



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Prayer

Lord, I want to learn how to follow the leading of the Holy Spirit. I know that You sent Him to be a Leader and a Guide for my life, so today I open my heart to Him. I ask You to help me learn to recognize the Holy Spirit's voice and to know what He is leading me to do. With all my heart, I request that You help me become sensitive to Him so that He can lead me in all the paths You have designed for my life, in Jesus' name. Amen.

Worship Music

[Love Like Fire-Hillsong](#)

[Come To My Rescue-Hillsong](#)

[The Stand-Hillsong](#)

[Come To My Rescue-Hillsong](#)

[Your Love Never Fails-Jesus Culture](#)

[Where You Go I Go-Jesus Culture](#)

Scripture

Exodus Introduction (AMP)

Exodus 13:21-22 (AMP)

21 The Lord went before them by day in a pillar of cloud to lead them along the way and by night in a pillar of fire to give them light, that they might travel by day and by night.

22 The pillar of cloud by day and the pillar of fire by night did not depart from before the people.

Exodus 14:13-15 (AMP)

13 Moses told the people, Fear not; stand still (firm, confident, undismayed) and see the salvation of the Lord which He will work for you today. For the Egyptians you have seen today you shall never see again.

14 The Lord will fight for you, and you shall hold your peace and remain at rest.

15 The Lord said to Moses, Why do you cry to Me? Tell the people of Israel to go forward!

Psalms 1:1-6 (KJV)

1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

4 The ungodly are not so: but are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOV](#)

Bible Study Sites

[Chuck Smith Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

[Jon Courson](#)

[Biblos.com](#)

[Billy Graham](#)

[Charles Stanley](#)

[David Wilkerson](#)

[Greg Laurie](#)

[Virtue for Women-Cathe Laurie](#)

The Exodus from Egypt: Exodus–Deuteronomy: Egypt

Modern Egypt covers almost 400,000 square miles (just over a million square kilometers). But 96% of this area is desert, and 99% of the population lives on the 4% of the land that is usable, which stretches along the Nile River in a valley 2 to 20 miles wide, with an average width of about 10 miles, and 750 miles long. Only there where the Nile enters the Mediterranean Sea does this valley widen into a broad delta through which a number of branches from the Nile flow. The Delta, a triangle, is about 100 miles north and south, and about 150 miles east and west, from Port Said to Alexandria. It is the most fertile part of Egypt. The land of Goshen, where the Israelites lived, was the eastern part of the Delta.

The floor of the valley is covered with a black alluvial deposit of rich soil of unparalleled fertility, replenished each year by the overflow of the Nile, which rises an average of 25 feet once a year.

Surrounded and protected by the desert, one of the first great civilizations in history developed in this narrow Nile Valley, and nowhere else have the remains of an ancient civilization been so well preserved. The dry desert climate has preserved, for thousands of years, materials that would have perished long since in other climates, such as papyrus and leather.

The population of modern Egypt is about 50 million; in Old Testament times it was between 1.5 and 5 million.

When Was the Exodus?

There are two major views regarding the date of the Exodus from Egypt. The first, called the Early Date Theory is based on a literal reading of 1 Kings 6:1: "In the four hundred and eightieth year after the Israelites had come out of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, the second month, he began to build the temple of the Lord."

Since Solomon began to rule in 970 b.c. , the fourth year of his reign would be 966 b.c. The text says that the Exodus from Egypt took place 480 years before this; that gives 1446 b.c. as the approximate date of the Exodus. In this view, Moses would have grown up and lived for 40 years at the court of three very powerful kings of the 18th Dynasty, Thutmose I, II, and III. (For more details on the Egyptian kings and pharaohs, see Who Was the Pharaoh of the Exodus? .) It is then possible—though not at all certain—that Hatshepsut was the Egyptian princess, mentioned in Exodus 2, who adopted Moses.

The internal chronology of the biblical text when set against Egyptian chronology would thus indicate that Moses fled Egypt during the long reign of the very powerful Thutmose III and returned—after tending Jethro's sheep for 40 years—to the court of Amenhotep II, during whose reign he led Israel out of Egypt (ca. 1446 b.c.).

Those who hold to a Late Date Theory of the Exodus (around 1290 b.c.) point to Exodus 1:11 : "So they put slave masters over them to oppress them with forced labor, and they built Pithom and Rameses as store cities for Pharaoh." They argue that the Rameses mentioned here must be named for one of the Rameses pharaohs of the 19th Dynasty—usually Rameses II.

