Moses

like this we think of His preparedness as the "lamb slain before the foundation of the world." and "the lamb dumb before its shearers"-perfect **prophetic TORAH**

You shall take for you a perfect lamb, male, and a son of one year -either a lamb from the sheep or a kid from the goats.

(2) Sheep and goats are significant of acceptance and rejection in the parable of Jesus on "judgement" but here the sheep is to represent innocence and the goat to represent strength. The Son of God had perfection and purity of heart coupled with that strength of character. The sacrifices prophecy into the nature of Messiah-**as prophetic TORAH**

And for you there shall be a kind of guarding until the 14th day of this month and all the assembly of the congregation shall kill it between the evenings.

(3) The idea is compelling- a whole nation with their eyes on these little creatures for some days -perhaps two weeks- is waiting and looking at this lamb or kid and then in solemn gathering as one nation they slay the lamb "between the evenings"-as dusk falls but before sunset. Only the Lord could set this ominous scene-one which bears striking comparison to Calvary both in timing and the solemn act of a nation seeking its redemption through one great offering sufficient for all. It is high **prophetic TORAH**

They shall take of the blood and give it to the posts on which the doors move (Hebrew *tzam* from the verb "to move") and upon the lintel or ceiling wood of the houses in which they eat.

(4) The "giving" of blood parallels the willing shedding of the Saviour's blood and the cross beam of the door posts and the lintels speak of the cross on which the Lord's blood poured out-the very hinge of our way into the Father's house. The imagery of the Passover as **prophetic TORAH** could not better depict the cross. **They shall eat and digest the flesh in the night -roasted by fire and they shall eat unleavened bread (Hebrew *hxm*) with bitter herbs**

(5) The understanding of the sacrifice goes with the eating. It is a whole offering represented as having no sin (unleavened) and it represented their bitter experience in which the Lord shared. The idea of sharing in the lamb is **prophetic TORAH**

Do not eat or digest it raw or boiled in water but his head legs and innards roasted by fire.

(6) The lamb would lose its significance if it were not a burnt offering just as Christ's sacrifice needed to be one of the Spirit and the Heart as well as the Body-of **His whole being**. The whole burnt offering is **prophetic TORAH** of the suffering Messiah.

It shall not remain till morning and such as remains shall be burnt with fire.

(7) The body of Christ did not remain on the cross even till the evening of eating-it was taken down-other bodies of the thieves were burnt in Gehenna We have a further **prophetic TORAH** directing us to the true "sin offering" "atonement" & "substitute"

You shall eat or digest it with your loins girded; sandals (of sealskin) on your feet and your staff in your hand. You shall eat it in the haste of flight or fright

(8) The three provisions related to redemption here are "truth", "the sandals" that speak of the good news of a far away land and "the staff" of help which every family head was to take. Like the death of Christ this experience inspired fear-the matter was of life and death consequence. Again there is **prophetic TORAH** in this of Messiah who is both Truth incarnate and Himself the Message.

I will pass over the land of Egypt this night and strike all the firstborn of man and beast and against all the Gods of Egypt I will work judgement. I am the Lord of Life. And the blood shall be a sign upon the houses where you dwell and I will see the blood and pass over and there shall not be among you even a touch of death in the smiting of the land of Israel.

(9) The judgement is complete-the many gods of Egypt are smitten -none can deliver. Not one home in Israel among over 100,000 we can safely say was affected. **Prophetic TORAH** of the thorough and protective care of the Lord over every believer

And this day shall belong to you for a memorial and you shall keep it a fearful and joyful feast belonging to the Lord and you shall rejoice and fear as you keep the feast an age-long statute through your generations Seven days you shall eat unleavened bread. From the first day you shall completely rest from leavened bread in your houses. He who consumes the fermented shall cut himself off from Israel from the first day until the Sabbath .Several lessons emerge. .First, God desires nothing representative of death among his people at this time when death stalks the land of Egypt and for that reason the bread is unleavened and one has to presume that the wine is also to be newly pressed from the grape. **This has implications for our understanding of communion. Second, since unleavened bread immediately followed Passover the soul that consumed fermented bread or presumably got drunk was lost from Israel-though it would seem few if any were left behind on this account-but we cannot tell. Perhaps if there were no fermented consumables in the homes of Israel a disobedient person might resort to the home an Egyptian. There is not a single record of such dalliance with the world. The **prophetic TORAH** teaches-"put away sin!"**

On the first day and the seventh there shall be a holy calling of the Lord for you and no work of any kind shall be done except what you eat that which every soul needs to eat. This may not so much be a "big meeting" as a common calling upon the holy name of the Lord. Worship is the first priority of this redeemed people-and the Life God gives is to return to the life-giver its worship and prayer and celebration. You shall keep the days of unleavened bread for in this day of power I brought your armies from Egypt. You shall keep this day as statue age-long through your generations. In the 14th day of the month in the evening eat the leavened bread till the evening meal on the 21st day till the evening meal on the 21st day. For 7 days no leaven shall be found in your houses for all who eats what is fermented shall cut himself off from the congregation of Israel-whether stranger or a native (Hebrew *Jr7* like a "native tree") In all your places of rest you shall eat no kind of leaven-you shall eat unleavened.

