

Hello everyone,

PERCENT OF BIBLE COMPLETED: 7.0%

Weekly Readings will cover: Exodus 1 – Exodus 7

Sunday: Exodus 1

Monday: Exodus 2

Tuesday: Exodus 3

Wednesday: Exodus 4

Thursday: Exodus 5

Friday: Exodus 6

Saturday: Exodus 7

Current # of email addresses in group: 565

I hope each of you enjoyed the conclusion to the book of Job. We have now completed two books of the Bible and are already 7% through our 3 year study!

We will now turn our focus back to the Pentateuch and the second book of the Bible: Exodus. Like the book of Genesis, the early chapters of Exodus are densely packed. The first day is especially full of material as it includes the overview and background of the book as well as chapter 1 of Exodus. Thursday is especially short and both Friday & Saturday aren't much longer. If you would like to break the first day into two readings instead of one, you will easily be able to double up on later days in the week.

Website archive location for audio files & PDFs:

<https://www.ucg.org/congregations/san-francisco-bay-area-ca/posts/audio-links-re-three-year-chronological-deep-dive-reading-program-circa-2022-2025-903711>

3 YEAR CHRONOLOGICAL STUDY: Week 14

Read the following passages & the Daily Deep Dive on the daily reading.

Day 78 - SUNDAY: January 22nd

Exodus 1

Daily Deep Dive:

Book of Exodus Overview:

We get our old English name “Exodus” from the Greek “exodos” which literally means “a going out” (etymonline.com). The actual Hebrew title

for the book, *We'ellesh Shemoth*, are the first two words of the opening verse meaning "these are the names" (Exodus 1:1).

The author of the book is Moses (compare Exodus 17:14, Luke 16:29, John 1:45, 7:19, Mark 12:26). You'll likely remember from our introduction to Genesis, that this section of Exodus was once one unified scroll of all the material that now form the first five books of the bible (Pentateuch). It is commonly believed that Moses wrote and compiled this during the period of 40 years in the wilderness. It is likely that Moses wrote the major portions of this book with certain additions made by later editors.

The Archaeology Study Bible (Crossway) states this about the author: "The biblical text is saturated with elements of Egyptian religion and cultural background. Only an author well versed in Egyptian tradition could have composed this book that fits its Egyptian background so well. The writer demonstrates this reality by employing linguistic parallels and Egyptian loanwords throughout. In addition, Egyptian names of people, gods, and locations accurately reflect ones in use during the mid to late second millennium BC. The author also makes frequent allusions to Egyptian customs that realistically reflect the circumstances of Egyptian life at this time. Finally, he demonstrates a keen knowledge of Egyptian literature, sometimes using it as a foil to the teachings of the OT. In other words, he often polemicizes against Egyptian beliefs and practices found in their texts." [END]

Moses was well versed and educated in the Egyptian culture (compare Act 7:22 – "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds.").

When did the Exodus actually occur? The complex issue remains a topic of much debate. There are two predominate views. The view that has long been held due to Exodus 1:11 is the Late Date theory. The problem with this theory for many is the lack of archeological evidence to support the Bible during this time period. I personally believe in the

Early Date Theory due to both scriptural references and archeological evidence.

Early Date theory:

The “Early Date” (occurring in the 15th century BC), identifies that Pharaoh Thutmose III (approximately 1504-1450) would have been the pharaoh of the oppression and his son Pharaoh Amenhotop II (aka Amenophis II) (approximately 1450 – 1425 (although these dates vary on many different sites)) as the pharaoh during the time of the exodus. This falls into what is known as the New Kingdom Period of Egypt.

Suggested early dates include: 1446, 1443, 1440, & 1437

Here are some of the arguments for these early dates:

- In 1 Kings 6:1 it states: “And it came to pass in the four hundred and eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which *is* the second month, that he began to build the house of the LORD”. The 4th year of King Solomon’s reign range from 966 to 957 BC, and backing up 480 years before these dates places the Exodus in the range of the dates up above.
- In Judges 11:26 it states: “While Israel dwelt in Heshbon and its villages, in Aroer and its villages, and in all the cities along the banks of the Arnon, for three hundred years, why did you not recover *them* within that time?” This indicates that Israel had occupied Canaan for 400 years before Judge Jephthah. Jephthah is dated between 1100 to 1050 BC, which would mean that Joshua would have had to conquer Canaan between 1400 to 1350 BC. If we add an additional 40 years of wandering in the desert, that would make the date of the Exodus around 1440 to 1390 timeframe. The approximate 1440 date falls right in alignment with the 1 Kings 6 timeframe.
- According to an ancient granite Egyptian hieroglyph known as the “Merneptah Stele”, which was inscribed by Pharaoh Merneptah who reigned from approximately 1213 to 1203 BC, the nation of Israel already existed during his reign. The bulk of this inscription deals with this pharaoh’s victory over the Libyians, but in the last lines

dealing with the major players in the region of Canaan it states “Israel is laid waste, its seed is not”. Why is this significant? First, it’s the most ancient non-biblical source referencing the nation of Israel and it shows that Israel was significant enough at this time period to already be named among the other major city-states which were defeated by this pharaoh at this time.

- Another interesting, albeit inconclusive evidence, is that the next Pharaoh after this time period (early Exodus time period), Thutmose IV, is revealed in the Dream Stele (aka Sphinx Stele – granite inscription found between the front paws of the Great Sphinx of Giza), as not the legal heir to the throne. One theory is that he wasn’t the original legal heir (being the first-born), however because his first-born brother died in the 10th plague, Thutmose IV came to power.
- Jericho: Since we know that after leaving Egypt, wandering for 40 years and entering the promise land, that God knocked down the walls of Jericho and that Israel was able to conquer this impressive city, the date of its destruction is of great importance to dating. All experts agree that Jericho was destroyed in a violent, fiery manner consistent with the biblical account. I’ll remind you that the book of Judges would cause the conquering of the promise land to fall around 1400 BC. Here is some of the various findings leading to dating:
 - The following excavators dated the fall of Jericho as the following:
 - Sellin and Watzinger – by at least 1600 BC
 - John Garstang – 1400 BC
 - Kathleen Kenyon – 1550 BC.
 - Carbon 14 dating of radioactive decay:
 - Italian Palestinian excavation team – dated one sample 1347 BC (+/- 85 years) and dated another sample 1597 (+/- 91 years). The first would fit with a 1400 time period,

the second would have that Jericho was already destroyed before this time period.

