

Hello everyone,

PERCENT OF BIBLE COMPLETED: 7.7%

Weekly Readings will cover: Exodus 8 – Exodus 14

Sunday: Exodus 8

Monday: Exodus 9

Tuesday: Exodus 10

Wednesday: Exodus 11

Thursday: Exodus 12

Friday: Exodus 13

Saturday: Exodus 14

Current # of email addresses in group: 568

I hope you all enjoyed your first week in the book of Exodus. This week we will cover all ten plagues as well as the Red Sea crossing. I know you've likely read these chapters many times, but I hope you find new nuggets of truth and information along the way.

One of the members here in the Bay shared a link that included details of creating mud bricks. It's a short read, but interesting!

<https://www.biblicalarchaeology.org/daily/ancient-cultures/daily-life-and-practice/how-to-make-a-mudbrick/>

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 15**

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

Day 85 - SUNDAY: January 29<sup>th</sup>

Exodus 8

Daily Deep Dive:

2<sup>nd</sup> Plague:

From the UCG reading plan on the gods of the Egyptian's that may have been targeted by this 2<sup>nd</sup> plague: "One of the gods worshiped by the Egyptians was Heket, whose image was a frog or a woman with

the *head* of a frog. Heket was the goddess of birth, midwives and safe deliveries (frogs, in moderate numbers, being seen as signs of life, renewal and happiness). After the overabundance of them, and then the stench of huge piles of dead frogs, it would seem that the goddess Heket would have lost credibility. Furthermore, the court of Hapy, mentioned above, included crocodile gods and frog goddesses. And the primordial gods Nun, Kek and Heh were each depicted as a man with a frog's head. This plague, though imitated by the magicians, causes Pharaoh to yield. But his stubbornness then prevails and he changes his mind.” [END]

Verse 3 – Frogs were every where and on everything. It’s hard for our minds to imagine this moment. Frogs are in all your food, and jumping into the food you are trying to prepare and where you sit and sleep. It seems it would have been maddening. Here is what Josephus records: “An innumerable multitude of frogs consumed the fruit of the ground; the river was also full of them, insomuch that those who drew water had it spoiled by the blood of these animals, as they died in, and were destroyed by, the water; and the country was full of filthy slime, as they were born, and as they died: they also spoiled their vessels in their houses which they used, and were found among what they eat and what they drank, and came in great numbers upon their beds. There was also an ungrateful smell, and a stink arose from them, as they were born, and as they died therein.”

Verse 9 – 10: God told Pharaoh before the frogs came exactly what would happen. To further reveal that the true God is in complete control of every detail, Moses essentially tells Pharaoh, “You tell me when you want me to pray to God and make this all stop. You tell me the time you want it to stop and here’s what will happen.” There would have been no doubt or wondering by Pharaoh that God made these frogs come and made them leave.

Verse 14 – A massive clean up job occurred. God didn't just take them away and make it easy on them, the people now had to gather up a massive amount of dead frog carcasses from every nook and cranny and put them into piles. It was probably exhausting and disgusting and then there they all sat, filling the land with a terrible smell and sitting there to rot and breakdown over time.

### 3<sup>rd</sup> Plague:

The UCG reading plan states the following about this plague: “Though the Egyptians revered no specific god of lice, so far as we know, they did worship an insect God—Kheper, who was represented as a scarab beetle. Furthermore, we should see how this plague was a slap at the Egyptian gods in general—who were unable to protect their subjects from the infestation. Indeed, Har-pa-khered (Horus in child form) was invoked to ward off dangerous creatures, while Imhotep was besought as a god of medicinal healing. But beseech as they might, there was no relief. Even Pharaoh himself was considered a god—the divine incarnation of the sky and sun god Horus—yet he personally suffered from this plague. The lice infestation could not be imitated by the magicians. They, therefore, yield—but Pharaoh does not.” [END]

Verse 17 – Could you imagine that in a dusty location, that all of a sudden that each speck of that dust becomes alive on you and your animals and begins moving around. Very gross!

Verse 18 – 19: Finally, the magicians can't not mimic this plague and are forced to admit that only this God being that the Hebrews served was capable of this. This plague does not cause Pharaoh to yield and it is not clear to me when God removed this plague.

