

One Year Through the Bible

Week 5: January 27th through February 2nd

Bible Texts for the Week	
Sunday:	Job 38-42
Monday:	Ex. 1-4
Tuesday:	Ex. 5-7
Wednesday:	Ex. 8-10
Thursday:	Ex. 11-13
Friday:	Ex. 14-17
Saturday:	Ex. 18-20

Chapter Titles	
Job	
38-41.	God Talks to Job
42.	Job's Confessions and Restoration

Thoughts & Notes on Chapters Thirty-Eight through Forty-One

1. Job does not get the chance to respond to any of Elihu's assertions (Job 32-37), as the Lord arrives in a whirlwind and addresses Job directly (Job 38-41).
2. It is also worthwhile at this point to note that the Lord does not rebuke Elihu in the same way that He rebukes Eliphaz, Bildad, & Zophar (Job 42:7-9).
3. The Lord answered Job out of the whirlwind (Job 38:1; 40:6). סְעָרָה ^{#5591}: *whirlwind, temptest, storm*. Used 25x22vv. (2nd Kgs. 2:1,11; Ezek. 1:4; Jon. 1:4,12).
4. The Lord's messages is a message of rebuke (Job 38:2.3).
 - a. Who do you think you are? (v.2).
 - 1) The Lord declares that Job is darkening counsel, and that his words are not in accordance with true knowledge.
 - 2) Job had previously been a source for Godly counsel (Job 29:21).
 - 3) Job should have been extending Godly counsel to Eliphaz, Bildad, & Zophar, but has been too busy justifying himself to fulfill his spiritual-life work-assignment.
 - b. Gird up your loins and teach Me (v.3). If Job is really more righteous than God, then Job should be able to teach God!
5. The Lord rebukes Job through a series of unanswerable questions (Job 38:4-38).
 - a. "Where?" (v.4)
 - b. "Who?," & "Who?" (v.5)
 - c. "On what?," & "Who?" (v.6)
 - d. "When I made," "I placed," and "I said" (vv.9-11).
 - e. Five "Have you" questions (vv.12-23).
 - f. "Where?," "Who has?," "Has?," & "From Whose womb?" (vv.24-30)
 - g. Two "Can you?" questions (vv.34,35), (plus a third @v.39, see below).
 - h. "Who?," and "Who?" (vv.36,37).
6. The Lord continues the rebuke with a survey of 10 animals (6 land animals, 4 birds), and highlighting His work in creation (Job 38:39-41; 39:1-30).
 - a. Lions & ravens (Job 38:39-41).
 - b. Goats & deer (Job 39:1-4).
 - c. Wild (swift) donkeys (Job 39:5-8).
 - d. Wild ox (Job 39:9-12).
 - e. Ostriches (Job 39:13-18).
 - f. Horses (Job 39:19-25).
 - g. Hawks & Eagles (Job 39:26-30).
7. The logic is such that if Job is really going to contend *with* God (Job 40:2), then Job must be qualified *to be* God. If Job is qualified to be God, then providing for these 10 animals ought to be quite simple!
8. The Lord calls Job, His contender/reprover, The Fautfinder (Job 40:2). יִצְוֹר ^{#3250}: *faultfinder, reprover*. Used only here. יָצַר ^{#3256}: *to chasten, discipline, instruct, admonish* (Job 4:3). מוֹסֵר ^{#4148}: *instruction, correction, chastisement*. Used 55x55vv. (Job 5:17; 20:3; 33:16; 36:10; Prov. 1:2,3,7,8 & often in Prov.; Isa. 53:3;).
9. Job confesses his insignificance, and agrees to close his mouth (Job 40:3-5).
10. The Lord immediately delivers a second rebuke out of the storm (Job 40:6).
 - a. The Lord challenges Job to take up the power of God and *be* God (Job 40:8-13).
 - b. The Lord admits that if Job could do such a thing, then he could be his own salvation, and have no need for God (Job 40:14).
11. The Lord concludes His rebuke by painting two terrible portraits of beings He created that Job is helpless before—Behemoth (Job 40:15-24), and Leviathan (Job 41:1-34).

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- a. [KJV] behemoth (footnote: *an extinct animal of some kind*) & leviathan (footnote: *an extinct animal of some kind*).
- b. [NKVJ] the behemoth & Leviathan (no footnotes).
- c. [NIV] the behemoth (footnote: Possibly the hippopotamus or the elephant) & the leviathan (footnote: Possibly the crocodile).
- d. [NASB] Behemoth (footnote: Or *the hippopotamus*) & Leviathan (footnote: Or *the crocodile*).
- e. God uses natural animals to instruct Job in His first rebuke (Job 38:39-41; 39:1-30). His second rebuke utilizes two dreadful creatures that are not a part of the animal realm.

12. Behemoth.

- a. **בְּהֵמוֹת** behemoth^{#930}: *behemoth*, i.e. *hippopotamus* (Brown-Driver-Briggs); perhaps *an extinct dinosaur*, a Diplodocus or Brachiosaurus, exact meaning unknown (Strongs).
- b. Plural form of **בְּהֵמָה** b^ehemah^{#929}: *beast, cattle, animal*. Used 189x172vv. (Gen. 1:24,25,26; 2:20; 3:14).
- c. Used beyond question only once (Job 40:15). Other possible uses (Isa. 30:6; Ps. 73:22).
- d. Trying to identify Behemoth as a natural animal, such as the hippopotamus, or the elephant requires alterations to the plain text.
 - 1) Lurking in the river, and under the water (vv.21-23) could be a hippo, but not the powerful tail (v.17).
 - 2) Changing tail to trunk and making Behemoth an elephant solves the tail problem, but doesn't do well in putting the elephant in and under the water.
 - 3) Behemoth is impossible for any human to capture (v.24), and yet both hippopotami and elephants are subject to human capture.
 - 4) How can either the hippo, or the elephant, be considered the first of the ways of God? (v.19).
 - 5) Considering Behemoth to be a dinosaur solves four problems.

- a) the water habitation
- b) the mighty tail
- c) the time-frame, first of the works of God, considering dinosaurs to be the fauna of the angelic earth prior to Gen. 1:2
- d) the lack of other references in Scripture—whereas Leviathan is developed elsewhere, as Satanic information is vital for present revelation, dinosaur information is not vital for present revelation, and therefore not a part of inspired Scripture.

13. Leviathan.

- a. Leviathan, **לִיָּאָתָן** livyathan^{#3882}: *serpent, sea monster, Leviathan* (Job 41:1; Isa. 27:1). Parallel terms include:
 - 1) Rahab, **רַהַב** rahab^{#7293, #7294}: *sea monster, Rahab* (Job 9:13; 26:12,13; Ps. 89:5-10; Isa. 51:9).
 - 2) Sea monster/dragon, **תַּנִּינִי** tanniyn^{#8577}: *serpent, dragon, sea monster* (Job 7:12; Ps. 74:13,14; Isa. 27:1).
 - 3) Satan, **שָׂטָן** satan^{#7854}: *adversary* (1st Chr. 21:1; Job 1:6,7,8,9,12; 2:1,2,3,4,6,7; Zech. 3:1&2).

Note: The identification of Satan as the Dragon is proved conclusively by Rev. 12:9; & 20:2.

- b. The Lord challenges Job to consider how he would fare face-to-face with Leviathan (Job 42:1-8 (41:25-32 in the Hebrew text)).
 - 1) Can you catch the Dragon like you would catch a fish? (vv.1,2,7).
 - 2) Can you bargain with the Dragon, or form a covenant? (vv.3&4).
 - 3) Will the Dragon be your toy, or your trophy? (vv.5&6).
 - 4) You will only battle this dragon one time (v.8). There is a note of irony here, because Job is still unaware that he has been “battling” Leviathan/Satan since chapter one!

14. The Lord then soliloquizes in declaration of Leviathan's might (Job 41:9-34 (41:1-26 in the Hebrew Bible).

- a. The might of Leviathan is without parallel in the created universe (Job 41:9,10a,33). How then can anyone, including Leviathan challenge the Sovereignty of God? (Job 41:10b)

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- b. Far from “poetic hyperbole,” this passage describes the armor (vv.13,15), teeth (v.14), and fire-breathing (vv.18-21) of the dragon.
- c. There is no other created being in the universe like the dragon (v.33).
- d. This dragon is a king—over the sons of pride (fallen angels) (v.34).
- a. The wrathful message of the Lord’s should have also produced repentance on the part of Job’s three accusers (v.7).
- b. Since the 3 accusers did not confess volitionally, the Lord will only restrain His wrath if Job confesses for them ritually (v.8).
- c. Eliphaz, Bildad, & Zophar all submitted to the will of God, and allowed Job to mediate as a prophet/priest on their behalf (v.9).

