

## TTB2022-105 – Week 5 – January 30 to February 5

TTB2022-101, Jan 1 to 8	TTB2022-108, Feb 20 to 26
TTB2022-102, Jan 9 to 15	TTB2022-109, Feb 27 to Mar 5
TTB2022-103, Jan 16 to 22	TTB2022-110, Mar 6 to 12
TTB2022-104, Jan 23 to 29	TTB2022-111, Mar 13 to 19
<b>TTB2022-105, Jan 30 to Feb 5</b>	TTB2022-112, Mar 20 to 26
TTB2022-106, Feb 6 to 12	TTB2022-113, Mar 27 to Apr 2
TTB2022-107, Feb 13 to 19	

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## Day 030 - January 30 - Elihu Continues His Monologue Job 35-37

## Job Chapter Thirty-Five

1. Elihu again quotes Job, and details the sinfulness of Job’s fatalistic assessment (Job 35:2-5).
  2. Elihu reminds Job of God’s absolute essence, and the futility of man’s relative righteousness (Job 35:6-8).
  3. Elihu admonishes Job to quit demanding God’s answer, because God will never answer any empty demand of pride (Job 35:9-14a).
  4. The answer is to “wait” until it pleases God to explain Himself—if ever (Job 35:14b-16).
- P= God is never obligated to give any explanation of His workings, but chooses to do so on occasions, when such instruction is edifying to His creatures (Isa. 45:9; Jer. 18:1-12; Rom. 9:19-24).

## Job Chapter Thirty-Six

1. Elihu begins the conclusion to his discourse with an affirmation of perfect knowledge, certainly in the presence of God with the speaking of truth (Job 36:1-4 cf. 37:16; Ps. 34:18; 145:18).
2. Elihu goes beyond the three critics in their simplistic retribution theology (Job 36:5-7a) by stressing the eternal consequences for our temporal life (Job 36:7b-c).
3. God’s affliction in your life is instructive and beneficial (Job 36:8-16).
4. God is teaching you a lesson, if you will learn from it, and quit accusing Him of being wrong (Job 36:17-23).
5. God is above and beyond our comprehension (Job 36:24-33; Isa. 55:9).

**Job Chapter Thirty-Seven**

1. Elihu is stressing lightning and thunder as the visible and audible testimonies for God's judgment (Job 36:24-33 & 37:1-13). God has promised to never again destroy the world with a flood but He remains the exalted and awesome God of the Flood.
  2. God is great, and His works are to be greatly praised, especially when we don't understand them (Job 36:24-26; 37:1,2; Psalm 145).
  3. Elihu's conclusion: we must listen, stand and consider (Job 37:14). We must humbly stand before God in fear, and not in pride (Job 37:14-24).
- Important to note: Elihu is not rebuked by the Lord for his message and does not require Job's intercessory prayer (Job 42:7-9).

**Day 031 - January 31 - The Lord Challenged Job Job 38:1-40:5****Job Chapter Thirty-Eight**

1. Job does not get the chance to respond to any of Elihu's assertions (Job 32-37), as YHWH (the LORD) arrives in a whirlwind and addresses Job directly (Job 38-41).
2. The Lord answered Job out of the whirlwind (Job 38:1; 40:6). סַעֲרָה s<sup>cc</sup>ārāh #5591: *whirlwind, tempest, storm*. Used 25x22vv. (2<sup>nd</sup> Kgs. 2:1,11; Ezek. 1:4; Jon. 1:4,12).
3. 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!
4. The Lord rebukes Job through a series of unanswerable questions (Job 38:4-38).
  - a. Where were you when I laid the foundation of the earth? (v.4).
    - 1) Who set its measurements? Who stretched the line?. Seems to have been a partnership (Prov. 8:30,31).
    - 2) On what were the bases sunk? Who laid its cornerstone? (capstone?). Larkin identified this as a pyramid.
    - 3) Unless Job is an angel, he can't possibly answer these questions (Job 38:7). Angelicity witnessed what God had prepared for humanity.
  - b. A birthing metaphor communicates the establishment of the earth's hydrological laws (Job 38:9-11; Gen. 1:2,9; Ps. 104:9).
  - c. Job has never, not even once commanded the morning (Job 38:12-15; Gen. 1:3-5).
  - d. God's questions don't stop as He employs sarcasm to hit hard (Job 38:16-21).
  - e. Job doesn't command meteorological events (Job 38:22-30).
  - f. Job doesn't command astronomical events (Job 38:31-33).
  - g. Job doesn't supervise the inner man and outer man (Job 38:34-38).