### 4<sup>th</sup> Plague:

Regarding the plague of flies, the UCG reading plan states: “Concerning the word "flies," the *Jamieson, Fausset and Brown Commentary* states that these were "not 'flies', such as we are accustomed to [or perhaps not *only* such flies, as Egypt had and still has those too] but diverse sorts of flies [i.e., flying, buzzing insects] (Psalms 78:45), the gad-fly, the cockroach, the Egyptian beetle, for all these are mentioned by different writers.... The worship of flies, particularly of the beetle [in the form of the scarab god Kheper], was a prominent part of the religion of the ancient Egyptians" (1961, note on Exodus 8:20-31). Furthermore, as the flies crawled all over them, flew into their eyes, covered their food and buzzed incessantly around them, adding to their misery, where was the supreme Amun, helper of the pious and god of the wind, to blow away this plague? Where was the guardian goddess Mafdet and the protector god Sed? Finally, the "divine" pharaoh begins to bargain, agreeing to let the Israelites sacrifice to God in Goshen. But Moses points out that this would be an abomination to the Egyptians, since they considered it detestable to sacrifice sheep (see Genesis 43:32; Genesis 46:34), and that—now really hating the Israelites—they might stone them. So, with flies still buzzing around him, Pharaoh agrees to let the Israelites travel a short way into the wilderness to sacrifice. But once again, the stubborn ruler changes his mind.” [END]

Verse 23 – Through these plagues we have clearly seen that God is showing His true power of when to start/stop a plague and now we see God show Pharaoh and the Egyptian people (and God’s people too for that matter), that even within the craziness of an insect swarm, that he will put a limit to where it can go and who it will bother. God’s people will be spared not only from this plague but by all the rest. The Egyptians would now see a clear difference between the two sets of people and God’s people would feel the impact of being spared and redeemed out of their trouble (Exodus 6:6).

Notice what the UCG reading plan draws out regarding this distinction between the Egyptians and God’s people: “Before sending the fourth plague, God says that He will prevent it and the remainder of the plagues from afflicting the Israelites in Goshen. Thus, the first three plagues had been experienced by everyone, including the Israelites. But the seven last plagues (out of 10) afflict the Egyptians only. That the “seven last plagues” are distinct is quite interesting in light of the fact that we actually find this phrase in Revelation 15:1, in reference to the final plagues poured out on rebellious mankind—following a period of suffering that will come on God's people (physical *and* spiritual) and on the rest of the world. And, just as in Egypt, God's people of the end time will be spared the seven last plagues.” [END]

Verse 24 – Flies is in italics. The Hebrew word is for a thick or heavy “swarm” of insects.

Josephus adds the following about these insects: “for He filled that country full of various sorts of pestilential creatures, with their various properties, such indeed as had never come into the sight of men before, by whose means the men perished themselves, and the land was destitute of husbandmen for its cultivation; but if any thing escaped destruction from them, it was killed by a distemper which the men underwent also.” [END]

Verse 29 – It’s again Moses, who goes before God to ask God to end this plague upon Egypt.

Day 86 - MONDAY: January 30<sup>th</sup>

Exodus 9

Daily Deep Dive:

5<sup>th</sup> Plague:

We will again look at the blow to the false gods of Egypt brought out in the UCG reading plan: “As in most pagan societies, oxen had strong attachments to various deities in Egypt. Apis, the bull god, was the living personification of the creation god Ptah. The creator sun gods Atum and Re, later syncretized into a single deity, were represented by the black bull Mnevis of Heliopolis. Nut and Neith were both depicted as the great celestial cow who gave birth to the cosmos and other deities. Mehet-Weret, another goddess associated with creation, was depicted as a cow. The mother goddesses Hathor and Nebet were both pictured with the form of a cow. Hesat, the goddess of birth, was depicted as a cow. And the foster mother of Horus, the cow goddess Sekhet-Hor, was even invoked to safeguard cattle—a prayer that now availed nothing in the face of the true God's power. It should also be noted here that the Egyptians did possess some sheep (Exodus 9:3), though apparently not for food or sacrifice (compare Exodus 8:26). And ram gods figure prominently in the Egyptian pantheon—Ba, Banebdjedet, the primeval Heryshaf, and the Nile god Khnum. Even the supreme god Amun was symbolized by a ram with curved horns. The statement that “*all* the livestock of Egypt died” (Exodus 9:6) must actually mean that the *vast majority* of their animals died, as livestock are still alive in Exodus 9:19-21 and horses in Exodus 14:7-9. Even so, we can imagine that this was a major blow to the economy and military strength of Egypt. Once again, God spares the Israelites, as Pharaoh discovers. But still he refuses to let God's people go.” [END]

Verse 3 – God says He will strike a very severe pestilence/plague/disease upon the “miqneh” of the field. This “miqneh” is a general word for any purchasable domestic animal, but is most often translated “cattle”. It seems here that God means it here first in the more general sense (“purchasable domestic animals” that they owned) because he then names the specific animals that will be impacted: horses, male asses (pack animal), camels, oxen & flocks (sheep/goats). Regarding this very terrible disease that would impact

these animals, Adam Clarke gives the following symptoms of this word: “the symptoms of which are a hanging down and swelling of the head, abundance of gum in the eyes, rattling in the throat, difficulty of breathing, palpitation of the heart, staggering, a hot breath, and a shining tongue; which symptoms prove that a general inflammation has taken place. “ [END]