READING No.5 12.21-28

Exodus 12 21-36

Moses instructs the Elders 21-28

The blood applied is the cost of redemption

Moses called all the elders of Israel and said to them take sheep for your families and kill the Passover and take a bundle of hyssop (*This herb of the mint family-origanum tri-foliolate was used in the law of the leper and in the red heifer ceremony and in Psalm 51 as at the cross. It grew in bog land*) and immerse it (*Hebrew lbf*) in blood in a basin and with it strike the beam laid over the door and both posts and a man shall not go out of the house until morning. The Lord will pass through to touch the Egyptians and He will see the blood on the lintel and the two door posts and He will pass without touching (*Hebrew l [has the meaning "over without touching or suspended above"*) and He will not give the destroyer to go to your house to smite. And you shall watch this action belonging to a statute of yours and your sons for ever or for an era. It shall be when you come to the land the Lord will give you acting according to this observance keep this service (*"Service" because in this way the people show themselves redeemed servants of the One who spared them*) And it shall be when your sons say, "What is this slavery belonging to you?" you shall say, "This is the Passover of the Lord when He passed over the houses of the sons Israel in the house of Egypt in the house of slaying the Egyptians and delivered our households. And the people bowed or cut down their heads and worshipped (*"Bowing" ddpq has to do with humbling or cutting ourselves down to size-"cassia" comes from the same root-its rolls are split-it is associated with Messiah's humbling or coming out of the heavenly palaces Psalm 45.8*) There is nothing should cause us to bow lower than the death of Messiah for us! Israel's worship runs deep-it is a humbling in face of the over passing of the wrath of God through the blood of the lamb-a prophetic TORAH of Christ's death. The children of Israel went and enacted what God had told Moses and Aaron-thus they did.

READING No.6 12.29-51 GONE AT LAST

Redemption and Passover 29-36 ab

The death of the firstborn Son is the cost of Redemption

God struck Egypt at midnight. Even the firstborn of prisoners. There was a great cry. No home was untouched. *That is unique to this very day. Pharaoh arose (this foreshadows the resurrection of the wicked -with its cry of desperation -for it is too late to change anything when judgement is in force)and was calling Moses & Aaron(without avail)saying, "Rise, March, you and the children of Israel from among my people and go serve Yahweh .Take your flocks and herds...and bless me also". The people urged them...for they said, "we shall all be dead". The people took their unleavened dough -kneading bowls bound in clothes on their shoulders. The rising of Moses and Israel was far different. They had Canaan in view even as those set for the resurrection unto life are heaven-bound. The message reached Moses by the general urgency and other persons than Pharaoh. They had asked as Moses said vessels of gold and silver and garments and the LORD gave them favour and they stripped the Egyptians. It appears there was widespread sympathy with their needs and the former slaves left greatly enriched.*

Exodus 12 .37-42 Passover-Free at last

The children of Israel journeyed from Rameses to Succoth. *The great city they were building to simple booths. God's people are pilgrims. About 600,000 thousand besides children of short steps journeyed. Also a big number of strangers or auxiliary forces went with them and immensely valuable flocks and herds. They baked unleavened cakes of the dough they carried out-for they could not have waited nor hunted game for they had divorced Egypt. (Hebrew Vrq is Pual active in form though Davidson gives it the passive meaning" to have been driven like cattle" It might equally mean that they "had been driving"[cattle]) They knew the necessity of food-and for God's people Christ is "the bread of life" free from the leaven of sin. A sojourn of 430 years ended on the day itself when they arrived-Passover. There was no observance in Jacob's day but curiously the provision of God in Joseph is linked to Passover as is that in Moses. The strategy and message is surely that the Angel of the Lord who met Jacob and Moses is He who provides and saves. The armies of the LORD went out in serried order. No rout here. God's people were overcomers not defeated but bearing the booty of victory. It was a night of the LORD having watched over them to bring them out and is a night belonging to the LORD of "watchings" for all the children of Israel generation by generation. The redeemer came to save at Passover and this prophetic TORAH is a call to watch for He will come again when His people are in distress! "Watch and pray" were Christ's words.*