- Egyptian Scarabs were found that contained names of three pharaohs:
 - Hatshepsut – Queen and sister of Thutmose II. She became co-ruler with Thutmose III until her death around 1458 BC (Britannica).
 - Thutmose III – Early date theory says he was the pharaoh of the oppression. His son, Amenhotep II in this theory was the pharaoh of the Exodus and reigned until 1400 BC (Britannica). His son (Thutmose IV – who was not the natural heir (see notes above on Dream Stele), takes over.
 - Amenhotep III – This is the son of Thutmose IV, who reigned around 1390 to 1353).
 - What could this all mean? It means that whenever Jericho was destroyed, these men all had existed in power. Therefore, any dating that would have Jericho destroyed before approximately 1390 BC (for example 1550 BC of Kenyon above) would have to be false because these pharaohs weren't born yet. Additionally, the scarabs of Hatshepsut are rare because she was despised and her scarabs were not collected (unlike Thutmose III and Amenhotep III who were popular and their scarabs collected long after their deaths).
- Snail shell – Kenyon herself discovered in Jericho an inscribed snail shell that was dated to 1485 BC, which contradicts her claim that Jericho was destroyed by 1550 BC (remember these BC dates count down to 1 BC (not up)).
- Ceramic pottery dating – Today, ceramic pottery dating is one of the most accurate and important methods of dating in archeology.

- Kenyon had dated the destruction of Jericho solely based on the absence of imported pottery. During her excavations, she did not find any two-colored pottery from Cyprus and concluded that Jericho was destroyed before 1400 BC and must have been destroyed around 1550 BC therefore. However, numerous examples of imitation two-color Cyprus pottery has been found in the destruction layer of Jericho. This again, now points to destruction around 1400 BC.
- Monotheism – The idea of one single God was introduced in Egypt by Thutmose IV (the non-natural heir of Amenhotep II (pharaoh of the Exodus in this theory)). This is interesting, because this is the first religious struggle we know about and was introduced against multiple pagan gods creating the universe. A cult arose in following this single god, known as the cult of Aton (Aten). During his reign, he disbanded the priesthood of all other gods in Egypt except Aten and changed the religion from polytheistic to monotheistic. I share all this not to say that he worshiped the one true God, but it is interesting to me that had this individual witnessed the events of the Exodus from a young age, the death of his first-born brother (10th plague) at the hand of the Almighty (he is estimated to have died at 25 to 28 years old from his mummy remains. Based on his reign lasting about 10 years, this would have him been around 15 to 18 years old when he began to reign).

Late Date theory:

The “Late Date” (occurring in the 13th century BC), identifies that Pharaoh Rameses I (approximately 1320-1318) & Pharaoh Seti (approximately 1318-1304) as the pharaohs of the oppression and Pharaoh Seti’s son Pharaoh Rameses II (approximately 1304-1237) as the pharaoh during the time of the exodus.

Suggested late dates include: 1350, 1290, 1280, 1275, & 1225

Here are some of the arguments for the late date:

- This argument discounts 1 Kings 6:1 (480 years) as simply symbolic of 12 generations and discounts the 300 years of Jephthah as a generalization due to Jephthah not having historical records.
- They argue that had Israel already been a nation as the Merneptah Stele indicates, why do we not have any other documents for hundreds of years that also talk about them as a people/nation.
- They argue that Thutmose IV coming to power, but not as the natural legal heir, in no way proves that his brother died in the 10th plague.
- They argue that the civilizations of Edom, Ammon and Moab were not in existence in the 15th century and therefore it would not be possible for Israel to have been in contact with these nations at that time.
- They argue that had Israel been a nation by approximately the 15th century, why does the Bible not mention that Egypt invaded the land of Palestine under Pharaoh Seti I and Rameses II.
- In the 13th & 14th centuries BC there were massive building projects in Egypt that would have required a huge workforce. Some of these construction projects occurred in the Nile Delta area abutting the land of Goshen (the land where the Israelites lives in Egypt). The greatest builder of this time was Ramesses II (1290 – 1224 BC). They argue that the Israelites were the builders of Pithom and Ramses (cities of the delta region).
 - This theory is strongly linked with Exodus 1:11 – “Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses.”
 - This at first glance seems to be very clear that this had to occur in the late date period when Ramesses lived and reigned. However, it’s possible that these are editorial references that were added later to explain to the reader

what the cities were called at their time, not that they had to be originally called by these names.

The UCG reading plan adds the following high level thoughts on the book of Exodus: “After calling Moses, God sends him to lead the people. But it is clear that the power to free the Israelites is not the power of Moses. Rather, it is the power of the divine King of the universe. All the while, the weakness of man is made quite clear—from Moses’ own initial resistance of God’s will to the stubborn hardheartedness of Pharaoh to the incessant complaining, murmuring and outright rebellion of the Israelites.

God, however, proves ultimately faithful. He will deliver His people. And this is all a mere type or forerunner of the future deliverance that He will accomplish through sending Jesus Christ—first to die as the true Passover lamb (represented in type here in Exodus) and then to come again as immortal Savior—to destroy His enemies and glorify all who choose to serve Him and live according to His law, a law first spelled out for us in the book of Exodus.