#### 6<sup>th</sup> Plague:

The UCG reading plan brings out the following regarding this plague: “Once again, the false deities of Egypt are of no help, including Sakhmet, a guardian goddess against disease (besides her major role as war goddess), Imhotep, the god of medicine, and Isis, goddess of life and healing. Pharaoh's magicians are now too afflicted to be present; yet Pharaoh's heart is still hardened. Interestingly, the narrative for the first time states that *God* actually hardened Pharaoh's heart (Exodus 9:12)—an intent God had earlier stated (Exodus 4:21; Exodus 7:3). Yet before this, Pharaoh is seen as hardening his *own* heart (Exodus 8:15, Exodus 8:32). God, then, is now reinforcing Pharaoh's stubborn inclination—for the purpose described in verse 16 (see Romans 9:14-24).” [END]

Verse 8 – Regarding why ash from a furnace was used, the Adam Clarke’s commentary states: “As one part of the oppression of the Israelites consisted in their labor in the brick-kilns, some have observed a congruity between the crime and the punishment. The furnaces, in the labor of which they oppressed the Hebrews, now yielded the instruments of their punishment; for every particle of those ashes, formed by unjust and oppressive labor, seemed to be a boil or a blain on the tyrannical king and his cruel and hard-hearted people.” [END]

Verse 9 – This word for “boil” is the same word used in Job 2:7 (boils from head to foot). Adam Clarke’s commentary states the following:

“supposed to come from [בעה baah](#), to swell, bulge out; any inflammatory swelling, node, or pustule, in any part of the body...And it shalt be an ulcer with burning pustules. It seems to have been a disorder of an uncommon kind, and hence it is called by way of distinction, the botch of Egypt, [Deu 28:27](#), perhaps never known before in that or any other country. Orosius says that in the sixth plague “all the people were blistered, that the blisters burst with tormenting pain, and that worms issued out of them.” [END]

Verse 11 – States that the magicians could not “stand” before Moses. This word means “to stand, to take a stand, hold one’s ground, be in a standing attitude (and more)” (BDB). The once defiant magicians can’t stand before or against Moses or God’s people anymore. One by one the Egyptians are being humbled.

#### 7<sup>th</sup> Plague:

Here is what the UCG reading plan states on this plague: “This plague killed servants, animals and cattle if they were not under shelter. Plants and trees were also destroyed, including crops in the field. That this was an extremely severe thunderstorm of icy hail and that the “fire” darting to the ground was lightning is apparent from Psalm 78: “He destroyed their vines with hail, and their sycamore trees with frost. He also gave up their cattle to the hail, and their flocks to fiery lightning” (Psalms 78:47-48). These destructive elements, of course, had a devastating impact on the nation's food supply. And still the gods of Egypt were shown to be powerless: the sky goddesses Nut and Hathor; the sky god Horus; Shu, the god of air and bearer of heaven; Seth, the god of storms and protector of crops; Neper, the god of grain crops; Osiris, the ruler of life and vegetation; Isis, the goddess of life; and all the cow and ram deities mentioned above proved impotent before the true God. Pharaoh now relents—for the time being. Of course, once the plague subsides, he again changes his mind.” [END]

Verse 14 – God now shifts into a new phase of plagues designed to finally impact Pharaoh’s stony heart that will climax with the 10<sup>th</sup> and final plague.

Verse 15 – The KJV of the bible refers to this verse in a future sense, but this isn’t correct. The Hebrew words used here are actually written in the past tense and should read like the NKJV “if I had”. God is basically telling Pharaoh that he has spared him and his people to this point and that had he not, they would all be dead by now.

Verse 16 – God is using Pharaoh as a tool in His great hand to bring Himself glory. God still has a great plan that is being rolled out day by day, one that will ultimately bring Him great glory over all nations and people of the earth. At that time, no one will doubt who is in control and rules over all things.

Verse 18 – 21: It’s interesting that God gives them time to know what is coming and to bring in their animals and servants from the field. Some listen, some don’t. Such is true now and will continue in the future. We don’t want to fall into that category. We hear sermons, we read God’s Word, we are being warned and instructed on what we each need to be doing in our lives. Some will listen, some won’t. Which will we be?

Verse 25 – How big must of this hail been to kill a person and to kill animals? Notice that this plague impacts the green plants and trees of the “field”. This word is for cultivated lands. These likely aren’t just trees that naturally grow, these were likely their fruit/food producing trees. Josephus records: “This hail broke down their boughs laden with fruit. After this a tribe of locusts consumed the seed which was not hurt by the hail; so that to the Egyptians all hopes of the future fruits of the ground were entirely lost.”

Verse 27 – This is the first time we see Pharaoh begin to acknowledge his sin.

Verse 31 – 32: Consistent with what we understand about the early spring harvest (around Passover & ULB) and the late spring harvest (around Pentecost), the barley & flax are destroyed just as they should have been able to be harvested and used.