Arguments and counterarguments are put forth by all sides, based on additional factors of biblical and Egyptian chronology as well as on the results of archaeological excavations in Israel and Jordan relating to the conquest of the land by the Israelites—ca. 1400 b.c. (early date) or ca. 1250 b.c. (late date). Sites such as Jericho, Ai, and Hazor figure prominently in the discussion, for they are said to have been burned and destroyed by the invading Israelites (see the book of Joshua).

All, however, are agreed that Israel was in the land by Merneptah's fifth year (ca. 1231 b.c.): Israel is actually mentioned on a stela of Merneptah as already living in the land of Canaan.

The early date—though not without problems—fits the biblical as well as the extrabiblical data the best.

Who Was the Pharaoh of the Exodus?

According to the biblical data, Jacob and his family entered Egypt around 1876 b.c. , which would have been during the reign of King Sesostri III of the 12th Dynasty. The kings of the 15th and 16th Dynasties were Hyksos, a Semitic line of conquerors from Asia, possibly kin to the Israelites, who had pressed in from Syria.

It is possible that the "new king, who did not know about Joseph" (Exodus 1:8), during whose rule the oppression began, was one of the kings of these Hyksos dynasties. As a member of a small ruling elite, the Hyksos king would have been afraid that his more numerous subjects would revolt ("the Israelites have become much too numerous for us," Exodus 1:9). The Hyksos were driven out by King Ahmose of the 18th Dynasty, around 1570 b.c. It is possible that after the Hyksos were driven out, the oppression of the Israelites actually increased, since the Hyksos, like the Israelites, were Semites and their expulsion resulted in a general anti-Semitic reaction. Ahmose also made Palestine and Syria tributaries to Egypt.

Amenhotep I (1545 b.c.)

Thutmose I (1529 b.c.). Boasted that he ruled from the third cataract of the Nile to the Euphrates River about 700 miles to the northeast of Egypt. First royal rock-cut tomb.

Hatshepsut (1504 b.c.). Daughter of Thutmose I. Regent for Thutmose II and Thutmose III. The first great queen in history. A most remarkable woman, and one of Egypt's greatest and most vigorous rulers. She had many of her statues represent her as a man. She extended the empire and built many monuments, such as the two great obelisks at Karnak and the great temple at Deir el Bahri, furnished with many statues of herself. Thutmose III hated her, and when she died, one of his first acts was to take her name off all monuments and destroy all her statues. Those at Bahri were broken to pieces, flung into a quarry, and covered by drifting sands.

Thutmose III (1504 b.c.). Queen Hatshepsut, his half-sister, was regent during the early years of his reign, and though he despised her, she completely dominated him. His sole rule began in 1482, in which year he made the first of 17 campaigns into the Levant (the region east of the Mediterranean Sea between Greece and Egypt), taking control of the area. After her death, he ruled alone for 30 years. He was the greatest conqueror in Egyptian history. He subdued Ethiopia and ruled to the Euphrates, creating a great empire. He raided Palestine and Syria 17 times. He accumulated great wealth, engaged in vast building enterprises, and recorded his achievements in detail on walls and monuments. He is thought to have been one of the oppressors of Israel. If so, then the famous Queen Hatshepsut may have been the pharaoh's daughter who rescued and brought up Moses.

Thutmose II (1517 b.c.). Hatshepsut, his half-sister and wife, was the real ruler.

Amenhotep II (1453 b.c.). Many scholars think he was the pharaoh of the Exodus. He maintained the empire founded by Thutmose III. Interestingly, he is not known for military campaigns late in his reign—perhaps because of the loss of his chariots and troops at the Red Sea?

Thutmose IV (1426 b.c.). The chariot in which he rode has been found. His mummy is now at Cairo.

Amenhotep III (1416 b.c.). Under him, the empire experienced its era of greatest splendor. He raided Canaan during the early years of his reign. He built vast temples. During his years, and those of his successor, Akhenaten, the cuneiform documents found at el-Amarna were written. His mummy is in Cairo.

Akhenaten (1380 b.c.). Under him, Egypt lost its Asiatic Empire. He attempted to establish monotheistic sun worship.