Thoughts and Notes on Chapter Forty-Two

1. Job’s response is one of total repentance and confession (Job 42:1-6).
 - a. Job confesses Divine Sovereignty and Omnipotence (v.2a).
 - b. Job confesses the perfection of the counsel of God’s will, and the execution of the eternal purpose (v.2b; cf. Eph. 1:11; 3:11).
 - c. Job confesses that he is the ignorant counsel darkener (v.3 cp. 38:2).
 - d. Job confesses the proper teacher-student orientation between God and man (v.4).
 - e. Job confesses his incomplete understanding (v.5).
 - f. Job repents in his humility before the Lord (v.6).
2. The Lord then has words against Eliphaz, Bildad, & Zophar, but not Elihu (Job 42:7-9).
3. Job’s intercessory prayer ministry on behalf of his three prosecutors is his final work-assignment in this book (Job 42:10).
4. Job then receives the human consolation and comfort that he was in need of in chapter 3 (Job 42:11).
5. The Lord rewarded Job with double-portion special blessings in time for Job’s enjoyment during the remainder of his time on earth (Job 42:12-17).
 - a. His financial net-worth was doubled.
 - b. His children were doubled with the addition of 7 more sons and 3 more daughters.
 - c. We can assume that his lifespan was doubled, with an additional 140 years beyond the events of this book.

Exodus

Ἔξοδος

וְאֵלֶּה שְׁמוֹת

Exodus is the Book of Redemption. The nation of Israel is hopelessly enslaved in the land of Egypt. It appears that this condition will never change, and their fate will eternally be one of misery. Then God provides hope for a people without hope, and according to His gracious promise, delivers them from a bondage they could not deliver themselves from. Moses is the servant who declares the promise, and who brings the deliverance.

Like Genesis, Exodus is the whole Bible in miniature. The Bible is the Book of Redemption for the human race. We are hopelessly enslaved to sin. It appears that our condition will never change, and our fate will eternally be one of misery. Then God provides Hope for a people without hope, and according to His gracious promise, delivers us from a bondage we could not deliver ourselves from. Jesus Christ is the Son Who declares the promise, and Who brings the deliverance.

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Chapter Titles	
Exodus	
1.	Slavery in Egypt
2.	The Birth of Moses
3.	The Burning Bush
4.	The Objections of Moses
5.	Increased Slavery
6.	Affirmation of Abrahamic Covenant
7-12.	The Ten Plagues
13.	Guidance by Pillar of Cloud & Fire
14.	Crossing of the Red Sea
15.	Wrong Kind of Water (Marah)
16.	Provision of Manna
17.	No Water Situation (Rephidim)
18.	Organization Man Jethro
19.	Arrival at Mt. Sinai
20-31.	Giving of Mosaic Law

Focus	Redemption from Egypt				Revelation from God			
	1:1		18:27		19:1		40:38	
Divisions	Need for Redemption	Preparation for Redemption	Redemption of Israel	Preservation of Israel	Revelation of the Covenant		Response of Israel to the Covenant	
Topics	Narration				Legislation			
	Subjection		Redemption		Instruction			
Place	Egypt		Wilderness		Mount Sinai			
	1:1	13:16	13:17	18:27	19:1	40:38		
Time	430 Years		2 Months		10 Months			

Title: Exodus is a Greek word meaning “departure.” The original Hebrew title *w^elellesh sh^emoth* means “And these are the names.” The book of Exodus picks up right where Genesis left off—with the names of the Sons of Israel who descended to Egypt (Ex. 1:1-5 cp. Gen. 46:8-27).

Author: Moses is the author of Exodus (and all the Penteteuch). The Lord Jesus Christ attributed Exodus to Moses (Lk. 20:37 cp. Ex. 3:2-6), and no other proof should be required by those who name the Name of Christ.

Thoughts & Notes on Chapter One

1. Exodus begins with a summary of how Israel came to live in Egypt (Ex. 1:1-5).
2. Exodus then mentions one of the most life-changing activities in the course of a nation’s history—the passing of a generation (Ex. 1:6; cf. Jdg. 2:6-10).
3. The Sons of Israel were extremely blessed with temporal-life prosperity (Ex. 1:7). Note: there is no indication here of either spiritual-life prosperity, or adversity.
4. Although the precise timing is not clear, it is certain that Israel became idolatrous during their time in Egypt (Josh. 24:14; Ezek. 20:7,8; 23:3ff.).
5. A new Pharaoh arose who did not “know” (i.e. regard) Joseph (Ex. 1:8). *יָדָא* *yada*^{#3045}: *to know, regard*. The emphasis is not simply an acquaintance with, but a recognition of value, and hence a regard for (Ex. 33:12; Hos. 13:5; Am. 3:2; Nah. 1:7).
6. Determining the secular names of the four to six Pharaohs of the Biblical record from Genesis 40 through Exodus 14 is one of the most contested matters of Old Testament chronological studies.
 - a. Liberal scholars reject the Biblical dating, and attempt to make Biblical stories fit their secular archaeological dating.

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- b. Conservative scholars accept Biblical dating, and recognize the flaws (and fraud) of liberal, secular, archaeology.
 - c. The OT provides helpful time-frame passages (1st Kgs. 6:1; Jdg. 11:26).
 - d. The best date for the Exodus, utilizing Biblical dates, is 1446BC. Jacob’s migration down to Egypt, then, becomes 1876BC, 430 years earlier (Ex. 12:40).
 - e. To give the Biblical Pharaohs then their secular names* :
 - 12th Dynasty (Middle Kingdom)
 - 1) Senusret II (1897-1878BC), is the Pharaoh of Joseph’s exaltation (1885BC).
 - 2) Senusret III (1878-1841BC), is the Pharaoh of Jacob’s presentation (1876BC).
 - 3) The Pharaoh of Israel’s subjugation need not have been the very next Pharaoh to arise, but most likely was, given the overall time-frame of Israel’s bondage. Possibly Amenemhet III (1842-1797BC).
 - 18th Dynasty (New Kingdom)
 - 4) Amenhotep I (1521-1524BC) is the Pharaoh at Moses’ birth (1526BC).
 - 5) Tuthmosis III (1504-1450BC) is the Pharaoh of Moses’ exile (1486BC).
 - 6) Amenhotep II (1453-1419BC) is the Pharaoh of the Exodus (1446BC).
7. The Subjugation of Israel is described in earthly terms (Ex. 1:9-14).
 - a. The Lord had previously made a prophetic announcement to Abraham concerning this exact subjugation (Gen. 15:13-16).
 - b. Egypt’s fear of Israel is a worldly fear based upon earthly wisdom (Ex. 1:9,10; Jms. 3:15).
 - c. The names of the storage cities, Pithom and Raamses, have been used by liberal scholars to support the “late” exodus, with Ramesses II as the Pharaoh of the Exodus.
 - d. But the more they afflicted them, the more they multiplied and the more they spread out, so that they were in dread of the sons of Israel (Ex. 1:12).
 - 1) This description also illustrates the history of the Church, which has actually thrived under persecution, and gone soft under prosperity.
 - 2) As Tertullian rightly said, “The blood of the martyrs was the seed of the church.”
 8. Increased fear motivated Pharaoh to increased evil (Ex. 1:15-22).
 - a. Pharaoh attempted a secret policy of infanticide against all Hebrew males (vv. 15-21).
 - b. Two heroes among the Hebrew midwives include Shiphrah: “fair,” and Puah: “splendid.” These women were rewarded by the Lord, and honored by the Hebrew people (vv.20,21).
 - c. The Hebrew midwives feared God, and chose to disobey the unrighteous commands of secular authority (vv.17,21; cf. Acts 4:19; 5:29).
 - d. When the secret policy failed, Pharaoh transformed it into public policy (v.22).

Thoughts & Notes on Chapter Two

1. Amram and Jochebed are the unnamed parents (Ex. 2:1; 6:20).
2. Jochebed gave birth to a son (Moses) during Pharaoh’s public policy of murdering Hebrew males (Ex. 2:2).
 - a. Miriam is already born (Ex. 2:4).
 - b. Aaron is also already born (Ex. 7:7).
 - c. Moses was kept hidden for three months as an act of faith by Amram & Jochebed (Heb. 11:23).
3. When at the limit of human ability, Jochebed surrendered her son, Moses, into the Lord’s care (Ex. 2:3).
4. Miriam stands by to see the deliverance of the Lord (Ex. 2:4 cf. 14:13).
5. The Lord rewarded Jochebed’s faith, and blessed her with the return of her son (Ex. 2:5-10 & *not precisely, but in a sense*, Heb. 11:35).
 - a. Pharaoh’s daughter saw the basket (v.5). This “daughter of Pharaoh” may even be the famous Hatshepsut.

