

3/2/08

## Exodus 1-2

We begin our study through the book of Exodus, which provides for us the recorded account of the redemption of Israel from the land of Egypt after 430 years.

1. God had revealed this prophetic period of in a round number of 400 years to Abraham. Gen. 15:13-14
2. Joseph also had spoken of that day, when God would visit them, prior to his death and that they were to take his bones with them. Gen. 50:24-25

### 1:1-7 The origin and increase of Israel in Egypt.

**1:1** The list of name of those who came to Egypt.

- 1) The word now could be translated “and”, a continuation of the Genesis account
  - a) The genealogical line begins with Abram, the one called out of Ur of the Chaldeans. Gen. 11:29, 12:1-3
  - b) The descendents of Abraham were Isaac and Jacob, whose name was changed to Israel, meaning “God prevails or governed by God”, when he wrestled with Jesus. Gen. 32:28

- 2) The list of names is qualified by the term households. vs. 1b
  - a) This is new indicating families by the term “bayith”, households.
  - b) Their connection is to Jacob is repeated for emphasis.

**1:2-4** The particular names in the list are the sons of Jacob.

- 1) The sons of Leah and Rachel are place in the order of seniority before the sons of the concubines.
- 2) The first four sons of Leah come first; Reuben, Simeon, Levi, and Judah. vs. 2, Gen. 29:31-35
- 3) The next two sons of Leah, Issachar, Zebulun. vs. 3a-b, Gen. 30:18-20
- 4) Then Benjamin, the second son of Rachel. vs. 3b, Gen. 35:18
- 5) The sons of Bilhah, the maid of Rachel, come next, Dan and Naphtali. vs. 4a-b, Gen. 30:4-8
- 6) The last two are the sons of Zilpah, the maid of Leah, Gad, and Asher. vs. 4c-d

**1:5** The total number of individuals recorded.

- 1) The total number of individual who were descendants of Jacob were seventy persons.
  - a) The book of Genesis confirms this number by giving a total of 66, plus

Joseph, his two sons born in Egypt and Jacob, a total of 70 people. Gen. 46:26-27

- b) The LXX adds the names of Joseph's three grandsons and two great-grandsons, therefore it states 75 persons. Gen. 46:27
  - c) That is why Stephen in preaching to those of the synagogue of the Freedmen gave the number 75, he was quoting the LXX. Acts 7:14
- 2) The parenthetical commentary explains this important detail, "for Joseph was in Egypt already". vs. 5b
- a) The Scriptures teach us the present can not be understood without it's link to the past.
  - b) The Scriptures can be trusted for accuracy.

**1:6-7** The passing of the first generation that came to Egypt.

- 1) The key individual used by God to insure the multiplication in Egypt was Joseph before his death. vs. 6
  - a) Joseph said, "But now, do not therefore be grieved or angry with yourselves because you sold me here; for God sent me before you to **preserve life.**" Gen. 45:5

- b) He told them they would live in the land of Goshen, near to him, "There I will provide for you, lest you and your household, and all that you have, come to poverty; for there are still five years of famine." Gen. 45:10-11
  - c) "And Pharaoh said to Joseph, "Bring your father and your households and come to me; I will give you the best of the land of Egypt, and you will eat the fat of the land." Gen. 45:18
  - d) "Then God spoke to Israel in the visions of the night, and said, "Jacob, Jacob!" And he said, "Here I am." So He said, "I am God, the God of your father; do not fear to go down to Egypt, for I will make of you a great nation there. "I will go down with you to Egypt, and I will also surely bring you up again; and Joseph will put his hand on your eyes." Gen. 46:1-4
  - e) "And Joseph situated his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded." Gen. 46:11
- 2) The prophecy of God to Abraham was fulfilled. vs. 7
- a) But the children of Israel were fruitful and increased abundantly. vs. 7a

- 1)) This is the same language given to Adam and Eve at creation. Gen. 1:28
- 2)) The word increase “sharats” is used for humans only here and Noah, regarding the idea of swarms, teeming numbers of marine and insect life. Gen. 8:17, 9:1, 7  
\* Moses gave this testimony. Deut. 26:5
- b) They multiplied and grew exceedingly mighty. vs. 7b
  - 1)) From 70 to be as the stars in the heavens. Gen. 12:2, 15:5, 17:1-8
  - 2)) This took place a little under four centuries, at this point in time.
- c) The land was filled with them. vs. 7c
  - 1)) Their presence could not be missed.
  - 2)) Their number was staggering.
  - 3)) The exodus recorded 600,000 men on foot besides women and children. Ex. 12:37
- d) The State of Israel came to be in 1948.
  - 1) The population of Israel rose from 800,000 to two million between 1948 and 1958.
  - 2) **Israel’s population** has grown more than eight-fold over the 1948 **population** of 806,000.