Day 87 - TUESDAY: January 31<sup>st</sup>

Exodus 10

Daily Deep Dive:

8<sup>th</sup> Plague:

The UCG reading plan states the following: “By this point, Pharaoh's servants are attempting to impress on him that "Egypt is destroyed" (Exodus 10:7). So he resorts to bargaining with Moses once again. But as he will not accede to God's demands, a mighty wind brings an infestation of locusts on the land. The results are horrible to behold. Whatever vegetation had been left after the hail is now devoured by the locusts. The land is stripped bare. It must have been a wonder to look out over what was once a fertile, bountiful land and to no longer see the color green among the plants (verse 15). Again, Seth, Neper, Osiris and Isis are all defied—as are Shu, god of the air, and Amun, god of the wind. This terrible plague must have left the nation on the brink of starvation. In desperation, Pharaoh even confesses sin and asks forgiveness—outwardly. But his contrition is short-lived. By now, Moses may have become accustomed enough to Pharaoh's stubbornness so as to not be surprised when, once again, Pharaoh changes his mind about releasing the Israelites.” [END]

Verse 11 – Pharaoh would not let all the Israelites go.

Verse 12 – 14: We saw previously that the hail did major damage, but not all was yet lost. The locust would finish off the rest of the fruit and food producing plants.

Verse 19 – The might and power of God again clearly demonstrated in the detail of absolute control, that not even a single locust remained behind.

9<sup>th</sup> Plague:

The UCG reading plan brings out the following regarding this plague: “Here is a plague that lasted for three days. People could not even leave their homes due to the impact of this event. Comparable to being in a dark closet with even the cracks around the door being covered, this was a major attack on the credibility of the Egyptian sun god—known variously as Re, Ra, Atum, Aten and sometimes Horus. Indeed, though the Egyptians worshiped many gods, none was worshiped as much as the sun. Consider, too, that as much as eclipses were feared in the ancient world, this three-day darkness must have been terrifying beyond belief. Once again, it did not affect the Israelites living in Goshen. Pharaoh again attempts to make a deal by keeping the animals of the Israelites that were not affected by the plagues in Egypt. After all, the food supply of the Egyptians was now at a critical stage—so to him it was not really an unreasonable demand. But before God, Pharaoh was in no position to be making demands. Yet he was angry, to the point of threatening Moses with death if he would not get out of his sight.” [END]

Verse 21 – Regarding “darkness that may even be felt”, here’s what Jamieson-Faucet-Brown adds: “Whatever secondary means were employed in producing it, whether thick clammy fogs and vapors, according to some; a sandstorm, or the *chamsin*, according to others; it was such that it could be almost perceived by the organs of touch, and so protracted as to continue for three days” [END]

Verse 23 – Unlike the Egyptian dark world, the Israelites, God’s people, had light. Does this parallel our world now?

Verse 24 – Pharaoh just won’t let them go fully. He’s maybe willing to compromise, which he sees as a win. Pharaoh is a type of Satan. In what ways is Satan willing to compromise with us? Where he’s comfortable with a certain level of obedience with us, as long as he can get us to compromise in some ways to not fully obey God?

Verse 26 - No compromise here. “Not a hoof shall be left behind.”

Verse 28 – Josephus records that Pharaoh threatened to cut off his (Moses) head if he came any more to him.

Day 88 - WEDNESDAY: February 1<sup>st</sup>

Exodus 11

Daily Deep Dive:

10<sup>th</sup> Plague:

From the UCG reading for this final plague: “Before leaving, Moses warned Pharaoh of the final plague that was to befall Egypt. The firstborn males of the Egyptians, of their non-Israelite servants and of their animals would surely die—from the palace of Pharaoh to the dungeons. Perhaps this was, in part, a deserved punishment for the Egyptians' slaughtering of *God's* children—the Israelite infants—in previous generations going back to the time of Moses' birth. It was *certainly* for the reason God had given to Moses in Exodus 4: "Then you shall say to Pharaoh, 'Thus says the Lord: "Israel is My son, My firstborn. So I say to you, let My son go that he may serve Me. But if you refuse to let him go, indeed I will kill your son, your firstborn"' (verses 22-23). Moreover, in killing the firstborn of the animals too, God was again showing His supremacy over the gods of Egypt: "For I... will

strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord" (Exodus 12:12). There would be no doubt left among the Egyptians that the God of Israel was indeed the true God!

Besides the many and varied animal deities, God's action directly challenged Osiris, the giver and ruler of life. Furthermore, in the end, this plague would accomplish the breaking of Egypt—and force Pharaoh to at last release the Israelites. This forcing of Pharaoh to act against his will would demonstrate God's overthrow of his sovereignty and of the gods who represented it: Hu, the god personifying royal authority; Wadjet, the goddess of royal authority; Sobek, the god epitomizing the might of the pharaohs; Maat, goddess of cosmic order under whose aegis the rulers of Egypt governed; and the war goddess Sakhmet, who would supposedly breathe fire against the enemies of the pharaoh. God would, of course, prove Himself victorious over them all—and over Pharaoh too, who, as mentioned earlier, was himself regarded as the divine incarnation of Horus.