Archeologists and biblical scholars have entered into lively discussions about whether Israel’s sojourn in Egypt and the Exodus really occurred. Biblical “minimalists” dispute the historicity of these events, because there is no evidence outside of the Bible for them. Yet many distinguished scholars uphold the veracity of the biblical account. “‘Absence of evidence,’ observes Egyptologist Kenneth Kitchen, ‘is not evidence of absence.’ Nahum Sarna, professor emeritus of biblical studies at Brandeis University, argues that the exodus story—tracing, as it does a nation’s origins to slavery and oppression—‘cannot possibly be fictional. No nation would be likely to invent for itself, and faithfully transmit century after century and millennium after millennium, an inglorious and inconvenient tradition of this nature,’ unless it had an authentic core. ‘If you’re making up history,’ adds Richard Elliott

Friedman, professor at the University of California at San Diego, 'it's that you were descended from gods or kings, not from slaves.'

"Indeed, the absence of direct material evidence of an Israelite sojourn in Egypt is not as surprising, or as damaging to the Bible's credibility, as it first might seem. What type of material evidence, after all, would one expect to find that could corroborate the biblical story? 'Slaves, serfs and nomads leave few traces in the archeological record,' notes [respected archeologist] William Dever. And since official records and inscriptions in the ancient Near East often were written to impress gods and potential enemies, it would be quite surprising to find an account of the destruction of the pharaoh's army immortalized on the walls of an Egyptian temple" (Jeffery L. Sheler, *Is The Bible True?*, 1999, p. 78)."
[END]

Exodus 1:

Verse 1 – 7 – From the UCG reading plan: "Here we have a recount of the sons of Israel, interestingly not by order of age, but listed according to the sons' mothers. First listed are the sons of Leah, then the sons of Leah's handmaid (Zilpah), Rachel's son Benjamin (Joseph was already in Egypt), then the sons of Rachel's handmaid (Bilhah). It is stated that Jacob's family of "seventy persons" had come into Egypt (verse 5), just as was stated in Genesis 46:27. Yet some people see here a conflict with Stephen's statement in Acts 7: "Then Joseph sent and called his father Jacob and all his relatives to him, *seventy-five* people" (verse 14). Yet, as Christ stated, "Scripture cannot be broken" (John 10:35). And indeed, a simple explanation is given in John W. Haley's *Alleged Discrepancies of the Bible*: "Jacob's children, grandchildren, and great-grandchildren amounted to sixty-six [Genesis 46:8-26]. Adding Jacob himself, and Joseph with his two sons, we have seventy. If to the sixty-six we add the nine wives of Jacob's sons (Judah's and Simeon's wives were dead; Joseph could not be said to call himself, his own wife, or his

two sons into Egypt; and Jacob is specified separately by Stephen), we have seventy-five persons, as in Acts” (p. 389).

But the Israelites were not to remain at these numbers for long. God had promised and covenanted with Abraham that his descendants would be as numerous as the stars of heaven and as the sand of the seashore (Genesis 22:17-18). He reiterated that promise with Isaac (Genesis 26:4) and with Jacob (Genesis 28:14), who was renamed Israel (Genesis 32:28). Now we see in Exodus the beginning of the fulfillment of that promise, emphasized by the use of five different descriptions: “were fruitful”; “increased abundantly”; “multiplied”; “waxed exceeding mighty”; “the land was filled with them.” It seems as though God inspired Moses to drive home the point that He was starting to fulfill the promises made to Abraham, Isaac and Jacob. It is very easy to forget God’s Word, especially when we fall upon difficult times, but this shows God’s faithfulness to His promises.” [END]

Verse 8 – From Adam Clarke’s commentary: “The verb [יָדָע](#) *yada*, which we translate “to know”, often signifies to acknowledge or approve. We may therefore understand by the new king’s not knowing Joseph, his disapproving of that system of government which Joseph had established, as well as his haughtily refusing to acknowledge the obligations under which the whole land of Egypt was laid to this eminent prime minister of one of his predecessors.”

Verse 14 – Uses terms for a couple building materials. The first, translated as “mortar” is most commonly translated in the KJV as “clay”. The Brown-Driver-Brigg’s definition is “cement, mortar, clay”. It comes from a root word that means to “boil up” and this root word can also be used for “to cover or smear with asphalt”. When we combine this word with the next, word that is translated “brick” and means either “tile or brick”, we see that Israel was used heavily in producing the building material (bricks and the bonding material) that would be

used to construct various building projects of Egypt. Verse 11 tells us that they constructed “supply/storage” cities for pharaoh.

Verse 15 – Interesting that God recorded and wanted the names of these two midwives retained. The name Shiphrah means “fair” (BDB) and the name of Puah means “splendid”. From reading various commentaries, it seems clear that these two women must have been over a large group of other midwives, as two midwives would not have been enough. Aben Ezra (a Spanish rabi) believed there would have been no less than 500 midwives for this size group.

Verse 19 – A question that can come up in this verse is: Did the two midwives lie to pharaoh, and why did God approve of their deception? I won't pretend to have all the answers to these questions, but I think it's worth looking at a bit. First, did they lie? The bible never tells us they did. The KJV/NKJV says that the Hebrew women are “lively”. This is the only time in the Bible this word is used, so what does it mean? This word comes from a root that is used 262 times in the Bible. That word means to “to live, have life, sustain life”. The midwives indicate that the Hebrew women, who were active hardworking slaves, were very strong women, full of life, and delivered their babies without waiting for midwives to help them. Biblical scholar Kimchi states that the phrase “for they are lively” can signify and has been translated by others as “for they are midwives”; or are skillful in the art of midwifery. Did the midwives tell the truth? Did the Israelite women most often have children without their assistance?

Adam Clarke's commentary states: “This is a simple statement of what general experience shows to be a fact, viz., that women, who during the whole of their pregnancy are accustomed to hard labor, especially in the open air, have comparatively little pain in parturition. At this time the whole Hebrew nation, men and women, were in a state of slavery, and were obliged to work in mortar and brick, and all manner of service

In The Field, [Exo 1:14](#), and this at once accounts for the ease and speediness of their travail. With the strictest truth the midwives might say, The Hebrew women are not as the Egyptian women: the latter fare delicately, are not inured to labor, and are kept shut up at home, therefore they have hard, difficult, and dangerous labors; but the Hebrew women are lively, [חַיִּוֹת chayoth](#), are strong, hale, and vigorous, and therefore are delivered ere the midwives come in unto them. In such cases we may naturally conclude that the midwives were very seldom even sent for.” [END]

I find this interesting that the oppression that the Egyptians meant to harm the Israelites, may have been used to bless the Israelites by producing strong women who never had to call for a midwife and therefore their children were retained alive.