* This list is rather speculative, in that the secular dates for the Egyptian reigns are themselves in some dispute. The list, though, is better than the 19th Dynasty, New Kingdom Pharaohs Seti I and Ramesses II, with all due respect to Charlton Heston’s The Ten Commandments.

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- b. She correctly recognizes him as a condemned Hebrew boy, and felt pity for him (v.6). **חָמַל** *chamal* ^{#2550}: *to spare, pity, have compassion on* (Used 41x, incl. 1st Sam. 15:3,9,15; 2nd Sam. 12:4,6).
 - c. Miriam recognizes the pity of Pharaoh's daughter, and steps forward with a courageous suggestion (v.7).
 - d. God the Father arranges such an ironic turn of events, and allows for Jochebed to be the wetnurse for her own son (vv.8,9).
 - e. Once he was weaned, Jochebed returned her son to Pharaoh's daughter, and he became her son (v.10).
 - 1) She named him Moses: *drawn*, because she drew him out of the water.
 - 2) Moses was given the best Egyptian education, and prospered in the Egyptian culture (Acts 7:22).
6. As an adult, Moses understood that God had sovereignly placed him in power for Israel's deliverance—but failed to seek the Lord's will in the timing and manner of that deliverance (Ex. 2:11-15; Acts 7:23-29; Heb. 11:24-27).
- a. Moses disavowed his privileges as the son of Pharaoh's daughter, and chose to identify with his brethren (Ex. 2:11; Acts 7:23; Heb. 11:24-26).
 - 1) This was an act of faith, considering temporal-life wealth and pleasure to be worthless (Phil. 3:7ff.).
 - 2) Moses anticipated an eternal reward for his voluntary sacrifice (Matt. 19:27-30).
 - b. He viewed himself as Israel's defender and deliverer (Acts 7:25).
 - c. In his pride, Moses assumed that God would honor his "secret" murder of an Egyptian (Ex. 2:12).
 - d. His fellow Hebrews, however, were not impressed by their "savior" (Ex. 2:13,14a; Acts 7:26-28).
 - e. Moses was afraid that his sin had been exposed (Ex. 2:14b), but he was not afraid of Pharaoh's attempt to kill him (Ex. 2:15; Heb. 11:27).
7. Moses settled in the land of Midian (Ex. 2:15-25).
- a. Midian was the fourth out of six sons of Abraham and Keturah (Gen. 25:2). His nation was organized into five leading cities, derived from his five sons (1st Chr. 1:33; Num. 31:8).
 - b. Midianites/Ishmaelites were the (slave) traders who took Joseph to Egypt (Gen. 37:25-28,36).
 - c. During the wilderness wanderings, Midianites will join with Moabites in hiring Balaam to curse Israel (Num. 22:4-7).
 - d. Midianite women (along with the Moabite women) will play the lead role in seducing Israel into worshiping Baal of Peor (Num. 25). Cozbi is the most infamous of these Midianite women.
 - e. Midian was the gentile nation that Gideon was selected to destroy in the deliverance of Israel (Jdg. 6-8).
8. Reuel was Priest of Midian (Ex. 2:16; 3:1).
- a. Priest of Midian. **כֹּהֵן** *kohen* ^{#3548}: *priest* (pagan, YHWH, Levitical, Aaronic, Zadokite, or high-).
 - b. Reuel (Ex. 2:18). **רֵעוּאֵל** *r'uw'el* ^{#7467}: *friend of God, or even shepherd of God*. **רֵעַ** *re'a* ^{#7453}: *friend, neighbor*. **רֹעֵה** *ro'eh* ^{#7462}: *shepherd*.
 - c. Jethro (Ex. 3:1). **יִתְרוֹ** *yithrow* ^{#3503}: *His abundance*.
 - d. Although the Lord set apart Abraham, Isaac, & Jacob as His covenant nation among all other earthly nations, He did not abandon the gentiles. Like Melchizedek, priest of El-Elyon to the Jebusites of Salem (Gen. 14:18), Jethro is a priest of El to the Midianites.
9. Moses witnessed Reuel's seven daughters struggling in the face of opposition by other Midianite shepherds, and was moved to provide for, and protect them (Ex. 2:16,17).

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- a. The shepherds clearly have no fear of El, to be hastling the priest's seven daughters.
 - b. The shepherds (plural) have an earthly fear of one "Egyptian."
10. Reuel is amazed that the daughters returned so quickly, and is impressed by the graciousness exhibited by the "Egyptian" (Ex. 2:18-20).
11. Moses accepted a position within the house of Reuel, shepherded Reuel's flocks, and married Reuel's daughter (Ex. 2:21,22).
- a. Zipporah. צִפּוֹרָה tsipporah ^{#6855}: *bird*.
 - b. Gershom. גֵּרְשׁוֹם gereshom ^{#1647}: *foreigner*.
 - c. Not mentioned here, but Eliezer is the second son born to Moses (Ex. 4:20; 18:3,4; Acts 7:29). אֱלִיעֶזֶר 'elyezer ^{#461}:
God is help.
12. While God was preparing Moses in Midian, He was preparing Israel in Egypt (Ex. 2:23-25), and bringing His period of longsuffering towards the Amorite to a close (Gen. 15:16).
- a. Egypt will have a change of Pharaohs (v.23a).
 - 1) Thutmosis III reigned from 1504-1450BC (with Queen Hatshepsut the real ruler, from 1498-1483BC).
 - 2) Amenhotep II reigned from 1453-1419BC. (3 years of co-regency with Thutmosis III).
 - b. Israel is being prepared:
 - 1) to come out of Egypt with many possessions (Gen. 15:14),
 - 2) as a mighty nation (Gen. 46:3),
 - 3) to destroy seven nations greater and mightier than them (Deut. 7:1),
 - 4) after the Lord's longsuffering towards the Amorite has reached its limit (Gen. 15:16).
- Thoughts & Notes on Chapter Three*
1. Moses was faithful as a son in the house of Jethro (Ex. 3:1), but will be called to be faithful as a servant of the Lord.
 - a. The "rear part" of the wilderness.
 - b. Horeb. The Mountain of God.
Perhaps an even more controversial debate than the investigations of the Pharaoh's, the location of Mt. Horeb is in considerable dispute. Mt. Horeb & Mt. Sinai are certainly two different names for one location. Horeb may refer to a range, and Sinai may refer to a specific peak. The traditional location is on the southern end of the Sinai peninsula. A better location would be to the east, in Midian. See below, on the route of the Exodus, and the parting of the יַם־סוּף yam-suwph (Red Sea).
 2. The Angel of the Lord appeared to Moses in the form of a blazing fire (Ex. 3:2-9).
 - a. The fire appeared in the midst of a bush, and yet did not consume the bush (v.2).
 - b. Having caught Moses' attention through a work of Divine power, the Lord uttered His Divine call (vv.3,4).
 - c. The Lord warned Moses concerning the holiness of His presence (v.5).
 - d. The Lord identified Himself by His covenant relationship to Abraham, Isaac, & Jacob (v.6a; Gen. 28:11-22; 35:9-15).
 - e. Moses hid his face in fear and humility before the Lord (v.6b).
 - f. The Lord promised to deliver Israel from their bondage (vv.7-9).
 3. The Lord instructs Moses to go to Egypt, and be His tool in Israel's deliverance (Ex. 3:10).
 - a. This quickly brings about Moses' sense of inadequacy (Ex. 3:11).
 - b. The Lord assures Moses with a promise and a sign that can only be manifest to Moses after the redemption of Israel is secured (Ex. 3:12).
 4. Moses accepts the challenge, and desires to have an intimacy with the Lord even greater than the intimacy Jacob/Israel enjoyed (Ex. 3:13 cf. Gen. 32:29).
 5. The Lord (יהוה YHWH ^{#3068}) revealed Himself to Moses as "I Am" (אֲהִיֶּה ehyeh, from הָיָה hayah ^{#1961}), and gave the name of "I Am" to Israel as the significance to the memorial name YHWH (Ex. 3:14,15). The "I AM" principle is more fully developed by the Lord Jesus Christ in the Gospel of John.