Even at the announcement of this warning, Moses and the Israelites were respected throughout the land because of the miraculous events that had taken place. And not just respected. As *The Nelson Study Bible* notes on Exodus 11:3: "Another remarkable component of the Exodus was the Egyptian's favor (or grace) toward the Hebrews and admiration for their leader. After all that had happened, we might expect the opposite. But the positive feelings for Moses were shared, amazingly enough, even by Pharaoh's servants. This, too, is a part of the wit and irony of this great victory the Lord had won over His enemy Pharaoh (who represents evil, sin, ungodliness, and even Satan; see Revelation 15:3)." God told the Israelites to ask the Egyptians for silver and gold items—in effect, compensation for their years of slave labor. And after all the Egyptians had witnessed, they were not about to complain. But Pharaoh's heart was still hardened, even threatening

Moses' life, as already mentioned. Moses, then, having delivered the final warning, at last storms out in anger (Exodus 11:8). This would be the final confrontation between the two (compare Exodus 10:29).”  
[END]

Verse 2 – Before this final plague, the people were told to ask of articles of silver & gold from the Egyptians and God poured out favor for the Israelites in these matters.

Verse 4 – The God Being here communicating with Moses says that He would personally go out about midnight and all the firstborns of men and animals would die.

Verse 7 – What does “against none of the children of Israel shall a dog move its tongue” mean? I’ve read a number of commentaries, but I will include a couple sections from Adam Clarke’s: “This passage has been generally understood as a proverbial expression, intimating that the Israelites should not only be free from this death, but that they should depart without any kind of molestation. For though there must be much bustle and comparative confusion in the sudden removal of six hundred thousand persons with their wives, children, goods, cattle, etc., yet this should produce so little alarm that even the dogs should not bark at them, which it would be natural to expect, as the principal stir was to be about midnight.” He later adds “e know that one of their principal deities was Osiris, whose son, worshipped under the form of a dog, or a man with a dog’s head, was called *Anubis latrator*, the barking Anubis. May he not be represented as deploring a calamity which he had no power to prevent among his worshippers, nor influence to inflict punishment upon those who set his deity at naught? Hence while there was a great cry, [צעקה גדולה tseakah gedolah](#), throughout all the land of Egypt, because of the mortality in every house, yet among the Israelites there was no death, consequently no dog moved his tongue to howl for

their calamity; nor could the object of the Egyptians' worship inflict any similar punishment on the worshippers of Jehovah.

In honor of this dog-god there was a city called Anubis in Egypt" [END]

### Day 89 - THURSDAY: February 2<sup>nd</sup>

#### Exodus 12

#### Daily Deep Dive:

The UCG reading plan states: "God now gives specific instructions to the Israelites in preparation for the final plague to come upon Egypt. It was necessary to record God's Word, as His instructions were to be repeated each year. This was to be a reminder of God's powerful and miraculous intervention among His people. And it was to foreshadow the supreme sacrifice of the Lamb of God, Jesus Christ, who would eventually come to offer His unblemished life as the sacrifice for the sins of all mankind.

On the 10th day of what God declared to be the first month of the year (Exodus 12:2, the Hebrew month Abib, see Exodus 13:4, which occurred in the spring), the Israelites were to select an unblemished yearling of the sheep or goats. They were to keep it up until the 14th of the month. In the "twilight" portion of the evening that began the 14th day (literally "between the two evenings," which, though disputed, is commonly understood to mean between sundown and darkness), they were to kill the lamb or kid and prepare it according to the specific instructions God gave them. The Passover consisted of the events that took place during the course of the night and into the following morning. What exactly took place?

1. The lamb was killed.
2. Its blood was put on the entrances of the houses.
3. The lamb was roasted.

4. The Israelites ate it with solemnity and in a state of preparedness, knowing that the events of the next day would entail much organization and travel.
5. The children were to be specifically taught the meaning of these events.
6. None were to go out of their houses until the morning.
7. At midnight, the Lord would "pass over" the homes and, with the evidence of the blood on the entrances, He would spare the firstborn males of man and animals within from death (males implied from the command in Exodus 13:12-15).
8. What remained of the sacrifice was to be burned.

When morning came on the 14th, the Israelites, scattered all over the land of Goshen, faced the daunting challenge of gathering themselves and all their belongings and driving their livestock to the departure point of Rameses. For many this required a journey of more than 20 miles, which would have taken all day. We read that there were approximately 600,000 men, besides children, a mixed multitude (those who were not Israelite), and a great number of livestock. So we have possibly more than three million people besides animals that collectively organized and left from Rameses by night, under a full moon (being the beginning of the 15th day). It was certainly a night to be observed. And it began the Days of Unleavened Bread.