Was this 100% true? Did they never deliver any of the babies? We clearly see in verse 17 that the midwives saved some of the Israelite women’s male children alive. And this is necessary or there would have been nothing significant about their actions for God to commend.

My point here is that what we may view as an outright lie, may be different than it might first appear. Again, the bible never states that they lied.

Let’s for a moment, assume they did lie. Even if that is true, no where does the Bible record God praising them or rewarding them for lying. What is said about them? In verse 17 tells us that the midwives “feared God” and in understanding that God would not be pleased with them if they harmed these children, saved them. For this, in verse 21, God dealt well, or made things to go well, for the midwives.

The Israelites have now been living in Egypt for some time, and we will clearly see in later chapters, that they are impacted by the Egyptian

culture and have lost much of God's way and truth. God certainly understood that. Would God bless these women for fearing Him and for seeking to obey what they understood about His great law of love and that they shouldn't kill these babies? We see He does bless them for their fear and actions. Some of this we must speculate about. What we know for sure is that the Bible doesn't say clearly that they lied or that God approved or rewarded any lie here. We also know clearly from God's word that God doesn't want us to murder or lie.

Verse 21 – Jamieson-Faucet-Brown commentary states: "To "make" or "build up a house" in *Hebrew* idiom, means to have a numerous progeny. The passage then should be rendered thus: "God protected the midwives, and the people waxed very mighty; and because the midwives feared, the Hebrews grew and prospered."

Verse 22 – Pharaoh now tasks the whole nation with killing the male children born to the Israelites.

Verse 8 – 12: Here is what the UCG reading plan says about the second half of chapter 1: "Now we read that a number of years have passed since Joseph and his family (including his brothers and their families) have all died. A new pharaoh has come into power who does not know, remember or acknowledge the deeds and position that Joseph once held. Ask any number of young adults today whether they remember men such as Dwight Eisenhower, Winston Churchill, John F. Kennedy, Lyndon Johnson and Richard Nixon. It doesn't take long to forget men who once held highly visible positions. Yet in Egypt the tendency was far worse. There weren't textbooks to read or TV news to watch. And a new pharaoh often erased evidence of the glory of the previous pharaoh to aggrandize himself in the eyes of the people.

This new pharaoh now regards the Israelites as a threat because of their vast and growing population. So the Egyptians devise a plan to

bring the Israelites into total submission through slavery. This is all according to God's plan that He had revealed to Abraham (Genesis 15:13-14). The attempt by the pharaoh to use the taskmasters to break the spirit of the Israelites, ruin their health through long, hard hours of work and discourage them from having children who would be born into slavery was not working. So an edict was proclaimed to *kill* the male children, thus restraining the population growth. It's interesting to note God's intervention here, as the midwives were not punished for disobeying Pharaoh's command. In fact, God blessed the midwives due to their respect for Him! Pharaoh, in turn, commanded the Egyptians to engage in the murder of the male Hebrew children. Though many were killed, it is improbable that the edict lasted very long as we can see that by the time Moses returned to lead Israel out of Egypt as a grown man (in his 80s), the adult males of Israel numbered approximately 600,000." [END]

Day 79 - MONDAY: January 23rd

Exodus 2

Daily Deep Dive:

Verse 1 – This Levite man and wife were Amram & Jochebed (see Exodus 6:18, 20, Num 26:59). By the time verse 2 occurs and Moses is born during this time the infanticidal edict, Amram & Jochebed have already had two children. Their first child, a daughter, Miriam is thought in Jewish teachings to be between 10 to 14 years old at the time of Moses birth, while their second child, a son, Aaron is 3 years old (compare Exodus 7:7).

Verse 2 – States that Moses' mother saw that he was a "goodly/beautiful" child. Moses must have been an exceptionally beautiful child for this to be mentioned. JFB commentary states: "Beauty was regarded by the ancients as a mark of the divine favor." Adam Clarke's commentary states: "His beauty would induce even his

parents to double their exertions to save him, and was probably the sole motive which led the Egyptian princess to take such particular care of him, and to educate him as her own, which in all likelihood she would not have done had he been only an ordinary child.”

Verse 3 – 5: Maybe influenced by tv/movies, I had always thought that the mother sent Moses floating down the river in his waterproof boat and then just happened to be seen by Pharaoh’s daughter. However, that isn’t what I read in scripture. Moses is placed not into the water to float way, but is placed in and among the reeds of the riverbank, the very place where it appears the daughter of Pharaoh finds it. It doesn’t say Miriam has to follow along, but instead stands a ways off waiting to see what happens to Moses. I have to imagine that Jochebed knew this was the bathing spot of Pharaoh’s daughter and not an accident.

Verse 7 – Both Jarchi & Josephus record that Pharaoh’s daughter tried to have several Egyptian women nurse the child (Josephus says “many women”, but when that failed that Miriam, who acted like she just happened to be nearby, offered to find a woman to nurse the child.

Verse 9 - How amazing is God! The mother of the child ends up being asked by Pharaoh’s daughter to nurse and care for the child and actually gets paid to do what she would have done for free.

Verse 10 – Historians record that this was between age 2 to 3 for Moses (after he had been weaned). Josephus records that Pharaoh’s daughter had no children of her own, and therefore adopted Moses as her child.

Historian Josephus records a war between Egypt and Ethiopia where the Ethiopians were overcoming Egypt. Josephus records that God gave a vision to Pharaoh to use Moses to prevail and Pharaoh makes Moses the General of his army. He tells of Moses great cunning plan that overtakes the Ethiopians and Egypt prevails.

Verse 11 – Sometimes movies have portrayed Moses as not knowing he was an Israelite, but the Bible shows that he clearly knew who his relatives were. We also know from Acts 7 that Moses is 40 years old at this time (a lot of time passes in these early verses).