5. 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).

### Job Chapter Thirty-Nine

1. Zoological illustrations highlight the contrast between Creator and creation, God and His vested stewards.
2. Lions & ravens (Job 38:39-41).
3. Goats & deer (Job 39:1-4).
4. Wild (swift) donkeys (Job 39:5-8).
5. Wild ox (Job 39:9-12).
6. Ostriches (Job 39:13-18).
7. Horses (Job 39:19-25).
8. Hawks & Eagles (Job 39:26-30).

### Job Chapter Forty

1. 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!
2. The Lord calls Job, His contender/reprover, The Faultfinder (Job 40:2). יִסּוֹר yissowr <sup>#3250</sup>: *faultfinder, reprover*. Used only here. יָסַר yāsār <sup>#3256</sup>: *to chasten, discipline, instruct, admonish* (Job 4:3). מוּסָר muwsar <sup>#4148</sup>: *instruction, correction, chastisement*. Used 55x55vv. (Job 5:17; 20:3; 33:16; 36:10; Prov. 1:2,3,7,8 & often in Prov.; Isa. 53:5).
3. Job confesses his insignificance, and agrees to close his mouth (Job 40:3-5).

(Chapter Forty continues tomorrow)

## Day 032 – February 01 - The Lord Continues to Challenge Job Job 40:6-42:17

### Job Chapter Forty

(Outline continues from yesterday)

4. 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).
5. 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).
  - a. [KJV] behemoth (footnote: *an extinct animal of some kind*) & leviathan (footnote: *an extinct animal of some kind*).
  - b. [NASB] Behemoth (footnote: *Or the hippopotamus*) & Leviathan (footnote: *Or the crocodile*).
  - c. 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.
6. Behemoth.
  - a. בְּהֵמוֹת b'ēhēmowth <sup>#930</sup>: *behemoth*, i.e. *hippopotamus* (Brown-Driver-Briggs); perhaps *an extinct dinosaur*, a Diplodocus or Brachiosaurus, exact meaning unknown (Strong's).
  - b. Plural form of בְּהֵמָה b'ēhēmāh <sup>#929</sup>: *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, possibly considering dinosaurs to be the fauna of the angelic earth prior to Gen. 1:2.
    - d) the lack of other references in Scripture. 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.

### Job Chapter Forty-One

1. Leviathan.
  - a. Leviathan, לִיָּאֶתָן livyāthān <sup>#3882</sup><sub>ox</sub>: *serpent, sea monster, Leviathan* (Job 3:8; 41:1; Ps. 74:14; 104:26; Isa. 27:1<sub>x2</sub>). Parallel terms include:
    - 1) Sea monster/dragon, תַּנְיִן tanniyn <sup>#8577</sup><sub>14x</sub>: *serpent, dragon, sea monster* (Job 7:12; Ps. 74:13,14; Isa. 27:1; 51:9).
    - 2) Twisted/Fleeing Serpent, נָחָשׁ nāchāsh <sup>#5175</sup><sub>31x</sub>: *serpent* (Gen. 3:1,2,4,13,14; 49:17; Job 26:13; Isa. 27:1<sub>x2</sub>).

Note: Leviathan, tanniyn, nāchāsh are all rendered in the LXX by the Greek word δράκων drakōn <sup>#1404</sup>, the term for Dragon used 13x in Revelation (Rev. 12:3-20:2).