Incidentally, the Days of Unleavened Bread beginning "the fourteenth day of the month at evening" in Exodus 12:18 is shown by other verses such as Leviticus 23:6 to mean the *end* of 14th and thus the beginning of the 15th—as "evening" or sundown can apply to the beginning or end of a day, depending on the context (see Leviticus 23:32, where the "ninth day of the month at evening" clearly means the beginning of the 10th, verse 27). For the Feast of Unleavened Bread the Israelites were to dispose of any leavened bread or leavening agent (for them this meant yeast) and eat *unleavened* bread instead. The sobering events of the previous evening were embedded in their minds as so many people

and animals died throughout the land. Of course, it was also a *joyous* time. For, finally, after their hopes had risen and fallen so many times, the promise that God had spoken to the Israelites through Moses was actually happening! Families that had only known oppression and slavery were now free!” [END]

Verse 3 & 6: Why were they to select the lamb on the 10<sup>th</sup> and keep it until the 14<sup>th</sup> at twilight? The 10<sup>th</sup> day is the month is the day that is believed that Jesus Christ entered Jerusalem to give His life as the Passover Lamb (compare John 12:1, 12 & 13). There are other ideas about why the lamb was selected on the 10<sup>th</sup> and held until the 14<sup>th</sup>, but I’m unaware of any that is stated or confirmed with the Bible.

If you have questions about whether the Passover was eaten on the night of the 14<sup>th</sup> or 15<sup>th</sup>, you can read the 45 page UCG study paper on this topic at: <https://ucgweb.s3.amazonaws.com/files/papers/UCG-papers-The-Passover-of-Exodus-12.pdf>

Additionally, if anyone would like to do a deep dive into the study of why we teach that the Passover lamb was to be killed after sunset but before dark, you can read a short 2 page study paper on that topic as well at: <https://ucgweb.s3.amazonaws.com/files/papers/UCG-papers-Appendix-to-Passover-of-Exodus-12.pdf>

Verse 5 – As this lamb represented our great Savior Jesus Christ, it was a lamb to be without any blemish (picturing Christ being without sin).

Verse 13 – Through this lamb’s blood, Israel was spared from death, just as through the Lamb Jesus Christ’s blood, we each have been spared from death.

Verse 15 – Here is another short 2 page study paper on the topic of Unleavened Bread:

<https://ucgweb.s3.amazonaws.com/files/papers/ucg-paper-the-feast-of-unleavened-bread.pdf>

Verse 22 – The Israelites are told to take a “bunch of hyssop”. The Hebrew word for “bunch” means “band or binding” and the Hebrew word for “hyssop” means “a plant used for medicinal and religious purposes”. Adam Clarke’s commentary adds the following depth: “The original word **בזוב ezob** has been variously translated musk, rosemary, polypody of the wall, mint, origanum, marjoram, and Hyssop: the latter seems to be the most proper. Parkhurst says it is named from its deterative and cleansing qualities, whence it was used in sprinkling the blood of the paschal lamb, in cleansing the leprosy, [Lev 14:4](#), [Lev 14:6](#), [Lev 14:51](#), [Lev 14:52](#); in composing the water of purification, [Num 19:6](#), and sprinkling it, [Num 19:18](#). It was a type of the purifying virtue of the bitter sufferings of Christ. And it is plain, from [Psa 51:7](#), that the psalmist understood its meaning. Among botanists hyssop is described as “a genus of the *gymnospermia* (naked-seeded) order, belonging to the *didynamia* class of plants. It has under-shrubby, low, bushy stalks, growing a foot and a half high, small, spear-shaped, close-sitting, opposite leaves, with several smaller ones rising from the same joint; and all the stalks and branches terminated by erect whorled spikes of flowers of different colors, in the varieties of the plant. The leaves have an aromatic smell, and a warm pungent taste. The leaves of this plant are particularly recommended in humoral asthmas, and other disorders of the breast and lungs, and greatly promote expectoration.” Its medicinal qualities were probably the reason why this plant was so particularly recommended in the Scriptures.”

Verse 26 – God specifically, by design, provides us wonderful teaching moments along the way and throughout time to ensure that this vital information is passed from generation to generation. God knows clearly how quickly “true teachings” can be forgotten if not frequently prioritized. How great is God’s annual Holy Day plan that teaches us

these important lessons and provides our children with this vital information.

10<sup>th</sup> Plague:

Verse 29 – At midnight the Lord kills all the firstborn of Egypt and great mourning begins in Egypt.

Verse 35 – 36: As God had prophesied, the Israelites plunder the Egyptians and leave Egypt with wealth (gold/silver) as well as fine clothing. It's interesting to me that here on this first Holy Day of God's great Feast season, in less than a day (Passover to first day of ULB) that Israel went from poverty to wealth. I have no idea if they adorned themselves with any of their new fine clothing, but I wonder if it made this Feast day all the more special.

Verse 37 – This verse tells us that "Israel journeyed from Rameses to Succoth". John Gill's commentary states simply: "Rameses was a place in Goshen, or rather the land of Goshen, from whence the country was so called;" He continues: "The latter place is so called by anticipation; for it was now a desert, as Josephus says, which he calls Latopolis, but had its name Succoth from the children of Israel pitching their tents there; for the word signifies tents or tabernacles."