- 3) The Jewish **population** in 2007 was approximately 5.4 million (counting for 38% of the world's Jews).

**1:8-14**      **The plan to persecute the Hebrew in Egypt.**

- 1:8**      The new dynasty arose in Egypt. vs. 8
- 1) A new king came to the throne of Egypt. vs. 8a
    - a) The king is believed to be of the Hyksos dynasty.
    - b) They were foreign invaders, who drove the Egyptians south.
    - c) They did not use hieroglyphic writing.
    - d) They too were Semites.
  - 2) This new king did not sense the obligation to honor nor respect the person of Joseph as the Pharaoh of Joseph’s day. vs. 8b
    - a) The word know “yada” means he had no experience with Joseph, not mere acquaintance.
    - b) The verb refers to long-term and deep relationships. Gen. 29:5
    - c) A euphemism for sexual intercourse between husband and wife. Gen. 4:1

**1:9-10**      The new perspective towards the Hebrews was one of threat.

- 1) The new perception resulted in minimizing the growth of the people of God. vs. 9-10
- 1) The new king saw he and his people at a disadvantage, being out-numbered and out-powered. vs. 9
- 2) The new king saw the Hebrews a potential traitors to Egypt. vs. 10
  - a) He feared they would confederate with the enemies of Egypt. vs. 10a-f
    - 1) The king advised to deal shrewdly with them”, wisely or crafty to their advantage. vs. 10a-b
    - 2) The kings reasoning was they would multiply and in the event of war, they would join their enemies and fight against Egypt.” vs. 10a-f
  - b) He feared they would leave the land of Egypt. vs. 10g
    - 1) The Hebrew were a great source of labor in Egypt, effecting the economy.
    - 2) Already there is a hint of the land God would give to them, for the land and the people go together!

**1:11-12** The plan to stunt the growth of the Hebrews.

- 1) The Egyptians made the Hebrew their slaves. vs. 11

- a) The first strategy was forced labor, evident by the technical term taskmaster “mas”. vs. 11a
- b) To afflict them with their burdens, pressing them. vs. 11a
- c) And they built for Pharaoh supply cities, Pithom and Raamses. vs. 11b
  - 1) This is the first time the king is called Pharaoh, who is a type of Satan.
  - 2) These were storehouse cities for provisions and perhaps armaments.
  - 3) Pithom means the city of justice.
  - 4) Raamses means child of the sun.
- 2) The Egyptians attempted to break the spirit of the Hebrews. vs. 12
  - a) The strategy failed to control their population. vs. 12a-b
    - \* Persecution has never hurt God’s people, but comfort always has, evident throughout history.
  - b) The strategy failing only intensified their fears. vs. 12c
    - \* The word dread “quwts” means to feel loathsome or abhorrent.

**1:13-14** The plan to overwork the people of God.

- 1) The Egyptians became more cruel. vs. 13
  - a) The word rigor “perek” means harsh.
  - b) The root meaning is to crush, to break in pieces.

- 2) The Egyptians made the lives of the Hebrews unbearable. vs. 14
- a) They put them to backbreaking work. vs. 14a-d
- \* The word bitter “marar” refers to the severity of their sufferings and sorrows.
- b) They made them serve with rigor.” vs. 14e

**1:15-22 The plan to eradicate the Hebrews in Egypt.**

**1:15-16** The plan was a treacherous one.

- 1) The king of Egypt met with two Hebrew midwives. vs. 15
- a) Shiphrah means fair.
- b) Puah means splendid.
- \* When defeat fails from without, then the most effective is from within.
- 2) The king of Egypt commanded them to kill the Hebrew babies. vs. 16
- a) He attempted to have the Hebrews women to betray their own.
- b) The second strategy was to kill the male babies, at do their delivery. vs. 16a-f
- 1) The birthstools “ ‘oben” were two stones, just as in the potter wheel. Jer. 18:3

- 2)) The women would sit in an upright position for delivery, in Egypt and Mesopotamia.