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6. The Lord then gave Moses instructions for gathering the elders of Israel, and petitioning Pharaoh for a wilderness sacrifice (Ex. 3:16-22).
 - a. The Lord stated that the elders of Israel would listen to Moses (v.18).
 - b. The Lord stated that Pharaoh would require “a strong hand” (compulsion) to let Israel go (vv.19,20).
 - c. The Lord prophesied that the Egyptian people will send Israel away with much plunder (vv.19-22).
- c. The Lord tells Moses that his enemies are now dead (v.19). The timing of this statement is interesting. It appears that Moses asked the Lord whether taking his family was a good decision.
- d. Moses packs up Zipporah, Gershom, and Eliezer (v.20).
5. On the way to Egypt, the Lord revealed to Moses the ten-plague schedule that would be necessary to break Pharaoh’s hardened heart (Ex. 4:21-23).
6. Also on the way to Egypt, the Lord arrived to kill Moses (Ex. 4:24-26).
 - a. Moses had allowed Zipporah’s negative volition to prevent his son’s circumcision (v.25). Gershom? Eliezer?
 - b. Zipporah angrily circumcizes the boy, and throws the foreskin at “his” feet (v.26). Moses’ feet? The Lord’s feet?
 - c. Zipporah does not appear again until Exodus 18:2, where it appears that at Exodus 4:26 Moses sent her back to Jethro.

Thoughts & Notes on Chapter Four

1. Moses has no faith to accept the Lord’s word (Ex. 4:1 cp. 3:18).
 - a. The Lord gave Moses three signs to perform in the presence of the elders of Israel, so that they will believe Moses’ words (Ex. 4:2-9). The serpent here is a נָחַשׁ nachash #5175 (Gen. 3:1ff.; Job 26:13; Isa. 27:1).
 - b. Some will believe at the first sign, some will believe at the second sign, and the rest will believe at the third sign.
2. Moses has no confidence to accept the Lord’s work-assignment (Ex. 4:10-13).
 - a. The man of power in words and deeds (Acts 7:22) feels unqualified for the job.
 - b. The Lord encourages him that He is the Sovereign God, and He will guide Moses’ words (v.11,12).
 - c. Moses replies for the Lord to send whomever He wishes (anybody but him) (v.13).
3. Moses’ lack of faith brings the Lord to anger (Ex. 4:14-17).
 - a. The Lord appoints Aaron as Moses’ mouth (vv.14-16).
 - b. The Lord orders Moses to take his staff and go (v.17).
4. Moses departs from Jethro’s house (Ex. 4:18-20).
 - a. His explanation to the priest of Midian is rather weak (v.18).
 - b. Jethro counsels Moses to Go in peace (v.18).
7. The Lord sends Aaron to Moses, and they go to the elders of Israel with the Lord’s message (Ex. 4:27-31).
 - a. They meet at the Mountain of God (v.27). Mt. Horeb, see above.
 - b. Moses brings Aaron up-to-date on “their” work-assignment (v.28).
 - c. Together, they assemble the elders of Israel, and Aaron bears the fruit in Moses’ place (vv.29,30; cf. Rev. 3:11).
 - d. Israel believed the message, as the Lord had promised (v.31 cp. 3:18).

Thoughts & Notes on Chapter Five

1. Moses and Aaron delivered the Lord’s message to Pharaoh (Ex. 5:1-5).
 - a. They speak on behalf of YHWH, the Elohiym of Israel (v.1a).
 - b. The purpose for the release of Israel is their worship of YHWH in the wilderness (v.1b).
 - c. Pharaoh states that he does not know YHWH, does not need to obey YHWH,

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- and does not want to release Israel from service (v.2).
- d. Moses & Aaron identify YHWH as the Elohiym of the Hebrews, and warn about the Divine judgment that comes upon disobedience (v.3).
 - e. Pharaoh rejects the threat, and orders Moses, Aaron, and all Israel back to work (vv.4,5).
2. Pharaoh viewed his slaves as growing restless, and intensified their work-load (Ex. 5:6-21).
 - a. Pharaoh issues orders the Egyptian taskmasters and Hebrew foremen (v.6).
 - b. The slaves are to obtain their own straw, and yet their quota of bricks is not to be reduced (vv.7,8a).
 - c. Pharaoh accuses the slaves of laziness (v.8b), and desires to discredit the words of Moses & Aaron in their mind (v.9).
 - d. The taskmasters and foremen implemented Pharaoh's order, and Israel complied (vv.10-12).
 - e. The foremen were beaten when they could not meet the taskmasters' quota (vv.13,14), and tried in vain to plead with Pharaoh (vv.15-19).
 - f. After leaving Pharaoh, the foremen blamed Moses and Aaron for their adversity (vv.20,21)—a pattern they would repeat throughout the Exodus and wilderness wanderings (Ex. 14:11,12; 15:24; 16:2,8)!
 3. Moses returned to the Lord in prayer and laments his work-assignment, and its failure (Ex. 5:22,23).

Thoughts & Notes on Chapter Six

1. The Lord answered Moses' faithless prayer by highlighting how the deliverance would be accomplished by a strong hand (Ex. 6:1; 3:19).
2. The Lord extended comfort to Moses, and gave him a message for the comfort of Israel (Ex. 6:2-9).
 - a. The Lord highlighted the present intimacy that not even Abraham, Isaac, & Jacob enjoyed (vv.2,3; Ex. 3:13-15).
 - b. The Lord reminded Moses of the unconditional Abrahamic Covenant, which contained land blessings (vv.4,5; Gen. 12:7; 26:3,4; 28:13).
 - c. The Lord promised Israel to deliver them from bondage, and bring them into the land of Abraham's inheritance (vv.6-8). Verse 6 has the first of two uses of גָּאֹל ga'al^{#1350}: *to redeem*, in the Book of Exodus. (The other is at 15:13).
 - d. Moses faithfully delivered the Lord's message to Israel, but they would not listen (v.9).
3. The Lord instructed Moses to make a second appeal to Pharaoh for Israel's release (Ex. 6:10-13,28-30).
 - a. Moses complains that he is not qualified to do the work, and that he is doomed to fail (vv.12,30).
 - b. The Lord gave Moses and Aaron "a charge" to face the hostility of Israel, to face the hostility of Pharaoh, and to bring Israel out of Egypt (v.13).
4. The tribes, clans, and families of Israel are identified (vv.14-27), as they were when they arrived in Egypt (Gen. 46:8-27).

Thoughts & Notes on Chapter Seven

1. The Lord establishes an amazing picture for Moses and Aaron to portray before Pharaoh (Ex. 7:1,2).
 - a. Moses will be "God" (to Pharaoh), and Aaron will be Moses' "prophet."
 - b. The shadow finds a repetition in the Lord Jesus Christ as God (in humility), and John the Baptist as His prophetic herald (Matt. 11:7-15; 17:12,13).
 - c. The shadow finds a Satanicly imitated perversion in the two beasts of Rev. 13.
 - d. The shadow finds its final fulfillment in the Lord Jesus Christ as God (in glory), and Elijah as His prophetic herald (Matt. 11:7-15; 17:11).

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2. Pharaoh's first volitional opportunity to release Israel (Ex. 5:2,4) results in the following involuntary hardening of the heart, and the mighty hand deliverance of Israel (Ex. 6:1; 7:3-5).
 - a. This will be a demonstration of Divine power for all Egypt to bear witness of (v.5).
 - b. This will be a demonstration of Divine power for all Israel to bear witness of (Ex. 14:30,31).
 - c. This will be a demonstration of Divine power for all the surrounding nations to bear witness of (Ex. 15:14-16; Josh. 2:9,10).
3. Moses and Aaron approached Pharaoh for the second time, and faithfully began to accomplish the Lord's work (Ex. 7:6-13).
 - a. Pharaoh challenges Moses and Aaron to work a miracle (v.9; cf. 5:3).
 - b. Moses commands Aaron to throw down his (Aaron's) staff, and it becomes a dragon (vv.9,10). תַּנִּינַי tanniyn #8577 (Job 7:12; Ps. 74:13; Isa. 27:1; 51:9).
 - c. Pharaoh's Satanic advisors attempt to counteract the power of God (vv.11,12).
 - 1) Wise men. חַכָּמִים chakam #2450: *wise, wise man*. Demonic wisdom, of course (Jms. 3:15).
 - 2) Sorcerers. קַשְׁפֵּי kashaph #3784: *sorcerer*. The root probably means 'to cut' and refers to herbs cut for charms and spells.
 - 3) Magicians. חַרְטֹמִים chartom #2748: *diviner, magician, astrologer*. From an Egyptian term, chief lector-priest.
 - 4) Secret arts. לַחֲטָוִי lat #3909: *secrecy, mystery, enchantment*. Whispers, incantations.
 - 5) Their works of Satanic power actually worked (v.12)!
 - d. Pharaoh's heart was hardened, in fulfillment of the Lord's perfect will (v.13; cp. 4:21).
4. The Lord demonstrated His sovereign power with plague #1: water to blood (Ex. 7:14-25).
 - a. Moses is stationed at the Nile with his nachash staff, the staff of God (v.15; Ex. 4:3,17,20).
 - b. Aaron is stationed Moses' side with his (dragon) staff (vv.19,20 cp. vv.9-12).
 - c. A clear pattern is established, as each episode begins with the Lord's command to release Israel (v.16).
 - d. Moses gives Pharaoh advance specific notice of the plague (vv.15-18), before Aaron performs the miracle (vv.20,21).
 - e. The Egyptian magicians replicated the work of power (v.22).
 - f. Pharaoh's response was to isolate himself in his house while his people had to make do (vv.23-25).
 - g. Pharaoh's hardened heart leads to plague #2 (v.22).

