

Day 79 - MONDAY: January 23rd

Exodus 2

Exodus 2:1-25 NKJV

And a man of the house of Levi went and took as wife a daughter of Levi. So the woman conceived and bore a son. And when she saw that he was a beautiful child, she hid him three months. But 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. And his sister stood afar off, to know what would be done to him. Then 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. And 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." Then 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?" And Pharaoh's daughter said to her, "Go." So the maiden went and called the child's mother. Then 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. And 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." Now 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. So he looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand. And 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?" Then 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!" When 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. 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. Then the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. When they came to Reuel their father, he said, "How is it that you have come so soon today?" And they said, "An Egyptian delivered us from the hand of the shepherds, and he also drew enough water for us and watered the flock." So 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." Then Moses was content to live with the man, and he gave Zipporah his daughter to Moses. And she bore him a son. He called his name Gershom, for he said, "I have been a stranger in a foreign land." Now 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. So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God

acknowledged them.

Daily Deep Dive:

Verse 1 – This Levite man and wife were Amram & Jochebed (see Exodus 6:18, 20, Num 26:59). By the time verse 2 occurs and Moses is born during this time the infanticidal edict, Amram & Jochebed have already had two children. Their first child, a daughter, Miriam is thought in Jewish teachings to be between 10 to 14 years old at the time of Moses birth, while their second child, a son, Aaron is 3 years old (compare Exodus 7:7).

Verse 2 – States that Moses' mother saw that he was a “goodly/beautiful” child. Moses must have been an exceptionally beautiful child for this to be mentioned. JFB commentary states: “Beauty was regarded by the ancients as a mark of the divine favor.” Adam Clarke's commentary states: “His beauty would induce even his parents to double their exertions to save him, and was probably the sole motive which led the Egyptian princess to take such particular care of him, and to educate him as her own, which in all likelihood she would not have done had he been only an ordinary child.”

Verse 3 – 5: Maybe influenced by tv/movies, I had always thought that the mother sent Moses floating down the river in his waterproof boat and then just happened to be seen by Pharaoh's daughter. However, that isn't what I read in scripture. Moses is placed not into the water to float away, but is placed in and among the reeds of the riverbank, the very place where it appears the daughter of Pharaoh finds it. It doesn't say Miriam has to follow along, but instead stands a ways off waiting to see what happens to Moses. I have to imagine that Jochebed knew this was the bathing spot of Pharaoh's daughter and not an accident.

Verse 7 – Both Jarchi & Josephus record that Pharaoh's daughter tried to have several Egyptian women nurse the child (Josephus says "many women", but when that failed that Miriam, who acted like she just happened to be nearby, offered to find a woman to nurse the child.

Verse 9 – How amazing is God! The mother of the child ends up being asked by Pharaoh's daughter to nurse and care for the child and actually gets paid to do what she would have done for free.

Verse 10 – Historians record that this was between age 2 to 3 for Moses (after he had been weaned). Josephus records that Pharaoh’s daughter had no children of her own, and therefore adopted Moses as her child.

Historian Josephus records a war between Egypt and Ethiopia where the Ethiopians were overcoming Egypt. Josephus records that God gave a vision to Pharaoh to use Moses to prevail and Pharaoh makes Moses the General of his army. He tells of Moses great cunning plan that overtakes the Ethiopians and Egypt prevails.

Verse 11 – Sometimes movies have portrayed Moses as not knowing he was an Israelite, but the Bible shows that he clearly knew who his relatives were. We also know from Acts 7 that Moses is 40 years old at this time (a lot of time passes in these early verses).

Verse 14 – The NKJV says “Who made you a prince and a judge over us?”

The word for “prince” can mean any of the following positions: Prince, captain, chief, ruler, governor, etc... The word “judge” is not a noun but a verb and means “to judge,

to govern”. The sentence is essentially saying, “who made you a ruler to govern us?”

Verse 15 – John Gill’s commentary said that the punishment by Egyptian law for murder of an Egyptian, whether free or slave, was death.

Here in verse 15, Moses flees to Midian. Genesis 25:2 tells us that Abraham had a son through Keturah named Midian. A well was a good place to stop in those times when you were a stranger and didn’t know the place and needed assistance or direction because families and flocks would need the water and you were assured of getting an opportunity to meet someone of that land.

Verse 16 – The word for Priest can also mean “chief ruler or principle officer” however, it’s translated priest 744 out of the 750 times in the bible. It’s the same word that was used in Genesis 14:18 about Melchizedek (“Priest of God Most High”).

As a descendent of Abraham, many commentaries assume that this man (Reuel – Priest of Midian) worshiped the true God.

Verse 18 – The name for their father is given here as Reuel. This is the same Hebrew word as “Raguel” in Number 10:29. I’m not sure why they are translated two different ways.

Verse 22 – The time between when Moses came to live with Reuel and marrying Zipporah, likely consisted of a large gap of time. One place I read that it was after ten years. Another one records it as occurring when Moses was 77 years old, just 3 years before he would return to Egypt.

Verse 23 – Commentaries are all over the place on who this Pharaoh was and when he died. Unlike in other places, God chooses not to record the name of the Pharaoh.

The UCG reading plan adds the following additional overview of chapter 2: “Here we find an attempt by a Levite family to save their son during the time of Pharaoh’s edict. It’s interesting to note that Jesus—the ultimate Deliverer of whom Moses was a forerunner—also had to be hidden in Egypt when He was born, as a similar edict was issued during His infancy.

It is also wonderful to see here how God intervened during this very sobering time. Moses drifted right into the bathing area of the daughter of Pharaoh, who desired to save him

and raise him as her own son. Though she recognized him as a Hebrew child, perhaps she viewed him as a gift of the gods, perhaps of the Nile god Khnum. Moreover, not only was Moses' life spared, but his real mother was paid to nurse and rear him! The name the princess gave him, *Moses*, means "Drawn Out," as in birth. Interestingly, this was a common suffix for the names of various pharaohs of the Middle and New Kingdoms of Egypt. For instance, Thutmose or Thutmosis is Thoth-mosis, meaning "Drawn (or born) from Thoth," the god of wisdom. Another example is Rameses or Ra-meses, meaning "Drawn (or born) from Ra" or Re, the sun god. Thus, there is reason to believe that Moses' name may have originally had a pagan prefix that he, quite understandably, did not record when he wrote the Pentateuch.

More amazing still, considering that the pharaoh's daughter recognized that Moses was a Hebrew child, it would be rather surprising if the pharaoh himself did not. Yet the pharaoh did not demand the death of the child (perhaps out of a combination of love for his daughter and a belief that the child may have been a divine gift). In fact, he allowed the boy to become a prince of Egypt. In Acts 7:22 Stephen tells us that besides the trappings of royalty, "Moses was

learned in all the wisdom of the Egyptians, and was mighty in words and deeds.” Indeed, the first-century Jewish historian Josephus informs us that he became a great Egyptian general. But all of this changed overnight when Moses became a fugitive fleeing for his life.

Acts 7:23–29 tells us that Moses was 40 years old at the time of his flight from Egypt. Verse 30 reveals that he sojourned in the land of Midian for another 40 years. And he would later wander with the Israelites in the wilderness for 40 years (verse 36)—finally dying at the age of 120 (Deuteronomy 34:7). So Moses had three 40-year segments of leadership training: 1) training as a leader in Pharaoh’s court; 2) training as a shepherd in Midian; 3) training as a leader of the Israelites. From this we can deduce that a period of approximately 80 years, or two thirds of Moses’ life, transpires in Exodus 2 alone!

Moses was trained for 40 years under Reuel, the “priest” of Midian. This term makes sense when we realize that the Midianites were descended from Abraham (Genesis 25:1–4) and that, even in Israel, the head of each family was the one who would offer sacrifices prior to the institution of the Levitical system. Moses married Reuel’s daughter Zipporah. It should be noted here that Reuel was also known as Jethro

—as both names refer in Scripture to Moses’ father-in-law (Exodus 2:18; Exodus 3:1; Numbers 10:29). Author John Haley says that, according to several scholars, “Jether, or Jethro, is not a proper name, but simply a title of honor, denoting ‘excellency,’ and about equivalent to the Arabic ‘Imam’” (Alleged Discrepancies of the Bible, pp. 354–344).” [END]