**1:17-19** The plan was disobeyed by the midwives.

- 1) The reason the midwives disobeyed the king of Egypt is stated, they feared God. vs. 17
- a) The feared God. Prov. 1:7, 9:10, Acts 5:29
- b) The fear of man brings a snare. Prov. 29:25
- c) Government is to be for the good of the people, not to turn their backs on God. Rom. 13:1-5, 1Pet. 2:13-14
- 2) The king of Egypt petitioned the midwives to explain themselves. vs. 18
- 3) The answer of the midwives to the king was partly true but they did lie. vs. 19
- a) They said the Hebrew women were not soft like the Egyptian women. vs. 19a-b
- b) They said that the Hebrew women were already finished giving birth when they arrived. vs. 19c
- 1) The context is one that is evil, attempting to do wicked by killing innocent children, unethical and immoral.

- 2) If you were hiding your child or a person from someone attempting to do them harm or kill them. And they came to you and asked you if you were hiding them? As a Christian, would you think that God would have you to tell where they are hiding? NO!

**1:20-21** The midwives were rewarded by God.

- 1) God put his seal of approval on the two midwives. vs. 20a
- 2) God continued to keep His word to Abraham and they grew very mighty, as the stars of the heaven. vs. 20b
  - a) There were 600,000 men over 20 years old in the Exodus. Ex 12:37
  - b) Adding 600,000 women, 1,200,000.
  - c) Allowing 4 children per family would total to 2,400,000 people.
  - d) The LXX and Galatians uses 430 years as indicated in Exodus. Ex. 12:40, Gal. 3:17
  - d) Stephen rounds it off, 400 years, as Genesis. Gen 15:13-16, Acts 7:6
- 3) God blessed the midwives. vs. 21
  - a) The reason is clear, the midwives feared God. vs. 21a-b
    - \* They preserved life, a greater precedence than telling the truth to those taking life.

- b) The way God blessed them but provided households for them. vs. 21c

**1:22** The plan for genocide of the Hebrew infants.

- 1) Third strategy to kill the infant by casting them into the Nile River, one of their gods
  - a) Herod slaughter the infants. Matt. 2:16
  - b) 1980 we sailed the Nile.
- 2) Only the female were to be spared.

**2:1-10** **The birth of the deliverer, Moses.**

**2:1-2** The lineage of Moses' parents.

- 1) The parents were both of the "house of Levi". vs. 1
  - a) Levi was the third son of Leah, the sister of Rachel. Gen. 29:30-31, 34
  - b) Levi "Leviy" means jointed to.
  - c) The descendent line of Moses would be a pure line of Levi, qualify Moses his future office, as a priest, not just a deliverer.
  - d) The names of the parents of Moses were Amram and Jochebed. Ex. 6:20
    - 1) Jochebed is the sister of Amram's father, he married his aunt.
    - 2) The name Jochebed "yowkebed" means "Yahweh is glory or the glory of Yahweh".

- 3)) The name Amram “Amram” means “exalted people”.
- 2) Jochebed became pregnant and bore a son to Amram. vs. 2a
- What a delightful joy and at the same time it had to be heartbreaking.
  - Pharaoh had commanded his people to cast every son into the Nile. Ex. 1:22  
\* Moses as the future deliverer is a type of Jesus, both sought to be killed as infants, being the object of Satan’s hatred. Heb. 3:1-5
- 3) Jochebed disobeyed the decree of the Pharaoh. vs. 2b
- This happened when she saw that he was a beautiful “towb” , he word means pleasant and excellent, referring to healthy and appearance.
  - The decision was that she would hide him three months.
- Stephen confirms this, “At this time Moses was born, and was well pleasing to God; and he was brought up in his father’s house for three months.” Acts 7:20
  - The book of Hebrews give us the commentary on their faith, “By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a **beautiful** “astios” child; and they

were not afraid of the king’s command.” Heb. 11:23

- 2:3-4** The wisdom of God imparted to Jochebed to protect her son, Moses.
- Jochebed consciously knew she could no longer hide baby Moses. vs. 3a
  - Jochebed constructed a little ark “tebah” a basket type vessel to float on the Nile, for Moses. vs. 3b-d
    - The same word is used for the ark of Noah. Gen. 7, 8, 9
    - The ark symbolized deliverance and safety for Moses, just like Noah, despite the external danger.
  - She made the ark of bulrushes. vs. 3c
    - The bulrushes “gome” reed that grew on the Nile River.
    - The material was used for papyrus, a writing material.
    - She daubed it with asphalt and pitch to make it water permeable. vs. 3c
      - Asphalt “chemar” a slime to seal up the openings.
      - Pitch “zepheth” tar.
  - Jochebed put the child in the ark and placed it in the reeds. vs. 3d-e
    - All of this had to have been by the direction of God, therefore done by faith, even though nothing is mentioned of God.

b) For Moses is the future deliverer of God's people!