- 3) Rahab, רַהַב rahab <sup>#7293, #7294</sup>: *sea monster, Rahab* (Job 9:13; 26:12; Ps. 89:10; Isa. 51:9).
- 4) Satan, שָׂטָן sātān <sup>#7854</sup>: *adversary* (1<sup>st</sup> 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).
  - 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!
2. The Lord then soliloquizes in declaration of Leviathan's might (Job 41:9-34).
  - 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)

- 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).

### Job 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).
  - 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).
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.

## Era 2: The Birth of Israel. 1800-1406BC

**Day 033 – February 2** - An introductory class to prepare for Day 034 through Day 083. Scriptures covered in this era include Exodus, Leviticus, Numbers, Deuteronomy, Psalm 90, Selections from 1<sup>st</sup> Chronicles.

### Notes on Egyptian History

The original (2002) Through the Bible notebook included the following list of Pharaohs. This notebook will keep the same list of names but have slight refinements to the BC dates.

- 1) Senusret II (1897-1878BC), is the Pharaoh of Joseph’s exaltation (1854BC).
- 2) Senusret III (1878-1841BC), is the Pharaoh of Jacob’s presentation (1845BC).

} 12<sup>th</sup> Dynasty  
(Middle Kingdom)

- 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).
- 4) Amenhotep I (1521-1524BC) is the Pharaoh at Moses' birth (1525BC).
- 5) Tuthmosis III (1504-1450BC) is the Pharaoh of Moses' exile (1485BC).
- 6) Amenhotep II (1453-1419BC) is the Pharaoh of the Exodus (1445BC).

} 18<sup>th</sup> Dynasty  
 (New Kingdom)

The original (2002) Through the Bible notebook presented the Gulf of Aqaba Red Sea Crossing and Midianite Mount Sinai location. Pastor Bob has abandoned this view, and also regrets using graphics and diagrams from various websites connected to Ron Wyatt.

Pastor Bob's trusted authors for archaeology and Egyptology:

Titus Kennedy: *Unearthing the Bible, 101 Archaeological Discoveries that Bring the Bible to Life*. Harvest House Publishers, 2020.

Douglas Petrovich: *Origins of the Hebrews, New Evidence of Israelites in Egypt from Joseph to the Exodus*. New Creation, December 7, 2021.

Useful text from a strictly secular worldview: *Chronicle of the Pharaohs*. Peter A. Clayton, pub. Thames & Hudson, 1994.

Not a fan and do not recommend: Ron Wyatt, David Rohl, Tim Mahoney (*Patterns of Evidence*).

Egyptian history comes to us from Manetho who lived during the reign of Ptolemy I (323-282BC). Egyptian History a.k.a. Notes about Egypt is only preserved via extensive quotations. Josephus *Jewish Antiquities* AD90, *Against Apion* AD100. Sextus Julius Africanus, *Chronicle* AD225. Eusebius of Caesarea *Church History* AD313. George the Monk (George the Sinner) AD842.

### Day 034 – February 03 - Moses and the Burning Bush Ex. 1:1-4:17; 1<sup>st</sup> Chr. 6:1-3

#### Exodus Chapter One

1. Exodus begins with a summary of how Israel came to live in Egypt (Ex. 1:1-5).
2. Exodus then mentions a totally normal yet one of the most life-changing events 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). **יָדָע** yada' <sup>#3045</sup>: *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.
  - b. Conservative scholars accept Biblical dating, and recognize the flaws (and fraud) of liberal, secular, archaeology.
  - c. The OT provides helpful time-frame passages (1<sup>st</sup> Kgs. 6:1; Jdg. 11:26).

- d. The best date for the Exodus, utilizing Biblical dates, is 1445BC. Jacob's migration down to Egypt, then, becomes 1845BC, 400 years earlier (Gen. 15:13).
- e. To give the Biblical Pharaohs then their secular names:
  - 1) Senusret II (1897-1878BC), is the Pharaoh of Joseph's exaltation (1854BC).
  - 2) Senusret III (1878-1841BC), is the Pharaoh of Jacob's presentation (1845BC).
  - 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).
  - 4) Amenhotep I (1521-1524BC) is the Pharaoh at Moses' birth (1525BC).
  - 5) Thutmose III (1504-1450BC) is the Pharaoh of Moses' exile (1485BC).
  - 6) Amenhotep II (1453-1419BC) is the Pharaoh of the Exodus (1445BC).
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; Jas. 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).