(SPEECH No.41)God's Passover briefing 43-51


The Perfection of the Lamb is the cost of redemption

God said to Moses and Aaron. This is the statute of Passover. The son of an alien (*worshipper of other gods*) shall not eat of it. Every man's servant bought for silver shall eat-provided he is circumcised. Not a sojourner or hired servant. It is to be eaten in one house -not carried -and no bone of it is to be broken. *Passover is a Jewish family meal. Yet does it testify as prophetic TORAH of Christ's death-He was the true lamb for none of his bones were broken. All the gathered people shall offer it. If a stranger would offer Passover his males are to be circumcised and then like a "native tree" he shall offer Passover. No impure or uncircumcised shall eat. This law obtains even today. However the circumcised Gentile may observe Passover-perhaps even he who is cleansed by the lamb of God (Hebrew lr [means "pure" or "circumcised")*

One propheticTorah shall be for the native born and for the stranger. God desired in those far distant days the integration of the Gentiles and his people under His covenant and by the purity afforded by the lamb of God Israel did as the LORD said. On the anniversary day the LORD brought the sons of Israel out of Egypt by their armies.

READING No.7 13.1-13

WHEN YOU "GO" SANCTIFY THE FIRSTBORN-give you best

God's Passover briefing Exodus 13.1-10  40 ab

Then the Lord spoke in transaction terms to Moses to give him light. "Sanctify to me all firstborn which bursts forth from every womb in Israel-man or beast belong to me. *God still laid claim on His people-as their true Master.* Moses spoke to give light to the people, "Remember this day when the LORD has caused you to **go** up from here with a strong hand and no leavened bread shall be eaten." Today you are going on the month Abib. *(Literally "new corn"-Israel was leaving in hope of enjoying the new season in Canaan)* And it shall be when the LORD makes you **go** into the land of the Canaanites, Hittites, Amorites, Hivites and Jebusites, which He was swearing to your fathers to give you, a land flowing *(Hebrew **בז** meaning "alive" like flowing semen or flowing life-blood-suggesting prolific animal and insect life)* with milk and honey that you shall serve the service of this month *(As distinct from slavery in Egypt this month was to be dedicated to the Lord. Seven days you eat unleavened bread and on the seventh a feast to the LORD. Bitter leavened bread shall not be seen among you, or in your borders. Leaven is associated with bitterness and its cognate root "violence". The service of the LORD was to be sweet and enjoyable-with the bitter herbs of Passover as a vital reminder of the past servitude)* And you shall teach your son in this day, "This is what was done in my passing out of Egypt". It shall be a sign on your hand and between your eyes so that the Torah of the LORD may be in your mouth for with a strong hand the Lord brought you out of Egypt. You are to observe this *constituting statute* belonging to yearly assembly or festival.

Why the firstborn Jews are precious 13. 11-16 ab

And it shall be when the LORD causes you to **go** to the land of the Canaanite and the Amorite which He swore by Himself to your fathers to give you shall pass over as an inheritance every firstborn that opens the womb and every firstborn animal *(Hebrew **רִגְוָה**)*, the males belong to the LORD. Every firstborn donkey you shall redeem with a sheep and if not break its neck. Redeem every firstborn child. *Why is the donkey precious? Because a lamb redeemed him! Why are we precious? For the same reason! Here the donkey -which had great natural value-like man-is nothing without redemption.*

The command was given previous to the "law" and like *the promise* should be emphatic of "redemption" so it would be God glorifying to place in the phylacteries *myrzm hwhy yl hwhy hv[hz rwb[b* "This is what the Lord did for me-he killed another-he passed over me" It is substitution that Moses is teaching -but I believe the serious misunderstanding is that it is law that Moses is teaching.

SUMMARY 13.14-16

So when your son asks tomorrow, "What is this?" you shall say, "With a strong hand the LORD brought us from Egypt -a house of slaves and Pharaoh was obstinate *(Hebrew **הִצִּיק** "stubborn" like a donkey)* to send us away the Lord slew all the firstborn in Egypt, man and beast, for this reason I sacrifice belonging to every firstborn animal and redeem every firstborn son. And there shall be a sign on your hand and belonging to the surroundings between your eyes because with a strong hand the LORD brought us from Egypt. *Here is the order supporting the use of Phylacteries in which the Torah is inserted. God wished a sign of "redemption" Insofar as scripture speaks of redemption the Jewish practice is correct. However it speaks largely of condemnation*

The End of Part 3 "go" "liberty" "free in Christ"