- 5) Jochebed had instructed his older sister was to guard her brother Moses, standing afar off to watch what would happen. vs. 4
- a) The name of his sister was Miriam, the entire family was involved in this step of faith. Num. 26:59
- b) Aaron was another brother, three years older than Moses. Num. 26:59
- c) The expectation implies faith in the revelation of God to them.
- d) Moses was eighty, Aaron eighty-three when they spoke to Pharaoh. Ex. 7:7
- e) Miriam seems to be the older of the three, watching over Moses in the ark on the Nile. vs. 4, 7

**2:5-7** The particular occasion for the rescue of Moses.

- 1) The daughter of Pharaoh came down to bathe at the river. vs. 5a
- a) This is believed to be Princess Hatshepsut, the daughter of Thutmose I, who reigned from 1504-1482.
- b) The Nile was considered sacred and washings were considered for health-giving and productively fruitful and she will happen to come upon a baby.

\* Jonah, bleached out and bald, came from the sea, Ninevites worshipped the fish-god, Dagon.

- 2) The daughter of Pharaoh's maidens walked along the riverside. vs. 5b
- 3) The daughter of Pharaoh saw the ark among the reeds, she sent her maid to get it. vs. 5c-d
- a) God's unseen hand prompted her to notice the ark.
- b) God's plans was in motion.
- 4) The daughter of Pharaoh personally came in contact with baby Moses. vs. 6a-c
- a) She opened the ark and saw the beautiful and healthy child laying inside the ark and the child weep. vs. 6a-c
- 1)) The text says, "And behold, the baby wept", the emphasis being that one is to take notice, this was a divine intervention.
- 2)) Ruth happened to come to the fields of Boaz!
- 5) The daughter of Pharaoh was personally moved by the circumstances. vs. 6d-f
- a) She had compassion on him the child. vs. 6d
- \* The word for compassion "chamal" means pity, having sympathy and empathy for the baby.

- b) She declared, “This is one of the Hebrews’ children.” vs. 6e-f
  - \* The plan of God was being put in place, for His time and purposes.
- 6) The final part of the plan of God was to be played out by the sister of Moses, Miriam. vs. 7
  - a) The text simply tells us that at that very moment, Miriam, the sister Moses asked Pharaoh’s daughter, “Shall I go and call a nurse for you from the Hebrew women?”, a great idea. vs. 7a-b
  - b) Miriam articulated in her question the purpose of seeking a Hebrew woman, that she may nurse the child for you?” vs. 7c
    - \* To wet-nurse the child for her.

**2-8-9** The faithfulness of God was completed to Jochebed and Amram.

- 1) Miriam was commanded by the daughter of Pharaoh to go, returning with Moses’ mother. vs. 8
- 2) God chose the manner for the preparation of the future deliverer, the instrument being the daughter of Pharaoh. vs. 9a-b
- 3) The divine plan included monetary compensation, wages and the safety of his own home. vs. 9c-d

- a) How her heart must of rejoiced in the faithfulness of God.
  - b) How her heart must of rejoiced in that her son would not grow up in slavery but rather privilege, for the purposes of God.
  - c) God uses the wrath of men to glorify Himself.
- 2:10** The handing over of Moses to the daughter of Pharaoh,
- 1) Moses, the child grew until weaning. vs. 10a
    - a) The usual duration of weaning was about two years, some say 3-5.
    - b) The training Jochebed gave Moses to implant the word of God in his heart was critical and foundational for his future call as the deliverer.
  - 2) Moses was brought by Jochebed to Pharaoh’s daughter, and he became her son. vs. 10b-c
    - a) The last transaction, severed all ties for the next 38 years, as far as we know.
    - b) The New Testament commentary by Stephen says, “But when he was set out, Pharaoh’s daughter took him away and brought him up as her own son. And Moses was learned in all the wisdom of the Egyptians, and was

mighty in words and deeds.” Acts 7:21-22

- 3) So she called his name Moses, saying, “Because I drew him out of the water.” vs. 10d-f
  - a) The name Moses has an Egyptian verb “ms”, appearing in other Egyptian names; Ptahmose, Tuthmosis, Ahmose, etc.
  - b) The name Moses “Mosheh” in Hebrew simply means drawn.