Thoughts & Notes on Chapter Eight

1. The Lord demonstrated His sovereign power with plague #2: frogs (Ex. 8:1-15).
 - a. The command reissued (v.1).
 - b. The specific advanced notice (vv.2-4).
 - c. Aaron's fulfillment (vv.5,6).
 - d. Satanic imitation (v.7).
 - e. Pharaoh's response (v.8). Pharaoh promises to release Israel if Moses will entreat YHWH to remove the frogs.
 - 1) Moses asks how soon Pharaoh wants the frogs dealt with (v.9).
 - 2) Pharaoh wants them dead by tomorrow (v.10).
 - 3) The Lord graciously provides (vv.13,14).
 - f. Pharaoh's hardened heart leads to plagues #3&4 (v.15).
2. The Lord demonstrated His sovereign power with plagues #3&4: a two-part episode of gnats (KJV: lice), and swarms (Ex. 8:16-32).
 - a. The command is reissued after the gnats appear, but before the swarms (v.20).
 - b. There is no specific advanced notice of the gnats, but there is before the swarms (vv.21-23). Note also, for the first time, the prophetic announcement tells of a protection that is extended to Israel even as Egypt is afflicted (vv. 22,23).
 - c. Aaron's fulfillment (vv.16,17; assumed in v.24).

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- d. Satanic imitation falls short (vv.18,19).
- e. Pharaoh's response (vv.19,25-31).
 - 1) His response to the gnats was to harden his heart (v.19). This led to plague #4.
 - 2) His response to the swarms is to order Moses and Aaron to sacrifice within the land of Egypt (vv.25-27).
 - 3) He then gives permission to depart Egypt (v.28).
 - 4) The Lord removes the swarms, according to Moses' supplication (vv.29-31).
- f. Pharaoh's hardened heart leads to plague #5 (v.32).

Thoughts & Notes on Chapter Nine

1. The Lord demonstrated His sovereign power with plague #5: pestilence upon livestock (Ex. 9:1-7).
 - a. The command reissued (v.1).
 - b. The specific advanced notice, with reference to Israel's protection (vv.2-5).
 - c. The plague is fulfilled (no mention of Aaron) (vv.6,7). All the livestock (מִקְנֵה) miqneh ^{#4735}: domestic livestock, e.g. cows, sheep, goats) of Egypt, who were in the field, died (v.3,6). Those in barns, shelters, etc., survived (vv.19,20,21).
 - d. There is no Satanic imitation (v.7).
 - e. Pharaoh's response was a hardened heart (v.7).
 - f. Pharaoh's hardened heart leads to plagues #6&7.
2. The Lord demonstrated His sovereign power with plagues #6&7: a two-part episode of boils, and hail (Ex. 9:8-35).
 - a. The command is reissued after the boils appear, but before the hail (v.13).
 - b. There is no specific advanced notice of the boils, but there is before the hail (vv.14-21).
 - 1) For the first time, the prophetic announcement includes an admonishment concerning how hard these plagues might have been (vv.14-17). For example, He spared their animals that were under shelter (vv.3,6).
 - 2) For the first time, the prophetic announcement includes a warning that God-fearing Egyptians might respond to by faith (v.19-21). Sparing the sheltered

livestock from the pestilence was an act of grace; sparing the sheltered livestock from hail will be an act of obedience by the God-fearing Egyptians.

- c. Moses' fulfillment (vv.22-26). Once again, Israel is spared (v.26), along with some God-fearing Egyptians (v.20).
- d. Satanic imitation falls short because the Satanic servants are down for the count (v.11).
- e. Pharaoh's response (vv.12,27-34).
 - 1) Pharaoh's hardened heart after the boils led to plague #7 (v.12).
 - 2) Pharaoh's response to the hail was to declare the Lord's righteousness, and his own wickedness. Pharaoh promised to let Israel go, if Moses can entreat the Lord to end the hail (vv.27,28).
 - 3) Moses intercedes once again, the Lord ends the plague once again, and Pharaoh goes back on his promise once again (vv.29-34).
- f. Pharaoh's hardened heart leads to plague #8 (v.35).

Thoughts & Notes on Chapter Ten

1. The Lord demonstrated His sovereign power with plague #8: locusts (Ex. 10:1-20).
 - a. The command reissued (vv.1-3).
 - b. The specific advanced notice (vv.4-6).
 - 1) Pharaoh's servants, for the first time, are willing to risk defying Pharaoh (v.7).
 - 2) Pharaoh, for the first time, makes an offer of Israel's release after the specific advanced notice, and before the fulfillment of the plague (vv.8-11).
 - 3) Pharaoh offers that the men can go worship, but the children must remain behind (v.10).
 - c. Moses' fulfillment (vv.12-15).
 - d. Pharaoh's response was another promise of repentance, request for relief, and betrayal of his word (vv.16-20). Verse 19 is the first occurrence of the famous יָמִּי־סוּפִּי yam-suwph, Red Sea.
 - e. Pharaoh's hardened heart leads to plague #9.
2. The Lord demonstrated His sovereign power with plague #9: darkness (Ex. 10:21-29).

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- a. The command is not reissued.
- b. There is no specific advanced notice given.
- c. Moses' fulfillment (vv.21-23). Darkness affected the Egyptians, but not Israel (v.23).
- d. Pharaoh's response was to allow Israel to depart, with their children, but not their livestock and possessions (vv.24-29).
 - 1) Moses declares that this is yet again an unacceptable compromise (vv.25,26).
 - 2) Pharaoh banishes Moses under penalty of death (vv.27,28).
 - 3) Moses asserts that he will not see Pharaoh's face again (v.29).
- e. Pharaoh's hardness of heart leads to plague #10.

Thoughts & Notes on Chapter Eleven

1. Before Moses departs from Pharaoh's presence for the final time, the Lord gives an extensive specific advanced notice warning for plague #10 (Ex. 11:1-8).
 - a. The warning message includes an invitation for God-fearing Egyptians to provide grace financial blessings to Israel (vv.2,3).
 - b. The warning message describes the greatest affliction Egypt has ever endured, or will ever endure (vv.4-6). The plague will consist in the death of every first-born male from Pharaoh's first-born son, all the way down to the poorest Egyptian's first-born son. Every household in Egypt will be affected.
 - c. The warning message promises protection for Israel against the plague to hit Egypt (v.7).
 - d. Moses asserts that Pharaoh's own servants will beg for Israel's departure (v.8).
2. The Lord assures Moses for the final time, that all of these events have been according to His purpose, for His glory (Ex. 11:9,10).

Thoughts & Notes on Chapter Twelve

1. The Lord revealed the Passover and the Feast of Unleavened Bread to Moses and Aaron (Ex. 12:1-28).
 - a. The calendar of Israel is going to reflect this event from this day forward (v.2). The month is Abib (Ex. 13:4), later called Nisan (Neh. 2:1; Est. 3:7).
 - b. On the 10th of Abib/Nisan, every family household is to set apart a lamb for sacrifice (Ex. 12:3,4). This lamb must be an unblemished male (v.5).
 - c. On the 14th day of Abib/Nisan, all Israel is to slaughter the lamb (v.6).
 - d. Blood from the lamb must be spread upon the doorposts of the house where it is eaten (v.7).
 - e. The entire lamb must be eaten that night, in great haste, in readiness to depart (vv.8-11).
2. The Lord explains the need for blood on the doorposts, as the mark of faith, by Israel, in the promised deliverance by God (Ex. 12:12,13).
 - a. The redemption had previously been promised.
 - b. Faith appropriated the promise, to the application and benefit of the individual.
 - c. The Lord's observation of the sacrificial blood causes Him to "pass over" the individuals who responded to His promise with faith.
3. The picture of this redemption story is the most beautiful picture of the Lord Jesus Christ (1st Cor. 5:7).
 - a. He was crucified on Passover (Mt. 26:2; Jn. 13:1; 18:39).
 - b. He was the unblemished lamb (Jn. 1:29; 2nd Cor. 5:21; Heb. 4:16; 7:26,27).
 - c. He was slain for the benefit of others (Acts 20:28; 2nd Cor. 5:21; 1st Pet. 1:19).
 - d. God the Father's observation of God the Son's blood produced a Divine satisfaction for the pending judgment (1st Jn. 2:2; Rom. 3:25).