Tutankhamen (1377 b.c.). Son-in-law of Akhenaten. He restored the old religion. He was one of the lesser rulers of Egypt, at the close of the most brilliant period of Egyptian history. He is famous now for the amazing riches and magnificence of his tomb, which was discovered by Howard Carter in 1922—the first tomb of a pharaoh to be discovered that had not been robbed. The inner coffin, which contains his mummy, is made of solid gold.

Rameses II (1304 b.c.). After several lesser rulers, Rameses II was one of the greatest of the pharaohs, though inferior to Thutmose III and Amenhotep III. He ruled for 67 years and was a great builder, a great self-promoter, and something of a plagiarist, claiming credit in some cases for accomplishments of his predecessors. He reestablished the empire from Ethiopia to the Euphrates and raided and pillaged Palestine repeatedly. He completed the great hall at Karnak and other vast works, including fortifications, canals, and temples, which were built by slaves taken in war or captives from the far south, along with the native working class, toiling in gangs in the quarry or brick fields, or dragging great stone blocks over soft earth. Some scholars consider him to be the pharaoh of the Exodus (the so-called Late Date Exodus; see *When Was the Exodus?*).

Merneptah (1236 b.c.). On his stela he mentions having defeated Israel—"Israel is laid waste, his seed is not" —indicating that Israel was already in the land of Canaan.

What Route Did the Israelites Follow After the Exodus?

The books of Exodus and Numbers contain a considerable amount of geographical information in the narrative of the Exodus and the journey to the land of Canaan. But many of the places and regions mentioned remain unknown. The major reason for this is that the population of the desert-wilderness regions of the Sinai Peninsula, the Negev, and parts of southern Transjordan was nomadic. Without a continuity of a sedentary population, the preservation of ancient place names is almost impossible.

The other difficulty is that archaeologists have not discovered any remains that can be attributed to the Israelites in those regions through which they traveled. This, however, could be expected, for a nomadic people, living in tents and using animal skins instead of pottery for containers, would leave few permanent remains behind.

Thus scholars are divided on the location even of major landmarks such as the Red Sea and Mount Sinai. It has been noted that nine different proposals have been made for the location of the Red Sea or Reed Sea—including three lakes near the Mediterranean Sea, four lakes along the line of the present-day Suez Canal, and the Gulf of Suez and the Gulf of Elath. There are also 12 different candidates for Mount Sinai: five in the southern part of the Sinai Peninsula, four in the north, one in the center, one in Midian (Saudi Arabia), and one in Edom (southern Transjordan).

In spite of these uncertainties, a few suggestions can be made:

1. After leaving Rameses (Tell el-Dab'a), the Israelites journeyed to Succoth (possibly Tell el-Maskhuta in the Wadi Tumilat). For fear of their becoming discouraged because of war, "God did not lead them by the way of the land of the Philistines" (Exodus 13:17 nasb). "God did not lead them on the road through the Philistine country, though that was shorter" (Exodus 13:17 niv). This well-known route from Sile to Gaza, across the northern Sinai Peninsula, was the one pharaohs Thutmose III and Amenhotep II had used so effectively on their frequent campaigns to Canaan, and it must have been well fortified by Egyptian troops. Thus a northern route for the Exodus seems excluded.

2. Since the Israelites were led "around by the desert road toward the Red Sea" (Exodus 13:18), it appears that they were heading southeast toward modern Suez. The location of Etham ("fort" in Egyptian), Migdol ("fort" in Semitic), Baal Zephon, and Pi Hahiroth are problematic. The suggestion that Hahiroth refers to the low ground between Jebel Geneife and the Bitter Lakes is plausible but not certain. Etham and Migdol could be any of a number of Egyptian forts located near the present-day Suez Canal.

3. On the next stage of their journey the Israelites crossed the Red Sea. Since the Hebrew text literally means "Reed Sea," many scholars look for a location in the lake/marsh that used to exist in the region through which the Suez Canal now passes. The suggestion for a location near the junction of the Great and Little Bitter lakes is as plausible as any. According to 19th-century travelers, the water at that spot was not very deep, and they even mention that at times the depth of the water decreased when the wind shifted. According to the text, the "Lord drove the sea back with a strong east wind" (Exodus 14:21).