### Exodus 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).

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\* 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 19<sup>th</sup> Dynasty, New Kingdom Pharaohs Seti I and Ramesses II, with all due respect to Charlton Heston's The Ten Commandments.

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).
- Pharaoh's daughter saw the basket (v.5). This "daughter of Pharaoh" may even be the famous Hatshepsut.
  - She correctly recognizes him as a condemned Hebrew boy, and felt pity for him (v.6). חָמַל *chāmal*<sup>#2550</sup>: *to spare, pity, have compassion on* (Used 41x, incl. 1<sup>st</sup> Sam. 15:3,9,15; 2<sup>nd</sup> Sam. 12:4,6).
  - Miriam recognizes the pity of Pharaoh's daughter, and steps forward with a courageous suggestion (v.7).
  - 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).
  - Once he was weaned, Jochebed returned her son to Pharaoh's daughter, and he became her son (v.10).
    - She named him Moses: *drawn*, because she drew him out of the water.
    - 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).
- 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).
    - This was an act of faith, considering temporal-life wealth and pleasure to be worthless (Phil. 3:7ff).
    - Moses anticipated an eternal reward for his voluntary sacrifice (Matt. 19:27-30).
  - He viewed himself as Israel's defender and deliverer (Acts 7:25).
  - In his pride, Moses assumed that God would honor his "secret" murder of an Egyptian (Ex. 2:12).
  - His fellow Hebrews, however, were not impressed by their "savior" (Ex. 2:13,14a; Acts 7:26-28).
  - 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).
- 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 (1<sup>st</sup> Chr. 1:33; Num. 31:8).
  - Midianites/Ishmaelites were the (slave) traders who took Joseph to Egypt (Gen. 37:25-28,36).
  - During the wilderness wanderings, Midianites will join with Moabites in hiring Balaam to curse Israel (Num. 22:4-7).
  - Midianite women (along with the Moabite women) will play the lead role in seducing Israel into worshipping Baal of Peor (Num. 25). Cozbi is the most infamous of these Midianite women.
  - 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).
- Priest of Midian. כֹּהֵן *kohen*<sup>#3548</sup>: *priest* (pagan, YHWH, Levitical, Aaronic, Zadokite, or high-).
  - Reuel (Ex. 2:18). רֵעוּאֵל *rē'uw'el*<sup>#7467</sup>: *friend of God*, or even *shepherd of God*. רֵעַ *rē'*<sup>#7453</sup>: *friend, neighbor*. רֹעֵה *ro'eh*<sup>#7462</sup>: *shepherd*.
  - Jethro (Ex. 3:1). יִתְרוֹ *yithrow*<sup>#3503</sup>: *His abundance*.
  - 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).
- The shepherds clearly have no fear of El, to be hassling the priest's seven daughters.
  - 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).
- Zipporah. צִפּוֹרָה *tsipporāh* #6855: *bird*.
  - Gershom. גֵּרְשׁוֹם *ger'shōm* #1647: *foreigner*.
  - Not mentioned here, but Eliezer is the second son born to Moses (Ex. 4:20; 18:3,4; Acts 7:29). אֱלִיעֶזֶר *eliy'ezer* #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).
- Egypt will have a change of Pharaohs (v.23a).
    - Thutmosis III reigned from 1504-1450BC (with Queen Hatshepsut the real ruler, from 1498-1483BC).
    - Amenhotep II reigned from 1453-1419BC. (3 years of co-regency with Thutmosis III).
  - Israel is being prepared:
    - to come out of Egypt with many possessions (Gen. 15:14),
    - as a mighty nation (Gen. 46:3),
    - to destroy seven nations greater and mightier than them (Deut. 7:1),
    - after the Lord's longsuffering towards the Amorite has reached its limit (Gen. 15:16).