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4. The 10th plague struck Egypt, and affected every household among the Egyptians, as the Lord had said it would (Ex. 12:29,30; 11:4-6).
5. Pharaoh “called for” Moses and Aaron at night, and “said” (through the messenger), “Rise up, get out . . . and go” (Ex. 12:31).
 - a. This was a total surrender of will, permitting the total departure of Israel—every man, woman, child, and animal (Ex. 12:32a).
 - b. This was a recognition that only through a right orientation to Israel would any gentile nation receive Divine blessing (Ex. 12:32b).
6. The Egyptian people assisted in the rapid departure of Israel (Ex. 12:33-36).
7. The Exodus Route—leg #1: from Rameses to Succoth (Ex. 12:37). Apparently, all in one day (Ex. 12:51).
 - a. The population which departed was 600,000 men (perhaps 2-2.4 million total population, men, women, & children).
 - b. They were accompanied by an unknown number of non-Jews, called a “mixed multitude” (Ex. 12:38).
 - c. Rameses. רַעַמְסֵס ra‘mecec ^{#7486}: Egypt.orig. *child of the sun*. A region in Goshen (Gen. 47:11). A storage city in Goshen built by Hebrew slaves (Ex. 1:11). Should not be confused with the Pharaohs named Ramses.
 - d. Succoth. סֻכּוֹת sukkowth ^{#5523}: *booths*.
The name of a stop by Jacob on his way back to Canaan from Haran (Gen. 33:17).
The name of the first stop on the Exodus Route (Ex. 12:37; Num. 33:5).
8. The sojourn in Egypt was 430 years (Ex. 12:40,41). 400 years of bondage (Gen. 15:13), after thirty years of peace with the Egyptians.
9. The Lord instructs Israel that this very night, the Passover night, is to be remembered eternally as the night of

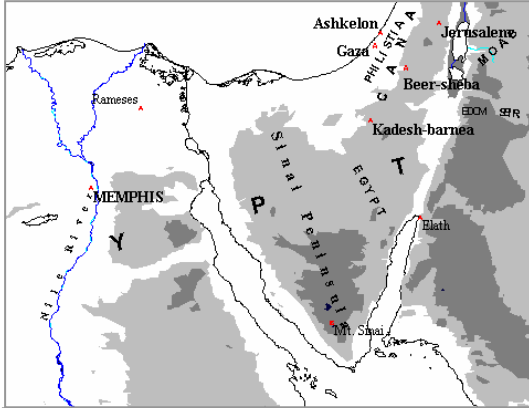
Israel’s redemption & deliverance (Ex. 12:42-49).

Thoughts & Notes on Chapter Thirteen

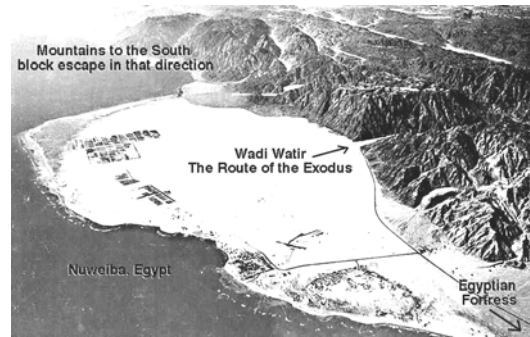
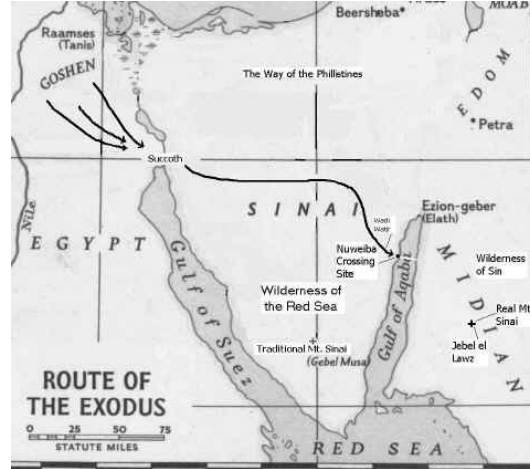
1. On the day following the Passover, Moses begins to instruct Israel concerning the Feast of Unleavened Bread (Ex. 13:3-10; cf. 12:15-20).
2. The Lord also began to instruct Israel concerning new responsibilities that will be theirs when they enter into the promised land—such as the redemption of the firstborn (Ex. 13:1,2,11-16).
 - a. The redemption of Israel was the Lord demanding His firstborn (Ex. 4:22).
 - b. The work of power that accomplished this cost Egypt the lives of their firstborn (Ex. 4:23; 11:5; 12:29).
 - c. The ultimate work of Redemption will be accomplished by the Firstborn of all Creation (Col. 1:15).
3. The Lord provided clear and obvious guidance for the Exodus Route—a cloud by day, and a pillar of fire by night (Ex. 13:17-22).
 - a. He sovereignly chose to have Israel avoid the northern road along the Mediterranean: the way of the land of the Philistines (v.17). They were not yet ready for that test.
 - b. He led them around by the way of the wilderness to the יַם־סוּפִי yam-suwph (v.18).
 - 1) יָם סוּפִי ^{#5487}: *to come to an end, cease*.
 - 2) יָם סוּפִי ^{#5488}: *reed, rushes*.
 - 3) τὴν ἐρυθρὰν θάλασσαν ten eruthran thalassan (LXX & Acts 7:36; Heb. 11:26).
 - 4) Yam-suwph may be rendered *sea of reeds*, or *farthest sea* (sea at the end/border). In the Egyptian context, that would be a preferred etymology.
 - 5) Eruthran thalassan, however must be rendered *red sea*, as eruthros is the Greek color “red.”
 - 6) Red Sea is not only the long-standing English name, but it is also the currently applied modern name to the body of water between Egypt and Saudi Arabia.

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The Red Sea (יַם־סוּפִּי yam-suwph) is the body of water between Africa on the west and the Saudi Arabian peninsula on the east. The northern end of the Red sea is split into two gulfs. The Gulf of Suez angles northwest, and the Gulf of Aqaba angles northeast. The Sinai peninsula sits between the two gulfs, and forms the land-bridge between Africa and Asia. It is important for our study that the Bible considers both the Gulf of Suez and the Gulf of Aqaba as the Red Sea (1st Kgs. 9:26).



The map on the top-left was produced by Pastor Bob, using the Logos Bible Atlas, and the paragraph description of the Red Sea is Pastor Bob's as well. The map, and graphic on the right are from the research of Ron Wyatt, and clipped from <http://www.wyattmuseum.com/red-sea-crossing.htm> and http://www.arkdiscovery.com/red_sea_crossing.htm.

- c. As Israel marched, they marched in a battle formation, וְחֻמָּשִׁים עָלוּ.
 - 1) They had no training, or experience in war, but they're going to learn.
 - 2) The first lesson: *the battle is the lord's* (Ex. 14:14; 1st Sam. 17:47).
- d. Israel carried the bones of Joseph as they promised to do (Ex. 13:19; Gen. 50:24,25).
- e. The Exodus Route—leg #2: from Succoth to Etham (Ex. 13:20).
 - 1) Etham. אֶתְחָם #864: Egypt.orig. Meaning uncertain.
 - 2) On the edge of the wilderness.
- f. The Lord protected and provided guidance for Israel by means of the cloud and pillar (Ex. 13:21,22).

- 1) They travelled day & night on these initial stages.
- 2) The cloud provided shade in the heat of the day, while the fire provided heat in the cold of the night.
- 3) Both cloud and fire provided clear direction to follow.

Thoughts & Notes on Chapter Fourteen

- 1. The Exodus Route—leg #3: from Etham to the Red Sea. The Lord sovereignly directed the direction of travel, and the establishment of each encampment (Ex. 14:1,2).
 - a. Locations are all uncertain for Pi-hahiroth (place where sedge grows), Migdol (tower), and Baal-zephon (lord of the north) (v.2).

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- b. Wherever Pi-hahiroth was, it meant that Israel must “turn back” (שׁוּב ^{#7725}) from the direction of their travel between Succoth and Etham (Ex. 14:2).
 2. The purpose for this change of direction, and deliberate encampment was to lure Pharaoh into another opportunity for the glory of God (Ex. 14:3,4).
 - a. The site for this encampment and the yam-suwph crossing is another matter of debate.
 - b. The “traditional” crossing has Israel passing through the Bitter Lakes, at the northern end of the Gulf of Suez, then proceeding southeast down the Sinai peninsula to the “traditional” Mt. Sinai at the southern tip.
 - c. An alternate, minority, and often ignored view of the yam-suwph crossing has Israel passing through the Gulf of Aqaba, then proceeding south down the Arabian peninsula to a Midianite Mt. Horeb/Mt. Sinai.
 3. Pharaoh acts in accordance with the plan of God, and dispatches his chariot army to retrieve his “lost” slaves (Ex. 14:5-9).
 4. The children of Israel panick because they are trapped with no human escape possible (Ex. 14:10-12).
 - a. The wilderness has shut them in (Ex. 14:3).
 - b. The Egyptian armies had Israel trapped against the sea (Ex. 14:9).
 5. Moses gives Israel the answer every believer needs to hear (Ex. 14:13,14).
 - a. Do not fear (v.13a; Jn. 6:20; 16:33).
 - b. Stand by and see the salvation of the Lord which He will accomplish for you today (v.13b; Jn. 1:50,51; 5:20).
 - c. The Lord will fight for you while you keep silent (v.14; Isa. 30:15).
 6. Moses is instructed by the Lord to “divide” the sea, so that Israel may go through the midst of the sea on dry land (Ex. 14:16). עָקַץ ^{#1234}: *to cleave, break open, break through* (Num. 16:31; Zech. 14:4).
 7. The angel of God (pillar of cloud) positioned Himself between the Egyptian armies and the children of Israel, guarding their rear, while the sea was parted, and Israel passed through (Ex. 14:19-22). This is Exodus Route—leg #3: through the yam-suwph.
 - a. The path was “dry ground” (Ex. 14:16,21,22a).
 - b. The walls were water (Ex. 14:22b).
 8. The Egyptian armies pursued Israel behind the pillar of fire, with hardened hearts, and confused minds (Ex. 14:17,18,23-25).
 9. At the Lord’s instruction, Moses brought the waters of the Red Sea “down” upon the armies of Egypt—a total destruction of the Egyptian forces (Ex. 14:26-29).
 10. The salvation of Israel was a work of Divine power, accomplishing what Israel could not do, and providing a redemption from bondage with no turning back.
 11. Israel was instructed in the power and majesty of God. They saw what He told them they would see (Ex. 14:13,30,31).

Thoughts & Notes on Chapter Fifteen

1. Israel’s response to the Lord’s salvation was to praise the Lord in song (Ex. 15:1).
2. Redemption from bondage is described as a triumph of the Lord’s (Ex. 15:2). So it is with the believer, who has been redeemed from the bondage of sin (2nd Cor. 2:14-16).
3. The might of God’s power, in deliverance of man, cannot be compared to any angelic being (Ex. 15:11,12).
 - a. אֱלֹהִים ^{#410}: *God* (the one true God), *god* (false gods), *divine hero*, *angel*.
 - b. The deliverance of Israel was not just a political/social separation of an earthly nation from out of another earthly nation. It was a spiritual battle with the servants of God fighting against the Satanic servants of darkness (Ps. 78:42).
 - c. The armies of Pharaoh were plunged under the waves, but the armies of

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Satan were swallowed by the earth

(Ex. 15:12; cf. 7:12; Num. 16:31-34; Lk. 8:31).

4. The destruction of Egypt has left the other gentile nations quivering in fear (Ex. 15:14-16). So it is, with the demonic allies of the defeated fallen-angelic armies (Col. 2:15; Jms. 2:19).
5. Miriam the prophetess led a women's ministry in praising the Lord (Ex. 15:20,21).
6. The Exodus Route—leg #4: from the Red Sea, three days through the wilderness of Shur, to Marah (Ex. 15:22-26; Num. 33:8).
 - a. The waters of Marah: *bitter* were indeed bitter—that's why the place was called bitter!
 - b. The people grumbled. לֹנַן ^{#3885}: *to lodge, remain overnight* (Gen. 19:2; 24:23,25; Ex. 23:18; 34:25), *to grumble* (Ex. 15:24; 16:2,7,8; 17:3). מַלּוֹן ^{#4411}: *lodging place, inn* (Gen. 42:27; 43:21; Ex. 4:24).
 - c. Hence, this episode, and many to come, are ironic plays on words. Israel has come here to luwn (stay the night), and proceeds to luwn (grumble) about the bitter water.
 - d. Moses was given a miracle to perform: a tree was cast into the water, turning bitter water into sweet (Ex. 15:25a).
 - e. The Lord gave Israel the first of many statutes, and tested them regarding their willingness to obey His statutes (Ex. 15:25b,26; Deut. 28:58-61).
7. The Exodus Route—leg #5: Marah to Elim (Ex. 15:27; Num. 33:9). Locations between here and Kadesh-Barnea (Num. 13:1) are all uncertain. "Traditional" scholars try to find likely spots in the Sinai peninsula. Other likely spots have been found in the Arabian peninsula, east of the Gulf of Aqaba.

Thoughts & Notes on Chapter Sixteen

1. Israel's next grumbling incident occurs in the Wilderness of Sin (Ex. 16:1). מִדְּבַר־סִינַי ^{#5512}: *thorn? clay? deriv.* & meaning uncertain. It has nothing to do

with our English word, "sin," although Israel certainly did a lot of that!

2. Israel grumbled because of a lack of food.
 - a. Recognition of a legitimate need is an opportunity for God-fearing believers to go to the Father and pray for that provision.
 - b. Recognition of a legitimate need is not the time for God-fearing believers to regret the loss of their previously enjoyed Satanic-provision (Ex. 16:13).
 - c. Memories of how great things used to be may not be very accurate for carnal believers!
 - d. The Lord promised Israel that He was going to lead them safely into the land of Canaan. Consequently, He cannot allow them to starve to death in the wilderness.
3. The Lord described for Moses a new schedule, in which He would "rain" "bread" from heaven, and provide for Israel on a daily basis (Ex. 16:4,5).
 - a. Each day, each family should gather one day's worth of bread.
 - b. On the sixth day, each family should gather two day's worth of bread.
 - c. This schedule is another test for Israel.
4. Moses & Aaron explained the food-gathering procedures in advance (Ex. 16:6-12).
 - a. They explained that there would be meat to gather each evening.
 - b. They explained that there would be bread to gather each morning.
 - c. They warned that daily quantities were to be gathered five days a week, and a double-portion was to be gathered only on the sixth day.
 - d. Israel observed the Lord's glory, in the cloud, giving Moses this instruction (Ex. 16:10-12). It wasn't Moses providing the bread; it was God the Father through the Lord Jesus Christ (Jn. 6:32,33).

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5. The Lord provided, as He said He would (Ex. 16:13-36).
 - a. Quails arrived in the evening, flying into the camp (v.13a).
 - b. Dew appeared in the morning, around the camp (v.13b).
 - c. As the dew evaporated, Israel beheld a fine, flake-like thing, fine as frost (v.14).
 - d. These flakes could be either baked, or boiled (v.23).
 - e. They resembled white coriander seeds (v.31b). The small & spicy coriander seeds of Palestine & Egypt are gray-white in color.
 - f. They tasted like wafers with honey (v.31c).
 6. Nobody knew what it was, and so they asked, “What is it?” (v.15a).
 - a. Moses told them it was the bread that God had given them to eat (v.15b).
 - b. They called the bread Manna: *what is it?* (v.31a).
 7. Of course, there were the typical human-being knuckleheads.
 - a. Who tried saving some overnight (v.20).
 - b. Who didn’t gather a double-portion on Friday, and went hungry on Saturday (v.27).
 8. The significance of the Sabbath is given by the Lord in very clear terms (Ex. 16:23-26,28-30).
 9. The Lord had Israel keep a memorial of the manna for future generations to observe (Ex. 16:32-24).
 10. Manna became the staple diet for Israel during their entire wilderness wandering (Ex. 16:35). The quail is not mentioned here, and the quail miracle did not repeat itself for over a year, until Israel set out from Sinai (Num. 11:4-9,18-20,31-34).
- b. Quarrelling against Moses = testing the Lord (Ex. 17:2; Deut. 6:16; Matt. 4:7; 1st Cor. 10:9).
 - c. Moses turned the test over to the Lord, and was used by the Lord to teach another lesson in grace provision (Ex. 17:4-6).
 - d. Rephidim is renamed Massa and Meribah (Ex. 17:7). מַסָּה וּמְרִיבָה.
 - 1) מַסָּה maccah ^{#4532}: *temptation*.
 - 2) מְרִיבָה meriybah ^{#4809}: *contention*.
2. While they were camped at Rephidim, the Amalekites attacked them (Ex. 17:8-16).
 - a. Amalek was a grandson of Esau (Gen. 36:12), but a son of a concubine, and the Amalekites are not considered Edomites.
 - b. This is the first appearance of Joshua (Ex. 17:9). In times of crisis, God will lift up His chosen instruments.
 - c. The earthly battle ebbed and flowed depending upon the strength of Israel’s spiritual leader (Ex. 17:10-13).
 - d. When Moses needed help, Aaron & Hur were there to support his hands.
 - e. Joshua reaped the victory, but the Lord did the work.
 - f. The Lord promises to utterly blot out the memory of Amalek, and charges Moses to commit this task to Joshua (Ex. 17:14-16).
 - g. Saul will spare Agag, king of the Amalekites (1st Sam. 15:9-33). David will crush them (1st Sam. 27:8,9; 2nd S. 8:11,12), and the final remnant is destroyed in the time of Hezekiah (1st Chr. 4:43).