### **2:11-15    The premature attempt Moses to deliver the Hebrews.**

**2:11-12** Moses killed an Egyptian.

- 1) Moses appears now as a grown adult. vs. 11a-b
  - \* Stephen tells us, Moses was 40 years old. Acts 7:23
- 2) Moses went out to his Hebrew brethren and looked at their burdens and saw an Egyptian beating a Hebrew, one of his brethren. vs. 11c-e
  - \* The word beating “nakah” is the same word means a series of blows.
- 3) Moses looked every way, to insure that no one was a witness and killed the Egyptian, hiding him in the sand. vs. 12

**2:13-15** Moses fled for his life from Egypt.

- 1) Moses went out the second day and saw two Hebrews fighting, so he said to the one who did the wrong, “Why are you striking your companion?” vs. 13
  - \* The word striking “nakah”, is same word as beating in verse 11, a series of blows, not one.
- 2) The Hebrew responded, “Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?” vs. 14a-c
  - a) Moses thought that they would have understood that God was going to deliver them by his hand, rejected as Joseph and Jesus. Acts 7:25
  - b) Moses got ahead of God, he had the will of God right, it was the timing that he missed by 40 years.
  - c) When we attempt to do the will of God out of his timing or in the flesh, the results are ineffective and costly.
- 3) Moses feared and said to himself, “Surely this thing is known!” vs. 14d-e
  - \* Moses refused the honor of Egypt and rather embraced the afflictions of God’s people, esteemed the reproaches of Christ greater riches than treasures of Egypt. Heb. 11:24-26

- 4) Pharaoh hearing of the matter, sought to kill Moses, so Moses fled to the land of Midian to dwell, as he sat down by a well. vs. 15
- a) Interesting Abraham servant, Eliezar obtained Isaac's wife by a well, Jacob met his wife at a well.
- b) Midianites were around the Kadesh-Barnea, the Sinai peninsula and beyond it, along the eastern shore of the Gulf of Akabah and descendants of Abraham through Katurah, her children. Gen. 25:4, 1Chron. 1:32-33

**2:16-22**     **The peaceful dwelling of Moses in Midia.**

**2:16-17** Moses rescued some shepherds.

- 1) The priest of Midian had seven daughters, who were attempting to water their father's flocks. vs. 16
- 2) But shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. vs. 17

**2:18-20** The daughter recounted the event to their father.

- 1) Reuel their father enquired how it was they had come so soon that day. vs. 18
- \* Reuel means friend of God but also called Jethro. Ex. 3:1, 4:18

- 2) The girls said an Egyptian had delivered them from the hand of the shepherds, and also drew enough water, to water the flock." vs. 19
- 3) Their father quickly asked for his whereabouts, to call him to break bread with them. vs. 20
- a) This was the closest and intimate communion, eating of the same bread and food.
- b) The person was under the protection of your home, to the laying of one's life down for them.

**2:21-22** Moses settled down in Midia.

- 1) Moses was content to live with Jethro, who gave Zipporah his daughter to Moses. vs. 21
- \* They were the enemies of Israel in Gideon's time. Judges 6-7
- 2) She bore a son to Moses, Gershom, which means, "I have been a stranger in a foreign land", literally banished in exile vs. 22
- a) His second son was Eliezer, God is my help.
- b) Sometimes God has to take us aside for a while because:
- 1)) His time is not right.
- 2)) Our abilities are not sufficient in themselves, He is not so interested

in our service, as much as in our attitude of heart

- 3)) Like Elijah at Horeb, Paul in Arabia and John at Patmos.
- c) Moses was now 80 years old!

\* Eyes of the Lord are open unto the righteous and his ear open to their cry. 1Pet. 3-12

**2:23-24     The sufferings of the people of God in the absence of the deliverer from Egypt.**

**2:23**     The situation in Egypt.

- 1) The king of Egypt died during these forty years. vs. 23a
- 2). The children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage. vs. 23b-d

**2:24-25**     The situation in heaven.

- 1) God heard their groaning and remembered His covenant with Abraham, with Isaac, and with Jacob. vs. 24
  - \* God can not lie or make a mistake, He remembered His covenant!
- 2) God looked upon the children of Israel, and God acknowledged them. vs. 25
  - a) Their sufferings.
  - b) Their relation to Him.
  - c) The time of their deliverance.