Verse 14 – The NKJV says “Who made you a prince and a judge over us?”

The word for “prince” can mean any of the following positions: Prince, captain, chief, ruler, governor, etc... The word “judge” is not a noun but a verb and means “to judge, to govern”. The sentence is essentially saying, “who made you a ruler to govern us?”

Verse 15 – John Gill’s commentary said that the punishment by Egyptian law for murder of an Egyptian, whether free or slave, was death.

Here in verse 15, Moses flees to Midian. Genesis 25:2 tells us that Abraham had a son through Keturah named Midian.

A well was a good place to stop in those times when you were a stranger and didn’t know the place and needed assistance or direction because families and flocks would need the water and you were assured of getting an opportunity to meet someone of that land.

Verse 16 – The word for Priest can also mean “chief ruler or principle officer” however, it’s translated priest 744 out of the 750 times in the bible. It’s the same word that was used in Genesis 14:18 about Melchizedek (“Priest of God Most High”).

As a descendent of Abraham, many commentaries assume that this man (Reuel - Priest of Midian) worshiped the true God.

Verse 18 – The name for their father is given here as Reuel. This is the same Hebrew word as “Raguel” in Number 10:29. I’m not sure why they are translated two different ways.

Verse 22 – The time between when Moses came to live with Reuel and marrying Zipporah, likely consisted of a large gap of time. One place I read that it was after ten years. Another one records it as occurring when Moses was 77 years old, just 3 years before he would return to Egypt.

Verse 23 – Commentaries are all over the place on who this Pharaoh was and when he died. Unlike in other places, God chooses not to record the name of the Pharaoh.

The UCG reading plan adds the following additional overview of chapter 2: “Here we find an attempt by a Levite family to save their son during the time of Pharaoh’s edict. It’s interesting to note that Jesus—the ultimate Deliverer of whom Moses was a forerunner—also had to be hidden in Egypt when He was born, as a similar edict was issued during His infancy.

It is also wonderful to see here how God intervened during this very sobering time. Moses drifted right into the bathing area of the daughter of Pharaoh, who desired to save him and raise him as her own son. Though she recognized him as a Hebrew child, perhaps she viewed him as a gift of the gods, perhaps of the Nile god Khnum. Moreover, not only was Moses’ life spared, but his real mother was paid to nurse and rear him! The name the princess gave him, *Moses*, means “Drawn Out,” as in birth. Interestingly, this was a common suffix for the names of various pharaohs of the Middle and New Kingdoms of Egypt. For instance, Thutmose or Thutmosis is Thoth-mosis, meaning “Drawn (or born) from Thoth,” the god of wisdom. Another example is Rameses or Ra-meses, meaning “Drawn (or born) from Ra” or Re, the sun god. Thus, there is reason to believe that Moses’ name may have originally had a pagan prefix that he, quite understandably, did not record when he wrote the Pentateuch.

More amazing still, considering that the pharaoh's daughter recognized that Moses was a Hebrew child, it would be rather surprising if the pharaoh himself did not. Yet the pharaoh did not demand the death of the child (perhaps out of a combination of love for his daughter and a belief that the child may have been a divine gift). In fact, he allowed the boy to become a prince of Egypt. In Acts 7:22 Stephen tells us that besides the trappings of royalty, "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." Indeed, the first-century Jewish historian Josephus informs us that he became a great Egyptian general. But all of this changed overnight when Moses became a fugitive fleeing for his life.

Acts 7:23-29 tells us that Moses was 40 years old at the time of his flight from Egypt. Verse 30 reveals that he sojourned in the land of Midian for another 40 years. And he would later wander with the Israelites in the wilderness for 40 years (verse 36)—finally dying at the age of 120 (Deuteronomy 34:7). So Moses had three 40-year segments of leadership training: 1) training as a leader in Pharaoh's court; 2) training as a shepherd in Midian; 3) training as a leader of the Israelites. From this we can deduce that a period of approximately 80 years, or two thirds of Moses' life, transpires in Exodus 2 alone!

Moses was trained for 40 years under Reuel, the "priest" of Midian. This term makes sense when we realize that the Midianites were descended from Abraham (Genesis 25:1-4) and that, even in Israel, the head of each family was the one who would offer sacrifices prior to the institution of the Levitical system. Moses married Reuel's daughter Zipporah. It should be noted here that Reuel was also known as Jethro—as both names refer in Scripture to Moses' father-in-law (Exodus 2:18; Exodus 3:1; Numbers 10:29). Author John Haley says that, according to several scholars, "Jether, or Jethro, is not a proper name, but simply a title of honor, denoting 'excellency,' and about equivalent

to the Arabic ‘Imam’” (*Alleged Discrepancies of the Bible*, pp. 354-344).”
[END]

Day 80 - TUESDAY: January 24th

Exodus 3

Daily Deep Dive:

Verse 1- Who is Jethro? I thought the father-in-law was Reuel?

A couple possibilities exist: First, the term “father-in-law” is a verb, not a noun, and it means more generically “to give away” or “to join in affinity”. It can be used in the sense of a father-in-law, mother-in-law, brother-in-law, etc... (compare the same word in these other verses: Deut 27:23 (mother-in-law), 1 Sam 18:22 (son-in-law)). So that piece alone doesn’t tell us anything about Jethro’s relationship status with Moses other than he is an “in-law” of some sort. We must have additional information here and every where else this word is used to determine the relationship.

Adam Clarke’s commentary states the following: “It is very possible that Reuel was now dead, it being forty years since Moses came to Midian; that Jethro was his son, and had succeeded him in his office of prince and priest of Midian; that Zipporah was the sister of Jethro; and that consequently the word **יָתֵר** **chothen** should be translated brother-in-law in this place: as we learn from [Gen 34:9](#), [Deu 7:3](#), [Jos 23:12](#), and other places, that it simply signifies to contract affinity by marriage.”

Demetrius, a non-Jewish writer, records in history that Jethro was the son of Reuel.