4. The identification of Mount Sinai (Horeb) with Jebel Musa ("Mount Moses") is based on Christian tradition dating back to the 4th century a.d. , about 1,750 years after the event. There, during the Byzantine period (a.d. 324–640), the desert monastery of St. Catherine was established. Although the Greek Orthodox monks today like to point out the very site of the giving of the Law, the place where the golden calf was erected, the plain where the Israelites camped, the site of the burning bush, and so on, the suggested identification of Mount Sinai with Jebel Sin Bisher deserves careful attention. Its location agrees with some of the biblical data. For example, it is located approximately three days' journey from Egypt (Exodus 3:18 ; 5:3 ; 8:27), at a desert junction where there are fair supplies of water; possibly the Amalekites fought with Israel for control of this junction and the water sources (Exodus 17). It is close to Egypt on the road that led directly from Midian to Egypt, and thus it would make a plausible location for the burning bush incident. Moses could have been bringing Jethro's sheep along this road in order to use the water and pasture land found on the eastern edge of the Nile delta when the Lord appeared to him in the burning bush. This is said to have taken place near the mountain where he would later worship him (Exodus 3:1). Since it is reasonable to assume that Moses used the way of the wilderness on his return to Egypt, the meeting of Moses and Aaron at the "mountain of God" could well have been at this spot (Exodus 4:27).

5. The location of Marah, where the water was bitter (Exodus 15:23), and of Elim, where there were 12 springs and 70 palm trees (v. 27), depends on where one locates Mount Sinai. If Jebel Sin Bisher is accepted as Mount Sinai, then the identifications of Marah and Elim with Bir Mara ("bitter well" in Arabic) and Ayun Musa ("the spring of Moses") are plausible. If the more traditional site of Sinai at Jebel Musa is maintained, then identifications of Marah and Elim with Ein Hawwara and Gharandal are also possible.

Egypt and the Bible : According to the book of Genesis, Egypt was settled by the descendants of Ham (Genesis 10: 6; Mizraim is an ancient name for Egypt). Abraham spent some time in Egypt (Genesis 12: 10–20). So did Jacob (Genesis 46: 1–47: 12). Joseph was ruler of Egypt (Genesis 41: 41–47). The Hebrew nation, in its childhood, was 400 years in Egypt. Moses was the adopted son of a queen of Egypt (Exodus 2: 1–10), and, in his preparation to be Israel's Lawgiver, he was instructed in all the wisdom and learning of Egypt. Jeremiah died in Egypt. From the Captivity until the time of Christ there was a considerable Jewish population in Egypt. The Septuagint (the Greek translation of the Old Testament) was made in Egypt. Jesus spent part of His childhood in Egypt. Egypt became an important early center of Christianity. (Halley's Bible Handbook, Henry Halley; 2000; Zondervan; Bible History & Commentaries; pages 129-135)

When God leads us out of a situation, He always takes us into something better.

Deliverance from any kind of bondage is a process, and God takes us through it one step at a time.

Allow God to teach you how to trust Him and how to follow Him as He leads you into a place of fulfilled promises and great blessing.

The entire book of Exodus is a story of deliverance, a story of people who broke free from oppression and began a journey toward the good land that God had promised them. From beginning to end, Exodus teaches us how God brings us out of situations that keep us in bondage in order to take us into something better. Just as God prepared Moses to deliver Israel, He sent Jesus to be our deliverer. Just as He led the Israelites with a cloud by day and a pillar of fire by night, the Holy Spirit in our hearts leads us today. Just as the Israelites' deliverance was a process, a journey that could be completed only one step at a time, God almost always leads us step-by-step instead of moving us instantly from one situation to the next. Just as the Israelites' murmuring and complaining slowed them down, bad attitudes will also impede our progress in God. Just as He gave the Israelites the Ten Commandments as laws to show them how to live a blessed life, He has given us the Bible as a guidebook for our journey through life. Just as He used the Israelites' journey to develop the faith, trust, strength, and character they would need in the Promised Land, He does the same for us in our journey.

As you read Exodus and consider the ways God is leading you out of any area of bondage or oppression in your life right now, determine that you will follow Him faithfully. Keep a good attitude so that you can get where He wants to take you and enjoy the fulfillment of His promises in your life. The Everyday Life Bible.

**(Word 9 Bible Software: Bible Software, multiple translations, dictionary, atlas, sermons of the past saints, concordance, 2005)
(The Everyday Life Bible; Amplified, 2005, Joyce Meyers, Scripture, Commentaries, page 88)**