Verse 38 – Regarding this "mixed multitude", John Gill's commentary states: "Some of these were Egyptians, and some of other nations that had resided in Egypt, and who, on various accounts, might choose to go along with the children of Israel; some through intermarriages with them, being loath to part with their relations, see [Lev 20:10](#), others on account of religion, being proselytes of righteousness, and others through worldly interest, the land of Egypt being by the plagues a most desolate place; and such wonders being wrought for the children of Israel, they saw they were a people that were the favourites of heaven,

and judged it safest and best and most for their interest to keep with them” [END]

Verse 41 – 430 years from the time God called Abraham out of his own type of Egypt (Land of Ur) and God promised to make Abraham a great nation (see Genesis 12).

Verse 42 – Here is a short one page statement on this Night to be Much Observed.

<https://ucgweb.s3.amazonaws.com/files/papers/UCG-papers-The-Night-to-be-Much-Observed.pdf>

Verse 44 – Every male had to be circumcised to be able to take of the Passover. This was the symbol that a male had entered into a covenant relationship with God. If a new family wanted to partake in this Passover festival, all their males had to be first circumcised. Later, God’s Holy Word teach us that in the New Testament, circumcision is no longer an outward sign, but one of the heart (Rom 2:29 – “but *he is* a Jew who *is one* inwardly; and circumcision *is that* of the heart, in the Spirit, not in the letter; whose praise *is* not from men but from God.”). Now, when someone is convicted of their sins and the need to both repent and be forgiven of those sins, they are baptized and receive God’s Holy Spirit as the sign of being His people. These are the individuals who are now in a covenant relationship with God (Compare Acts 2:37-39 & Rom 8:9, 14). This is why only baptized members are allowed to keep the New Testament Passover today.

Verse 46 – Again, understanding that this lamb represented Jesus Christ, not any of its bones were to be broken (Compare John 19:33, 36).

Verse 49 – God doesn’t have two different set of rules for different people.

## Day 90 - FRIDAY: February 3<sup>rd</sup>

### Exodus 13

#### Daily Deep Dive:

The UCG reading plan states: "In chapter 13, the details of the Days of Unleavened Bread are again recorded. The Bible reveals that not only was unleavened bread eaten for seven days, as a reminder of coming out of Egypt in haste, but leavening represents those things that are contrary to the way of God. Paul told the Corinthians to "keep the feast [of Unleavened Bread], not...with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Corinthians 5:6-8). During these days, which Paul's instructions show that God's people are still to observe, all leavened bread and leavening agents that can be used to leaven bread—which now includes yeast, baking powder and baking soda (sodium bicarbonate)—are to be removed from the home. ("Bread" is here used to refer to anything made primarily from one or more grains and cooked, including loaf bread, crackers, pancakes, cake, pie crust, cookies, muffins, pasta, etc.) This is a reminder for us to purge our lives of spiritual leavening, the sin that so easily spreads and "puffs up" (1 Corinthians 4:6, 18-19; 5:2, 6; 8:1; 13:4).

God instructed the Israelites to sanctify ("set apart"—for a specific religious or spiritual purpose) the male firstborn of both man and animals. Why? Exodus 13:15 explains that it was because the firstborn of both man and beast were slain in Egypt—and the ones God spared, those of Israel, then belonged to Him. The firstborn males of clean animals were to be sacrificed to God while the firstborn males of men and unclean animals were to be redeemed (i.e., "bought back" from God). An unclean animal was to be redeemed with the sacrifice of a

lamb. For man, an offering was to be given in place of a literal sacrifice. Numbers 18:16 reveals the redemption value. Through this offering the Israelites would always be reminded of the miraculous way God delivered Israel from Egypt.” [END]

Verse 19 – The children of Israel had made an oath before Joseph died that they would bring his bones up with them when they left Egypt (see Genesis 50:25). Moses made sure they fulfilled this oath.

Verse 21 & 22 – The Lord was constantly with them during this time. We’ve already explored in previous weeks how the Word, who would later become a human being as Jesus Christ, also at times was known as the Messenger (translated to “Angel”) of the Lord. Exodus 14:19 will provide further details of the identity of this Being. Exodus 14:19 – “And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them.” We combine that with 1 Corinthians 10:1-4, 9, to understand that this God Family Being known as the Word, and later Jesus Christ, was with Israel in the pillar of cloud and fire.

#### Day 91 - SATURDAY: February 4<sup>th</sup>

Exodus 14

Daily Deep Dive:

As we come to the end of another reading week, let’s begin with the UCG reading plan: “God brought Israel out of Egypt through great signs and wonders. He had communicated to them through His servant Moses and was now miraculously leading them through the wilderness. Israel was now witnessing another miracle—God leading them by a pillar of cloud during the day, which brought welcome shade during the afternoon heat (Psalms 105:39; compare Isaiah 4:5-6; Isaiah 25:4-5), and by a pillar of fire during the night, which gave them a warm,

glowing light. But He was leading them in a way that did not seem to make sense, since it was not in the direction of Canaan and was, instead, heading toward a dead-end entrapment. Pharaoh had once again changed his mind, and now the Israelites found themselves trapped between his army and the sea.