### Exodus Chapter Three

- 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.
  - The "rear part" of the wilderness. This is sometimes understood to be in the land of Midian, but that is not a necessary reading. Ex. 18:27 and Num. 10:30 are much more conclusive in placing Horeb/Sinai/the mountain of God outside of Midian rather than within.
  - 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. An alternate location would be to the east, in Midian. Present research points to Jebel Sin Bishr (northwest Sinai) as a top candidate. See below, on [the route of the Exodus](#), and the parting of the יַם־סוּפִּי *yam-suwph* (Red Sea).

- The Angel of the Lord appeared to Moses in the form of a blazing fire (Ex. 3:2-9).
  - The fire appeared in the midst of a bush, and yet did not consume the bush (v.2).
  - Having caught Moses' attention through a work of Divine power, the Lord uttered His Divine call (vv.3,4).
  - 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" (אֲנִי־אֶהְיֶה ehyeh, from הָיָה hāyāh #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.
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).

#### Exodus 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 נָחָשׁ nāchāsh #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).

(Chapter Four continues tomorrow)

#### Day 035 – February 4 - Moses Confronts Pharaoh Ex. 4:18-7:13

#### Exodus Chapter Four

(Outline continues from yesterday)

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).

- 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 circumcises 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.
  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).

### Exodus 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, 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 the Lord in prayer and laments his work-assignment, and its failure (Ex. 5:22,23).

**Exodus 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 גָּאֵל *gā'al*<sup>#1350</sup>: *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 cf. Ezek. 3:8,9; 2<sup>nd</sup> Tim. 4:1,2).
4. The tribes, clans, and families of Israel are identified (Ex. 6:14-27), as they were when they arrived in Egypt (Gen. 46:8-27).

**Exodus 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 Satanically 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).
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). תַּנִּינִן *tanniyn*<sup>#8577</sup> (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. חֲכָמִים *chākām*<sup>#2450</sup>: *wise, wise man*. Demonic wisdom, of course (Jas. 3:15).
    - 2) Sorcerers. כַּשְׁפֵּי *kāshaph*<sup>#3784</sup>: *sorcerer*. The root probably means 'to cut' and refers to herbs cut for charms and spells.

- 3) Magicians. **חַרְטֹם** *chartōm* <sup>#2748</sup>: *diviner, magician, astrologer*. From an Egyptian term, chief lector-priest.
  - 4) Secret arts. **לַיִת** *lāt* <sup>#3909</sup>: *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).

(Chapter Seven continues tomorrow)

### Day 036 – February 5 - Plagues on Egypt – Part 1 Ex. 7:14-9:35

#### Exodus Chapter Seven

(Outline continues from yesterday)

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 *nāchāsh* 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).

#### Exodus 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).
  - 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).

### Exodus 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 מִקְנֵה <sup>#4735</sup>: 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).

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### Answers to TTB2022-104 Exercises

1. False
2. Job 28
3. True, Job 31:13-15
4. Because he tried to justify himself before God. Job 32:2
5. Twelve
6. True
7. Job 13:4
8. Eliphaz
9. True
10. False. See Job 17:11-15
11. Zophar
12. TSADAQ

### TTB2022-105 Exercises

1. Pharaoh \_\_\_\_\_ is the Pharaoh of Joseph's exaltation.  
Answer:
2. Amenhotep II was a Pharaoh of the \_\_\_\_\_ Dynasty of Egypt.  
Answer:
3. Where in Exodus do we find a summary of how Israel came to live in Egypt?  
Answer:
4. What is considered the best date for the Exodus?  
Answer:
5. What was Moses' mother's name?  
Answer:
6. "Will the clay say to the \_\_\_\_\_, what are you doing?"  
Answer:
7. Where do we read "For as the heavens are higher than the earth, So are My ways higher than your ways And My thoughts than your thoughts."  
Answer:
8. In what chapters of Job does the Lord address Job directly?  
Answer:
9. Where do we read about Behemoth?  
Answer:
10. Even though Job hears the message of the Lord, he refuses to confess his sin and repent in humility before the Lord.  
[True/False/  
Answer:
11. Who was Midian?  
Answer:
12. What was the name of Moses' wife?  
Answer: