

Exodus1-2

Bible Study

Exodus 1

This phrase an important bridge between Genesis and Exodus

¹Now **these *are* the names of** the children of Israel who came to Egypt; each man and his household came with Jacob:

Genesis 46: 8

⁸Now **these *were* the names of the children of** Israel, Jacob and his sons, who went to Egypt:

The **Hebrew name** for the book comes from the first words of the text: '**And these are the names of**'

v. **2-5** Sons of Israel listed—not in order by age but by the mothers of the sons:

²Reuben, Simeon, Levi, and Judah;

³Issachar, Zebulun, and Benjamin;

⁴Dan, Naphtali, Gad, and Asher.

⁵All those [£]who were descendants of Jacob were seventy[£] persons (for Joseph was in Egypt *already*).

(Expositors) "**Verses 1-7** are a virtual commentary on the ancient promise made to Abraham, Isaac and Jacob that their seed would be numerous as the stars of heaven and the sands of the sea"
[Gen.15:5; 22: 17]

⁶And Joseph died, all his brothers, and all that generation.

300 Year Gap

Hyksos (1720-1570)

(A History of Old Testament Israel, Eugene Merrill)

“The Hyksos domination of Egypt falls in the period between the death of Joseph and the birth of Moses, a time concerning which the Old Testament is completely silent”

⁷But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty; and the land was filled with them.

And


⁸Now there arose a **new king** over Egypt, who did not know Joseph.

And

“**new king**”= a fresh dynasty (Companion) “in the sense of being quite different from what proceeded.”


(A History of Old Testament Israel, Eugene Merrill) “**Dynasty 18** was founded by Amosis, the expeller of the Hyksos. It may be he who is described [in v. 8]as **the new king who did not know Joseph.**”

(Merrill) “He [**Amosis**] had, after all, just defeated the Hyksos, a people ethnically akin to the Hebrews, and might be concerned that the populous and rapidly multiplying Hebrews could become a threat to his newly established authority”



“Either he or his successor **Amenhotep I** [1546-1526] were responsible for the repressive policies which followed”

The Egyptians putting Israelites into slavery was according to God’s plan for them from this **prophecy to Abraham**



Genesis 15:13-14

¹³Then He said to Abram: “Know certainly that your descendants will be strangers in a land *that is* not theirs, and will serve them, and they will afflict them four hundred years.

¹⁴And also the nation whom they serve I will judge; afterward they shall come out with great possessions

⁹**And** he said to his people, “Look, the people of the children of Israel *are* more and mightier than we;
¹⁰come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also **join our enemies** and fight against us, and so go up out of the land.”

The Bible is History, Ian Wilson

“Undeniably, immediately after defeating the Hyksos/Canaanites, Ahmose, the 18th dynasty’s founder, built a palace, as if for his own occupation, at Avaris. And Avaris was a little more than a stone’s throw from where Jacob’s descendents, with their herds, would have been based at their Goshen”

“Equally clearly, Ahmose was minded to make his edifice as impregnable as possible from any Canaanitic **attempt to recapture it**. So he put in hand the building of an ‘enormous platform’....then we learn, unsurprisingly, that the platform was made of mud-brick, the standard building material in the Nile Delta.”

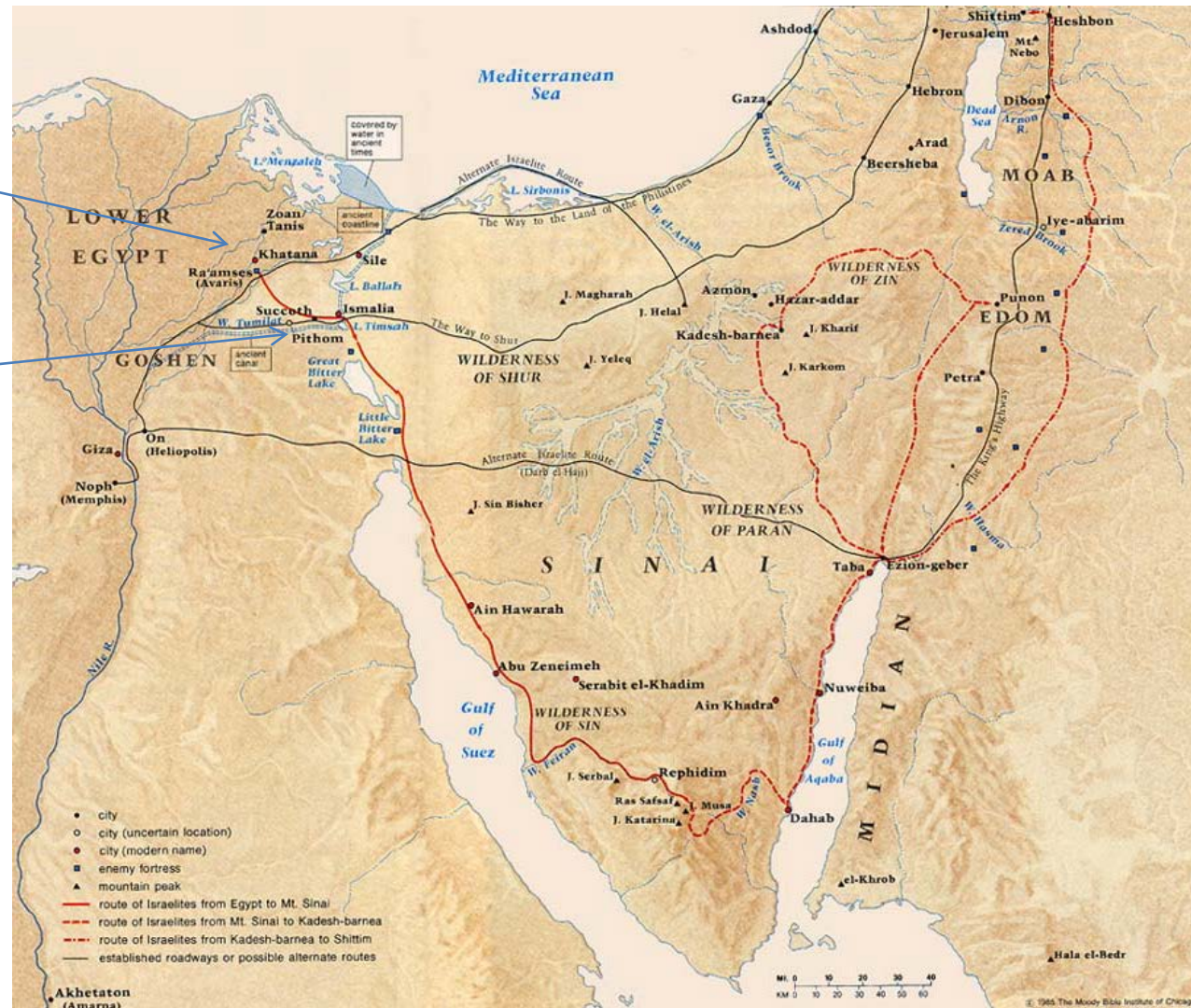
“There is good reason, therefore, for believing that Ahmose rounded up all the Asiatic Nile Delta residents, including Jacob’s descendents, who had been unable to make a quick escape with the Canaanite war-lords.

He forced them into the work necessary to make Avaris, the future Ramesses, an Egyptian capital and Garrison city [Exodus 1:11], after its fall as a Canaanite/Hyksos one”

¹¹Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses.

Raamses

Pithom



¹²But the more they afflicted them, the more they multiplied and grew. And they were in dread of the children of Israel.

¹³So the Egyptians made the children of Israel serve with rigor.

And



¹⁴And they made their lives bitter with hard bondage—in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve *was* with rigor.

¹⁵Then the **king of Egypt** spoke to the Hebrew midwives, of whom the name of one *was* And Shiphrah and the name of the other Puah;

Thutmose I [1526-1512]

¹⁶and he said, “When you do the duties of a midwife for the Hebrew women, and see *them* on the birth stools, if it *is* a son, then you **shall kill him**; but if it *is* a daughter, then she shall live.”

(BKC) “Most likely, because of the vast number of Israelites, these two women were the chief administrators of an organization of midwives. The king's instructions were explicit; male babies were to be killed....”

(Companion) “This was another assault of Satan, to destroy the male children, and so prevent ‘the seed of the woman’ from coming into the world.

v. 16 “birth stools”

(Companion) “probably the stone bath in which the children were bathed”

¹⁷But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the male children alive.

¹⁸So the king of Egypt called for the midwives and said to them, “Why have you done this thing, and saved the male children alive?”

And

¹⁹And the midwives said to Pharaoh, “Because the Hebrew women *are* not like the Egyptian women; for they *are* lively and give birth before the midwives come to them.”

(BKC) “These midwives answered that the Hebrew wives delivered so quickly that before the midwives could arrive, the babies were already delivered”

²⁰Therefore God dealt well with the midwives, and the people multiplied and grew very mighty.

²¹And so it was, because the midwives feared God, that He provided **households** for them.

v. 21 “households”= family (Companion)

(New Bible Commentary) “When they disobeyed out of reverence to God, they themselves were rewarded with children. God still rewards those who put him first”

²²So Pharaoh commanded all his people, saying, “Every son who is [£]born you shall cast into the river, and every daughter you shall save alive.”

“His own people were to police the decree “(BKC)

(Adam Clarke) “As the Nile, which is here intended, was a sacred river among the Egyptians, it is not unlikely that Pharaoh intended the young Hebrews as an offering to his god...”

¹And a man of the house of Levi went and took *as wife* a daughter of Levi.

²So the woman conceived and **bore a son**. And when she saw that he *was* a beautiful *child*, she **hid him three months**.

v. 2 “bore a son” [1526]

(Companion) “Moses was the 7th from Abraham, Abraham the 7th from Heber, Enoch the 7th from Adam”

“hid him”

(Companion) “this was by faith [Heb. 11:23]. Therefore she must have heard from God...all the steps she took in v. 2-4 were the result of believing what she heard from God”

Hebrews 11:23

²³By faith Moses, when he was born, was hidden three months by his parents, because they saw *he was* a beautiful child; and they were not afraid of the king’s command.

“pitch”—used on Noah’s ark [Gen. 6:14]

Same word (Heb.) for Noah’s ark (for salvation)

³But when she could no longer hide him, she took an **ark** of bulrushes for him, daubed it with asphalt and **pitch**, put the child in it, and laid *it* in the reeds by the river’s bank.

⁴And his sister stood afar off, to know what would be done to him.

⁵Then the **daughter of Pharaoh** came down to **bathe at the river**. And her maidens walked along the riverside; and when she saw the ark among the reeds, she sent her maid to get it.

⁶And when she opened *it*, she saw the child, and behold, the baby wept. So she had compassion on him, and said, **“This is one of the Hebrews’ children.”**

v. 5 (NSB) “bathing in the Nile was a ritual dipping in the waters the Egyptians believed to be sacred”

v.6 ‘this is one of the Hebrews children’
(JFB) “most probably recognized to be one of that race by the mark of circumcision”

⁷Then his sister said to Pharaoh’s daughter, “Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?”

⁸And Pharaoh’s daughter said to her, “Go.” So the maiden went and called the child’s mother.

⁹Then Pharaoh’s daughter said to her, “Take this child away and nurse him for me, and I will give *you* your wages.” So the woman took the child and nursed him.

(BKC) “God’s providence is clearly evident in his care of the infant, for miraculously the child was restored to his own parents. ...

In a vivid display of God’s control over events, Moses’ mother was reunited with her child—which was legally sanctioned in the home despite Pharaoh’s edict....and was paid for her services”

¹⁰And the child grew, and she brought him to **Pharaoh's daughter**, and he became her son. So she called his name [£]**Moses**, saying, "Because **I drew him out** of the water."

"Pharaoh's daughter"

(BKC) "If the monarch at the time was Thutmose I, she may have been his daughter **Hatshepsut**"

(A History of Old Testament Israel, Merrill)

"The general picture of **Hatshepsut** leads us to identify this bold queen as the daughter of Pharaoh who rescued Moses"

Moses= Drawn out

"I drew him out of the water"—Pharaoh's daughter may have viewed him as a gift of the gods [from the Nile god] and therefore wanted to keep him even though he was a Hebrew

¹⁰And the child grew, and she brought him to Pharaoh's daughter, and he became her son. So 1526 she called his name [£]Moses, saying, "Because I drew him out of the water."

Acts 7:21-22

²¹But when he was set out, Pharaoh's daughter took him away and brought him up as her own son.

²²And Moses was learned in all the wisdom of the Egyptians, and was **mighty in words and deeds**.

1st century Jewish historian Josephus stated that Moses became an Egyptian general

40 year s

1500

(Merrill) "**Thutmose II (1512-1504)** marries his half-sister Hatshepsut. He died young under mysterious circumstances"

Thutmose III (1504-1450) becomes Pharaoh as a child with Hatshepsut his half sister as co-regent for his first 20 years

1486

¹¹Now it came to pass in those days, when Moses was grown, that he went out to his brethren and looked at their burdens. And he saw an Egyptian beating a Hebrew, one of his brethren.

Acts 7:23

²³"Now when he was **forty** years old, it came into his heart to visit his brethren, the children of Israel.

And

¹¹Now it came to pass in those days, when Moses was grown, that he went out to his brethren and looked at their burdens. And he saw an Egyptian **beating** a Hebrew, one of his brethren.

¹²So he looked this way and that way, and when he saw no one, he **killed** the Egyptian and hid him in the sand.

v. 12 “he saw no one”-- (Companion) “to help”
Isaiah 59:16

¹⁶ He saw that *there was* no man, And wondered that *there was* no intercessor;

¹³And when he went out the second day, behold, two Hebrew men were fighting, and he said to the one who did the wrong, “Why are you **striking** your companion?”

v. 11 ‘beating’...v. 12 ‘killed’...v. 13 ‘striking’

(Word) “ In each case, the verb is in the hiphil stem, and it is best translated by the same English verb.

The sense in each instance is probably a series of blows rather than a single death-dealing blow. The point is that there is in the text no suggestion that Moses meant to kill the Egyptian.”

¹⁴Then he said, “Who made you **a prince** and a judge over us? Do you intend to kill me as you killed the Egyptian?” So Moses feared and said, “Surely this thing is known!”

Acts 7:23-25

²³“Now when he was forty years old, it came into his heart to visit his brethren, the children of Israel.

²⁴And seeing one of *them* suffer wrong, he defended and avenged him who was oppressed, and struck down the Egyptian.

²⁵For he supposed that his brethren would have understood **that God would deliver them by his hand**, but they did not understand.

Thutmose III 1504-1450

1486

¹⁵When Pharaoh heard of this matter, he sought to kill Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian; and he sat down by a well.

(Eugene Merrill, A history of Old Testament Israel)

“**Thutmose III** was a minor when he came to power in 1504 and thus was younger than Moses. If indeed, Moses had been reared as the foster son of Hatshepsut, there is every likelihood that he posed a real threat to the younger Thutmose since Hatshepsut had no natural sons. That is, Moses may have been a candidate for Pharaoh, only his Semitic origins standing in the way.”

“There appears in any case to have been genuine animosity between Moses and the Pharaoh. This is evident in the fact that Moses, having slain the Egyptian, was forced to flee for his life.”

Thutmose III

(Archaeology and the Old Testament, Merrill Unger)

“The picture of **Thutmose III** as the great oppressor of the Israelites is quite credible. He was the great builder and employed Semitic slaves in his vast construction projects.”



“The death of Hatshepsut and the ascension of Thutmose III doubtless inaugurated the last and most severe phase of the oppression of Israel.”



“The new monarch was one of the greatest foreign conquerors in Egyptian history. In numerous victorious campaigns in Syria-Palestine, he pushed the frontiers of Egypt to the Euphrates River.”

¹⁵ (last part) But Moses fled from the face of Pharaoh and dwelt in the land of Midian; and he sat down by a well.

Moses was forty years old when he **fled** to Midian [Acts 7: 23]...he **sojourned** another 40 years in Midian [Acts 7: 30]

➤ Two-thirds of Moses' life is covered in Exodus chapter 2

¹⁶ Now the priest of Midian had seven daughters. And they came and drew water, and they filled the troughs to water their father's flock.

¹⁷ Then the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock.

Midianites were descended from Abraham and Keturah [Gen. 25: 1-4]

The "priest" of Midian [Reuel v. 18] also known as Jethro...the father in law of Moses

- being the head of a family he would have offered sacrifices before the Levitical system

¹⁸When they came to Reuel their father, he said, “How *is it that* you have come so soon today?”

¹⁹And they said, “An Egyptian delivered us from the hand of the shepherds, and he also drew enough water for us and watered the flock.”

²⁰So he said to his daughters, “And where *is* he? Why *is it that* you have left the man? Call him, that he may eat bread.”

(NSB) “Reuel’s invitation to eat bread was about more than a casual bite to eat. He was recruiting Moses to marry one of his seven daughters”

²¹Then Moses was content to live with the man, and he gave Zipporah his daughter to Moses.

²²And she bore *him* a son. He called his name Gershom,[£] for he said, “I have been a stranger in a foreign land.”

“Gershom means: ‘a stranger there’. Moses was doubly removed from his land. He and his people the Israelites, were strangers in Egypt. Now he was cast off from them and estranged in yet another waiting place.

²³Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage.

(Merrill)

“For forty years Moses remained a fugitive from Egypt...one of the reasons for such a long exile was the fact that the pharaoh from whom Moses had fled continued to live and reign during that time; it was only after his death that Moses felt free to return to Egypt.”

(NSB) “At the death of a Pharaoh, Egyptian authorities dropped all pending charges, even in capital cases”

²⁴So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.

²⁵And God looked upon the children of Israel, and God acknowledged *them*.

A new Pharaoh would come to power in Egypt—the one who Moses and Aaron would deal with during the time of the ten plagues and the Exodus:

Amenhotep II (1450-1425)

(Merrill) “the best understanding suggests that Amenhotep’s power did not pass to his eldest son, but rather to Thutmose IV, a younger son” –[firstborn son killed in the 10th plague]

(Archaeology and the Old Testament, Unger)

“The Exodus took place...in the reign of Amenhotep II, who evidently was the king who hardened his heart and would not let the children of Israel go.

If Amenhotep was the reigning Pharaoh of the Exodus, **his eldest son was slain in the tenth plague** [Ex. 12:29]

It is plain from the monuments that Thutmose IV (1425-1412), who excavated the sphinx, **was not the eldest son of Amenhotep II**”

Lessons

Israel's slavery in hard bondage is symbolic of our slavery to sin and the bondage it puts on us

God intervenes at the appropriate time, in his time (edict by Pharaoh to kill a new born children)

Moses had three 40 year segments of training –just as God prepared Moses he prepares his people today