Jewish Historian Josephus, records that Jethro and Reuel are the same person.

Jethro means “his excellence (Strongs)” or “his abundance (BDB)”. I’ve seen where some believe that Jethro could be a title, and not a proper name.

I don’t have a strong feeling one way or the other.

Horeb is another name for Mt. Sinai (BDB). Adam Clarke's commentary adds this: "The mountain itself had two peaks; one was called Horeb, the other Sinai. Horeb was probably the primitive name of the mountain, which was afterwards called the mountain of God, because God appeared upon it to Moses; and Mount Sinai, סיני, from סנה seneh, a bush, because it was in a bush or bramble, in a flame of fire, that this appearance was made."

Verse 2 – We spoke in a previous study how this Hebrew word for Angel, simply means "Messenger" and the translation to Angel is influenced by the New Testament Greek word "aggelos".

This Messenger of the Lord is clearly the God Being the Word, the One who would later be born of a woman as Jesus Christ (compare verse 14 with John 8:58). We also see clearly in verse 4 that this Being is a God Family Being.

Verse 5 – When God makes something Holy (separated from what is common/unholy), it must be treated with the respect. Treating something Holy as common is a serious offense.

Verse 8 – Remember, this has always been the plan (see Genesis 15 – God's Covenant with Abraham).

Verse 12 – After leaving Egypt, the people would return to Mt. Sinai to serve God.

Verse 14 – "I AM": The Hebrew means "to exist, to be, to come to pass, to become". Adam Clarke states: "they seem intended to point out the eternity and self-existence of God". As mentioned above, Jesus Christ later used this name in John 8:58 to reveal that He existed before Abraham and existed as this Being (they immediately took up stones to stone Jesus Christ to death because they believed Him saying that to be blasphemous).

For more information into the depth of this, you can read the following two articles:

<https://www.ucg.org/beyond-today/the-great-i-am>

<https://www.ucg.org/members/united-news/who-was-jesus-christ-before-his-human-birth>

Verse 18 – It was a three days journey from the border Egypt to Mt. Sinai (to this location that Moses was now at) by direct route. The Israelites would not end up going in the direct route.

Verse 19 – The word “sure” in the NKJV means “to know”. God already knew that Pharaoh would not let the Israelites go.

Verse 21 & 22: God had promised Abraham in Genesis 15:14 “And also the nation whom they serve I will judge; afterward they shall come out with great possessions.” God here told Moses the same before hand and we will see the fulfillment of this promise in Exodus 12:35 – 36 (“Now the children of Israel had done according to the word of Moses, and they had asked from the Egyptians articles of silver, articles of gold, and clothing. And the LORD had given the people favor in the sight of the Egyptians, so that they granted them *what they requested*. Thus they plundered the Egyptians.”)

The UCG reading plan provides this high-level chapter overview: “The time has come for God to deliver the Israelites in accordance with the prophecy given to Abraham in Genesis 15. The Almighty calls Moses from tending the flock, confronting him in a miraculous sight—a bush that, while burning with fire, was not consumed. God stated the fact that He was the God of Abraham, Isaac and Jacob, to whom the covenant promises were given. And it was now time to fulfill part of that covenant by bringing the Israelites out of captivity and into the land He had promised to their descendants.

Sometimes we must be patient with the trials that beset us. God's promises are always certain. At times, however, it feels like an eternity when we are beset with trials. Yet when God does step in, His intervention is quick! "And shall not God avenge His own elect who cry out day and night to Him, though He bears long with them? I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?" (Luke 18:7-8).

Just as God prepared Moses for what was going to be taking place, including the very outcome, He prepares His people today for events that will take place in the future." [END]

Day 81 - WEDNESDAY: January 25th

Exodus 4

Daily Deep Dive:

Today we will start with the UCG reading plan and then I'll add some additional comments by verse: "Continuing in chapter 4, since God knows how the human mind reasons, He prepared for Moses to have authoritative credibility through certain miracles—not for Moses to be ultimately regarded but, rather, that God would be the One looked to, and Moses simply as His truly commissioned servant. You can be certain that God knows exactly how to get someone's attention. The three miracles that God had Moses perform would be a great witness to the Egyptians—and to the Israelites, who were by now quite influenced by Egyptian religion. The snake was one of the gods of Egypt. Leprosy was an incurable disease that would have any physician of the time believing in a "god" had there been a cure. Last, but not least, the Nile was also worshiped, and defiling its waters with blood would draw the attention of everyone!

But we also can begin to see the meek, self-effacing character of Moses being revealed in this chapter. The deep humility of Moses (Numbers

12:3) was surely primarily the result of his closeness to God, but it is apparent that it was also rooted in his natural personality. Even though by this time Moses, as Stephen later preached, was "mighty in words and deeds," it seems he lacked self-confidence. It's not unusual for talented and successful people to lack confidence. In this case, this weakness was turned into a strength, because self-confidence was soon replaced by great confidence in and reliance on God. However, at this point, Moses was focusing on his own perceived lack of ability, and tried to wiggle out of this overwhelming assignment.

Perhaps he was simply so in awe of God that he thought himself incapable of representing Him. Yet in consideration of God's power and who God was, Moses should not have been so presumptuous to think that God was making a mistake in choosing him—and that God couldn't utilize him as required. Although God understood Moses' personality, Moses was trying His patience by not focusing on all of the miracles and backing that God had given to Moses. And, as He was quick to point out, He was the Creator God—the very designer and maker of the human mouth. Yet, God is so merciful and understanding. Though angry with Moses for what appears to have been a lack of faith, God still gave him the assistance of his older brother Aaron. Of course, God had probably already intended some involvement by Aaron, who was to serve as Israel's high priest. But it appears that before long, Moses was talking directly with Pharaoh, rather than through Aaron (see Exodus 8:9, 26, 29).