One might think that, after witnessing the tremendous miracles that had already taken place, the Israelites would begin to show evidence of trust and faith in the One who had delivered them thus far. Instead, we find a continually complaining, murmuring and backsliding group of people who just aren't getting the point! However, God reminds us that these ancient examples have been recorded for our benefit today (1 Corinthians 10:13). The people, places and events may be different, but the attitudes prevail throughout the ages.

Are we that different today? Do we ever find ourselves questioning the existence or whereabouts of our Creator? Do we ever doubt God's miraculous intervention in our lives? Do we ever complain, gripe or murmur when things don't seem to be going our way? When our backs are to the "Red Sea" with no relief in sight, do we trust in the words, "Stand still, and see the salvation of the Lord"? An end-time event is yet to occur that will test the faith of God's elect (Revelation 12:13-16). Will God's people remember His miracles, or will they be like the Israelites of old? If one can read about and believe in the One who was so patient, loving and merciful to a stubborn and stiff-necked people, why would one doubt His patience, love and mercy for today? God does not show partiality (Acts 10:34).

While the armies of Pharaoh were encompassed by the dark of the night, the pillar of fire was guiding millions of Israelites, a mixed multitude and millions of animals over the dried bed of the Red Sea. This was an enormous undertaking. One scholar, estimating the throng numbered 2.5 million—when it was likely closer to 3—mathematically

"figured that marching ten abreast, the numbers would have formed a line over 150 miles long, and would have required eight or nine days to march by any fixed point" (Jonathan Kirsch, *Moses, A Life*, p. 175). Obviously since they crossed the Red Sea in a single night, the Israelites were lined up in numbers much greater than ten abreast—probably more like hundreds or thousands abreast!

Pharaoh's rebelliousness was finally brought to an end, then, in a miraculous series of events that all were able to witness. Many have claimed that the Israelites simply walked across a marsh or shallow lake when the water level was low. Part of their argument is that the original Hebrew term translated "Red Sea" is *Yam Suf*, meaning "Sea of Reeds"—reeds being plants like cattails, rushes and papyrus. However, the word *suf* can also mean seaweed (Jonah 2:5). In fact, the Gulf of Aqaba, a finger of the Red Sea, is actually called *Yam Suf* in 1 Kings 9:26. Others, accepting this, will argue that the Israelites were walking on a sandbar at low tide—while the Egyptians got swept away when the tide came in. Yet the Bible clearly says that the waters were a "wall" to the Israelites on both sides (Exodus 14:22)—an awesome miracle that cannot be explained by a coincidence of natural phenomena.

To quote biblical historian Eugene Merrill: "The crossing of Israel, which immediately preceded the drowning of the Egyptian chariotry, cannot be explained as a wading through a swamp. It required a mighty act of God, an act so significant in both scope and meaning that forever after in Israel's history it was the paradigm against which all of his redemptive and saving work was measured. If there was no actual miracle of the proportions described, all subsequent references to the exodus as the archetype of the sovereign power and salvific grace of God is hollow and empty" (*Kingdom of Priests*, p. 66).

Through this incredible symbolic baptism (1 Corinthians 10:2), would the Israelites emerge with a renewed attitude?" [END]

Verse 3 – Notice, it's by God's great design that the children of Israel were to camp in such a place to inspire Pharaoh to think they are confused and to seek to go out after them to bring back his slaves. God wanted to finish His great grand display of power of Egypt.

Verse 6 & 7 – Informs us that not only did Pharaoh pursue the Israelites with his best chariots, but that he also took "his people with him". I never imagined how big this army may have been. Here's what Josephus records: "for the number that pursued after them was six hundred chariots, with fifty thousand horsemen, and two hundred thousand foot-men, all armed. They also seized on the passages by which they imagined the Hebrews might fly, shutting them up between inaccessible precipices and the sea; for there was [on each side] a [ridge of] mountains that terminated at the sea, which were impassable by reason of their roughness, and obstructed their flight" [END] This is also confirmed by Jewish chronologer Shalshalet Hakabala (John Gill).

Verse 13 – After the Israelites witness the Egyptian army coming after them, they become afraid and begin to complain, and then Moses delivers one of the great recorded lines of the Bible: "Do not be afraid. Stand still, and see the salvation of the LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. The LORD will fight for you, and you shall hold your peace." This great line and moment for the Israelites is immediately followed up with God's command for Israel to get moving in verse 15.

Verse 31 – Time and time again, Israel had seen the great power of God, but here at last, at a moment where their fear overcame them, God again proved that He is all powerful, made a way that seemed impossible before, and eliminated their great oppressors and enemies. The result for the moment is a proper fear and belief in God.