Thoughts & Notes on Chapter Eighteen

- Thoughts & Notes on Chapter Seventeen*
1. Israel’s journey took them to Rephidim, where they were tested with a no-water situation (Ex. 17:1-7).
 - a. Rephidim ^{#7508}: *rests, resting places*.

1. Moses is reunited with Jethro, Zipporah, Gershom, & Eliezer (Ex. 18:1-7).
2. Jethro is blessed by Moses’ report concerning YHWH’s blessings upon Israel (Ex. 18:8-11).
3. Jethro conducts a Midianite worship service for the blessing of Moses, Aaron, & the elders of Israel (Ex. 18:12).

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4. Jethro observed Moses doing too much by himself (Ex. 18:13-26).
5. Jethro departs from Moses (Ex. 18:27), but Zipporah, Gershom & Eliezer evidently remain (1st Chr. 23:15-17). Zipporah's brother, Hobab, apparently also remains with Israel (Num. 10:29-32; Jdg. 4:11).

Thoughts & Notes on Chapter Nineteen

1. Israel arrives at the foot of Mt. Sinai (Ex. 19:1,2).
2. Moses ascends the mountain to address the Lord Who promised him a return to this very spot (Ex. 19:3,4; cp. 3:12).
3. The Lord introduces a new covenant, a conditional covenant, which spells out a wonderful way of life if Israel obeys God's Word (Ex. 19:5,6).
 - a. The conditional nature of this covenant (the Mosaic Covenant) sets it quite apart from the unconditional Abrahamic Covenant.
 - b. The blessings upon Israel were such that they will be a kingdom of priests, and a holy nation (Ex. 19:6). This is not to be confused with the Church (1st Pet. 2:5,9).
 - c. This conditional covenant is not intended to be the final basis upon which God will deal with Israel.
 - 1) God intends to make a New Covenant with Israel (Jer. 31:31,32).
 - 2) God intends for this covenant to grow obsolete, and be ready to disappear (Heb. 8:13). The Law is not abolished, but fulfilled by Jesus Christ (Mt. 5:17).
 - 3) The intent of this covenant is to serve as a tutor until the mystery of the stewardship of grace can be unfolded (Gal. 3:19,23-26).
4. Moses presents the introductory covenant proposal to the elders of Israel, and all Israel agreed to the terms (Ex. 19:7,8).
5. The Mosaic Covenant is established with the nation of Israel fearfully limited to the foot of the mountain, and Moses their mediator approaching the holiness of God by himself (Ex. 19:9-25).

- a. Twice Moses had to check on the safe distance for the people (vv.17,25).
- b. A pre-Levitical priesthood is mentioned (Ex. 19:22,24), which is assumed to be a patriarchal priesthood, such as the priesthoods of Abel (Gen. 4:4), Noah (Gen. 8:20), & Job (Job 1:5).
- c. The terrifying conditions of this day are contrasted with the comforting conditions of the Church Age believer (Heb. 12:18-24).

Thoughts & Notes on Chapter Twenty

1. The Mosaic Covenant consists of a Law that Israel was expected to abide under as a constitution for their new nation.
 - a. The law contains moral, civil, and ceremonial components.
 - b. The principles of the moral law are restated in the New Testament for Church Age applications, not under Law, but under grace.
 - c. The pattern for civil government can be emulated by gentile nations for temporal-life blessing.
 - 1) The principle of nationalism for temporal-life blessings is a feature of the Dispensation of Gentiles: Age of Human Government. Nowhere in that portion of Scripture do we have a detailed statement of how God expects nations to conduct their business.
 - 2) National faithfulness to God's revealed Word results in national blessing (Deut. 28:1-14), and national rebellion against God's revealed Word results in national cursing (Deut. 28:15-68).
 - 3) Additionally, gentile nations are blessed or cursed in proportion to their foreign policy for or against Israel (Gen. 12:3; Num. 24:9).
2. The basis for the Law is the character of YHWH, and His rights as Israel's Redeemer (Ex. 20:2).
3. Commandment #1: You shall have no other gods before Me (Ex. 20:3).
 - a. Of course, there are no other gods (Isa. 44:6-8).

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- b. The fallen angels, however, view themselves as gods, and seduce human beings into their worship (Gal. 4:8; 1st Cor. 8:4-6; 10:20; 1st Chr. 16:25,26).
 - c. God is the only God, and in keeping with His name, Jealous, does not tolerate human worship of any other so called 'god' (Ex. 34:14).
4. Commandment #2: You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them (Ex. 20:4-6).
- a. Idolatry is absolutely evil, because it mocks the nature of God, and His creation.
 - b. God is the One who made all things, and cannot be represented by any made thing (Deut. 4:15-19; Isa. 40:18-20).
 - c. The Creator is expected to be served by His creation, but idolatry turns that around—the idol-maker serves the idol!
 - d. A danger of idolatry, is that it becomes a heritage for God-haters (Ex. 20:5,6).
5. Commandment #3: You shall not take the name of the LORD your God in vain (Ex. 20:7).
- a. This would involve false vows with God as a witness (Lev. 19:12).
 - b. This would also involve not giving the appropriate worship that His name is entitled to (1st Chr. 16:29; Ps. 29:2).
 - c. This would also involve bearing the name of Christ, but not living that life appropriately (1st Pet. 4:14-16).
6. Commandment #4: Remember the sabbath day, to keep it holy (Ex. 20:8-11).
- a. The principle to Israel preceded the formal law (Ex. 16:23-30).
 - b. The principle to the human race preceded everything else (Gen. 2:2,3).
 - c. The principle of Sabbath rest is a daily principle for Church Age believers (Heb. 3:13; 4:7,9).
7. Commandment #5: Honor your father and your mother (Ex. 20:12).
- a. This is the first commandment with a promise (Eph. 6:2).
 - b. The consequences for faithfully obeying this command are a prolonging of days (Ex. 20:12).
 - 1) Under normal circumstances, the number of our days is predetermined in the eternal counsel of God's will (Job 14:5; Ps. 139:16; Matt. 6:27).
 - 2) However, the Sin Unto Death shortens that span in the permissive will of God (1st Jn. 5:16).
 - 3) Hezekiah is a Biblical example for a potential Divine lifespan extension (2nd Kgs. 20:6; Isa. 38:5).
8. Commandment #6: You shall not murder (Ex. 20:13).
- a. רצח ratsach ^{#7523}: *to murder*.
 - b. This command does not prohibit capital punishment, self defense, or just war in the service of one's nation—all of which are sanctioned elsewhere in Scripture.
9. Commandment #7: You shall not commit adultery (Ex. 20:14).
- a. נאִפֵּחַ na'aph ^{#5003}: *to commit adultery*.
 - b. This is a separate, more specific, prohibition than זָנָה zarah ^{#2181}: *to commit fornication, play the harlot*.
 - c. The Law will expand upon this Commandment thoroughly and graphically (i.e. Lev. 18).
10. Commandment #8: You shall not steal (Ex. 20:15).
- a. Violators of this commandment are in defiance of the Sovereignty of God Who provides all good things.
 - b. Violators of this commandment are in defiance of the Sovereignty of God Who commanded mankind to work upon this earth.
11. Commandment #9: You shall not bear false witness (Ex. 20:16).
- a. Violators of this Commandment are in opposition to the very nature of God's essence (Eph. 4:15,21,24,25).

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- b. Violators of this Commandment are in conformity to the very nature of God's adversary (Jn. 8:44; 1st Jn. 2:4).
12. Commandment #10: You shall not covet anything that belongs to your neighbor (Ex. 20:17). The mental attitude behind many of the above commandments is summarized here. Thus, coveting serves as a fitting conclusion, even summary of the above commandments.
13. The Lord Jesus Christ summarized the 10 Commandments into 2 Commandments (Matt. 22:34-40).
 - a. YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND (Mt. 22:37; Deut. 6:5). This covers Ten Commandments #1-4
 - b. YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF (Mt. 22:39; Lev. 19:18). This covers Ten Commandments #5-10.
 - c. The Apostle Paul summarizes the entire Law into b. above, since b. inherently includes a. as its foundation (Gal. 5:14).
14. The children of Israel were terrified at what they observed from a distance (Ex. 20:18-21).
15. The Lord repeats the prohibition against idolatry, and warns Israel to not become imitators of the Canaanite worship system (Ex. 20:22-26).

Note:

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