When we come to Exodus 4:24, it is shocking to read that God sought to kill Moses! Why? Notice the account in chapter 4 of the confrontation between Moses and his wife. Part of God's covenant with Abraham, Isaac and Jacob was the acknowledgment of that covenant through the act of circumcision. Whoever was not circumcised among the males of God's people would be "cut off," or destroyed, from among them. When we review to whom the covenant promises were

made, we can see that they did not extend through the lineage born to Abraham and Keturah. The Midianites were the descendants of Abraham and Keturah through Midian. And while Midian himself may have been circumcised, as Ishmael was, it is apparent that after the children of Keturah were sent away (Genesis 25:5), they did not continue the practice of circumcising their children. Rather, "the Midianites practiced circumcision on a groom right before his marriage instead of circumcising male infants.... Many of Israel's neighboring peoples practiced circumcision, but none except Israel circumcised infants" (*Nelson Study Bible*, note on verse 24).

Now let's put together verses 24 through 26. It is apparent that God was holding Moses responsible for circumcising his son, but Moses had delegated that to his wife, Zipporah, who was objecting to doing it. She finally did it, but with reluctance and resentment, calling Moses a "bloody man." We might wonder why only one son was at issue when Moses had *two* sons (verse 20; 18:4). One suggestion is that, "most likely, Moses had kept one of his sons uncircumcised, despite what God had commanded" (same note). Perhaps Zipporah was so upset by the circumcision of one son that she demanded her next son not be circumcised. In any event, Moses was not following God's instructions. And this involved the very sign of the covenant people—being violated by the one who was to be the national leader. Moses' disobedience in light of these factors made it a capital offense. So we find this brief insert—the recording of an incident that, no doubt, had a great impact on Moses." [END]

Verse 6 – This is the first time we are introduced to the leprosy in the Bible. We will look at this in various detail as we move through the bible, but I will share Adam Clarke's commentary on this verse today: "That is, the leprosy spread itself over the whole body in thin white scales; and from this appearance it has its Greek name [λεπρα](#), from [λεπις](#), a scale. Dr. Mead says, "I have seen a remarkable case of this in a

countryman, whose whole body was so miserably seized with it, that his skin was shining as if covered with snow; and as the surfuraceous scales were daily rubbed off, the flesh appeared quick or raw underneath.” The leprosy, at least among the Jews, was a most inveterate and contagious disorder, and deemed by them incurable. Among the heathens it was considered as inflicted by their gods, and it was supposed that they alone could remove it. It is certain that a similar belief prevailed among the Israelites; hence, when the king of Syria sent his general Naaman, to the king of Israel to cure him of his leprosy, he rent his clothes, saying, Amos I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? [2Ki 5:7](#). This appears, therefore, to be the reason why God chose this sign, as the instantaneous infliction and removal of this disease were demonstrations which all would allow of the sovereign power of God. We need, therefore, seek for no other reasons for this miracle: the sole reason is sufficiently obvious.”

Verse 10 – The literal translation of this verse states that Moses says he’s “not a man of words” and he also says he’s heavy/slow of mouth & tongue. We don’t exactly know what Moses struggled with, whether a physical struggle to form and say words, or a mental struggle in speaking. God doesn’t say he is wrong, and it’s clear in verse 14 that Aaron doesn’t struggle in the same way and is a good speaker. Either way, God wanted Moses to trust Him with the struggle and look to Him to provide a way.

Verse 18 – Whether Jethro was his father-in-law or brother-in-law, Jethro was the one in charge over their group, and Moses wanted to seek His permission to go.

Verse 20 – Moses has two sons, Gershom & Eliezer.

Verse 21 – The NKJV translates that God “hardened” Pharaoh’s heart so that he would not let God’s people go. It almost reads as if Pharaoh’s heart wasn’t hardened and that God made it that way. Many over time have had questions about this. The word translated “hardened” is used 290 times in the Bible. It’s most often translated about something being “strong or strengthened”, and also to “hold” something. Pharaoh already had a heart/mind set on a certain path. God only allowed Pharaoh to continue on the path he had already chosen, God did not turn Pharaoh to do evil. Adam Clarke’s commentary shares this thought: “All those who have read the Scriptures with care and attention, know well that God is frequently represented in them as doing what he only permits to be done. So because a man has grieved his Spirit and resisted his grace he withdraws that Spirit and grace from him, and thus he becomes bold and presumptuous in sin. Pharaoh made his own heart stubborn against God, [Exo 9:34](#); and God gave him up to judicial blindness, so that he rushed on stubbornly to his own destruction. From the whole of Pharaoh’s conduct we learn that he was bold, haughty, and cruel; and God chose to permit these dispositions to have their full sway in his heart without check or restraint from Divine influence: the consequence was what God intended, he did not immediately comply with the requisition to let the people go; and this was done that God might have the fuller opportunity of manifesting his power by multiplying signs and miracles, and thus impress the hearts both of the Egyptians and Israelites with a due sense of his omnipotence and justice. The whole procedure was graciously calculated to do endless good to both nations. The Israelites must be satisfied that they had the true God for their protector; and thus their faith was strengthened. The Egyptians must see that their gods could do nothing against the God of Israel; and thus their dependence on them was necessarily shaken. These great ends could not have been answered had Pharaoh at once consented to let the people go.” [END]

Day 82 - THURSDAY: January 26th

Exodus 5

Daily Deep Dive:

The UCG reading plan has this to say as an overview of this chapter: "Sometimes situations get worse before they get better. How do we react before God when we pray? Do we ever feel that we are not only not receiving an answer but also that things seem to be getting worse? Pharaoh's response to Moses was that the Israelites were getting too much "free time" and that it was allowing them the opportunity to get distracted from their work. When the Israelites received Pharaoh's harsh response to Moses' request that they be allowed to hold a celebration to worship God, it was certainly a test for Moses. For all of the details that God had told him, God did not reveal this as being part of the plan. Part of being a good leader is the ability to "turn the other cheek." God allowed Moses to be subject to the anger and bewilderment of the Israelites. But it was all with a purpose in mind." [END]

Verse 7 – Adam Clarke states: "There have been many conjectures concerning the use of straw in making bricks. Some suppose it was used merely for burning them, but this is unfounded. The eastern bricks are often made of clay and straw kneaded together, and then not burned, but thoroughly dried in the sun. This is expressly mentioned by Philo in his life of Moses, who says, describing the oppression of the Israelites in Egypt, that some were obliged to work in clay for the formation of bricks, and others to gather straw for the same purpose, because straw is the bond by which the brick is held together"

Verse 12 – John Gill's commentary states: "straw not being easy to come at, they were obliged to gather stubble that was left in the fields, after the corn was gathered in."

Day 83 - FRIDAY: January 27th

Exodus 6

Daily Deep Dive:

I would again like to begin with the UCG reading plan before diving into specific scriptures: “God wants to make certain that His people understand clearly that He IS God. So we read references to Himself such as "I AM WHO I AM" (the literal Hebrew has no definite tense—"I Be Who I Be"—denoting past, present and future). God has always existed and will always exist. Here we read of God introducing a new name that He had not revealed earlier to Abraham, Isaac or Jacob. (It is used in the book of Genesis, but this is apparently because Moses, who wrote the book, was inspired by God to use it in relating the stories of the patriarchs). The newly revealed name is *Yahweh* (the exact pronunciation of which is unknown). It is essentially the name "I Be Who I Be" in the third person—that is, "He Be Who He Be"—and has been variously translated as "the Eternal", "the Ever-living" or even "the Self-Existent One." (Jesus later revealed that *He* was the one the Israelites worshiped as the great "I AM"—see John 8:58 and supplementary reading below.)

God was preparing His people to understand that He was not some passing fad. The miracles that they were going to experience were a demonstration of His power and supremacy. Most biblical scholars today, if they accept that the events of the Exodus took place at all, approach it rather skeptically, claiming the plagues that came upon Egypt, for instance, were not miraculous in nature. They claim that these were merely natural phenomena exaggerated in the scriptural account. Biblical historian Eugene Merrill counters: "They [the plagues] must be understood for what they were—unique but genuinely historical outpourings of the wrath of a sovereign God who wished to show not only Egypt but his own people that he is the Lord of all of heaven and earth, one well able to redeem his people from the onerous slavery they knew under Pharaoh and to make them, by

covenant, his own servant people" (*Kingdom of Priests: A History of Old Testament Israel*, 1987, p. 65). The Israelites were so encompassed with the "gods" of Egypt that they needed to understand that His ultimate intervention would exceed *anything* that man could do through sorcery, magic or false worship. Most of the plagues would be a direct attack on the "gods" of Egypt. Indeed, Jethro will afterward remark, "Now I know that the Lord is greater than all the gods; for in the very thing in which they behaved proudly, He was above them" (Exodus 18:11).

If only mankind would simply believe God! The things of man are temporary. The things of God are eternal. So while mankind may let us down, God has been, is, and will always be our loving God!" [END]

Verse 12 – Moses says that he is of “uncircumcised lips”. Jamieson-Faucet-Brown explains: “A metaphorical expression among the Hebrews, who, taught to look on the circumcision of any part as denoting perfection, signified its deficiency or unsuitableness by uncircumcision. The words here express how painfully Moses felt his want of utterance or persuasive oratory.”

Verse 23 – We don’t often think of Aaron’s wife, but here we are introduced to her. Additionally we learn of Aaron’s four children for the first time that we will see later in the Levitical priesthood.

Verse 25 – From Eleazar’s family will come Phinehas which we will read of his great zeal in Numbers 25:7-13 later.

Day 84 - SATURDAY: January 28th

Exodus 7

Daily Deep Dive:

The UCG reading plan has this to share: "Moses was now in his 80th year. He was beginning the final 40 years of his life in leading the nation of Israel to the Promised Land. Moses and Aaron had been prepared by God to understand that Pharaoh would be very stubborn, regardless of the miracles that were to be performed. Pharaoh also had some "tricks" that could be performed through his magicians—perhaps even with demonic help. Pharaoh's magicians somehow imitated the first three miracles that Moses displayed (those with the snakes and the first two plagues—the water to blood and the frogs). After that, the magicians could no longer duplicate or simulate miraculous plagues. The ability to work magic with snakes was a skill in which the Egyptian magicians apparently prided themselves: "The power to control and direct the movements of such venomous reptiles was one of the things of which the Egyptian was most proud, and in which he was most skillful, already in the time when the pyramids were being built" (E.A. Wallis Budge, *Egyptian Magic*, 1971, p. 5). This could have been akin to snake charming, a fleshly skill, or something supernatural—originating from Satan, the chief serpent. The New Testament tells us the names of the chief magicians were Jannes and Jambres (2 Timothy 3:8). Their magic, though powerful, was not equal to the power by which God worked through Moses. Nevertheless, even after the power of God prevailed, Pharaoh did not listen.

In the future, the Bible reveals, an awesome geopolitical power known as "the beast" will arise on the world scene. Its leader will be a dictator like Pharaoh and, as Pharaoh was with the priests of Egypt, he will be in league with a false religious power that will perform many wonders and miracles. Will we be able to discern the power of God as opposed to the power of this false system? There are those who will be deceived (Revelation 13:13-14). Through His written Word, God promises that if we stay close to Him, we will not be deceived.

Returning now to Exodus, let us examine the first three plagues on Egypt—plagues that even the Israelites experienced.

1. Waters made blood: Each of the plagues of Egypt was an assault on multiple Egyptian gods. For instance, the plague on the waters was a slap at Khnum, the giver of the Nile; at Hapy, the spirit of the Nile; at Sodpet, the god of Nile floodwaters; at Osiris, whose bloodstream was the Nile; at Edjo, the goddess of the Delta; at Hatmehyt, guardian goddess of fish and fishermen; and at various other deities that should have been looking out for the Egyptians. [END]

Verse 24 & 25 – As the river remained blood for 7 days, God left the water in the ground around the river drinkable. I assume this was done for the preservation of life.

Josephus records: “the water was not only of the color of blood, but it brought upon those that ventured to drink of it, great pains and bitter torment.”