

[Wednesday, January 13, 2016] Exodus Series, Exodus chapter 2 – Craig Thurman

The time of this chapter, as we follow the Scriptures and note the ages and events of those given throughout the book of Genesis to the present time, is the year 2368 S.C. (Since Creation), or according to Bishop Usher, 1571 B.C.

If we take 1571 B.C. as true and use the Biblical accounting of the years of the lives of those recorded in Genesis we can go no further back than 3957 B.C. This is a very accurate accounting of time in my estimation.

We know that Jacob lived for 147 years and died. His death was in the year 2255 S.C. He came into Egypt when he was 130 years of age, or 2238 S.C. (Ge.47.9) The accuracy of this time is further confirmed by Ge.47.28, which indicates that at Jacob's death he had been in Egypt for 17 years. Taking the time of Moses' birth to be in 2368 S.C. (+ or – about 4 years) we learn that the Israelites have been in the land of Egypt for a total of 130 years. (Yr.2238 to 2368= 130 yrs.) So, Exodus chapter one covers a period of 130 years.

Chapter two sweeps through a period of almost 80 years; from Moses' birth to the death of Pharaoh, king of Egypt, in whose house he had been raised. A period which covers Moses' escape to Midian, when he was 40 years of age (Acts 7.40), and just before his return to Egypt again at 80 (Ex.7.7).

1 ¶ *And there went a man of the house of Levi,*
Amram in Levi's house was a son named Kohath

Remember how that we considered the *house* aspect as it related to the Hebrew midwives? [God] *made them houses*. We believe this simply means that Elohim established the houses of these midwives among the Israelites. The Hebrew midwives' *houses* were of great repute among the Israelites in Egypt. And here there is a house which is related to Levi, son of Jacob.

Ge 35:23 The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

Levi, the third of six sons that Leah bore to Jacob. Levi begat three sons, one of which was named Kohath.

Ge 46:11 And the sons of Levi; Gershon, Kohath, and Merari. (All born to Levi before coming to Egypt.)

And then, Kohath begat Amram.

Ex 6:18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel ... (Born shortly after coming into Egypt.)

And now notice that this man, Amram ...

and took [to wife] a daughter of Levi.

Jochebed

Ex 6:20 And Amram took him Jochebed **his father's**

Who is Amram's father? Kohath.

sister (Kohath's sister, born of Levi) to wife ...

In our terms that we use today, Amram married his aunt. Levi beget a son named Kohath and a daughter named Jochebed; Kohath beget Amram. This is unusual to us in our time and manner of thinking, but we should recall that the matters of intermarrying have not yet become regulated by the law (which law has shown its influence on many countries), as the law will not be given for another 80+ years. (cf. Lev.18.12, 13) Let's keep in mind that Cain and Seth had to marry their sisters. Abraham married the sister of his father Terah. (Ge.20.12, *daughter of my father, but not the daughter of my mother ...*) Isaac and Jacob married their cousin's daughters. (Bethuel and Laban respectively)

To that let us also consider how early we are in human history. We are not yet to the middle of the 2nd millennium since creation, but to give us a little perspective Shem, the son of Noah, the 10th generation from Adam, whose lifespan was 600 years, at the birth of Moses had only been dead 210 years earlier. Look at what has taken place since we became a nation in 1776, 240 years.

took, **קָחָה**], Qal fut, 3ps, masc of **קָחָה**; KJV, *took, fetched*.

Sometimes the use of the term *daughter* means simply that this was a descendant of this line.

*1Pe 3:6 Even as Sara obeyed Abraham, calling him lord: **whose daughters ye are, as long as ye do well, and are not afraid with any amazement.***

But most often the term is used to identify the female offspring of a father.

*Nu 26:59 And the name of Amram's wife was Jochebed, the daughter of Levi, whom her mother bare to Levi **in Egypt**: and she (Jochebed) bare unto Amram Aaron and Moses, and Miriam their sister.*

There is excellent information to glean here. Levi's wife bare a daughter that they named Jochebed. She was born to Levi **after** coming into Egypt. This helps us keep some perspective of time. Amram too was born after the family descended into Egypt. How can we make that claim? Because of **the absence of his name** among those listed in Ge.46.11. (Amram lived 137 years, just like his grandfather Levi did. [Ex.6.20]) The names of the wives and daughters were not generally given in the genealogies; only the males.

The three sons of Levi are Gershom, Kohath, and Merari. These were born to Levi **before** the family of Jacob came into Egypt. (Ge. 46.11, 27, their names **are listed** among the seventy which came to Egypt with Jacob.) But I would opine that the birth of Amram was very likely shortly after coming into Egypt. So, Amram and Jochebed were probably close to the same age. Here, is only a fact related to them, and this in no way suggests certain ages are better than others for marriage. Abraham was 10 years senior to Sarah.

The Book of Exodus

2 And the woman conceived,

וַתַּהַר, Qal., fut., 3ps, fem. of הָרָה, KJV, *conceived* (26); *with child* (1); *she bare* (1, 1Chr.4.17).

and bare a son:

וַתֵּלֶד, Qal, fut, 3ps, fem. of יָלַד, to bear; KJV, *bear or bring forth* (many times), *was delivered of a child* (1, 1Ki.3.17), *travail* (1, 1Sa.4.19).

This child is not the first child that she bore to Amram. First, she bore a daughter named Miriam, then after her she bore a son (as others that survived the infanticide, i.e. Caleb, Joshua), named Aaron, three years earlier than this child that was going to be born. (Ex.7.7)

and when she saw him that he was a goodly [child],

goodly, טוֹב, adj., KJV, *good, fair, please, liketh, well, better, et al.* LXX uses the Greek word that evidently Stephen uses in his message before the council in Acts chapter 7 (ἀστέιος, see below). ἀστέιος is found one other time in the LXX in reference to Eglon being a very **handsome** (KJV, *fat*) man.

The Scriptures define for us what *goodly* means in relation to Moses.

*Acts 7.20 In which time Moses was born, and was **exceeding fair**, and nourished up in his father's house three months:*

exceeding fair, ἀστέιος τῷ Θεῷ, KJV margin has *beautiful to God*; τῷ Θεῷ, is translated as *in God, with God, and unto God*; ἀστέιος is only used in reference to Moses and found only one other time in the N.T. (He. 11.23)

*Heb 11:23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a **proper child**; and they were not afraid of the king's commandment.*

I do not know what this means. Are we to understand that Jochebed spared this child's life because he was so beautiful? The text, and comparing the Gr. of the LXX and the N.T. leads me to conclude that Amram and Jochebed saw a special endowment of beauty by the LORD upon this baby. So affected were they that they risked their lives, the life of their house to refuse to deliver him over to the authorities and to venture in some way, as weak as it might appear, to save this child's life. Amram and Jochebed faced a strong trial, not understanding how the Lord would work. But they did all that they could, for as long as they could, until they could do no more. And then, when all that they could do was not enough, they trusted in the hand of God.

Ro 4:18 Who against hope believed in hope ...

But as we shall read, so beautiful was this baby that even Pharaoh's daughter was affected by him to take him up and bring him into her own house, and as her own son. (vs.10. ... *and he became her son.*)

The Book of Exodus

she hid him three months.

she hid him, וַתְּצַפְּנֵהוּ, fut, 3ps, fem, suff, 3ps, masc of תְּצַפֵּן; Jos.2.4, of the spies, and hid them; Job 21.19, layeth up; Ps.10.8, privily set; Ps.31.20, thou shalt keep them secretly; Pv. 1.11, of sinners, lurk privily; cf. v.3.

Jochebed hid Moses in Amram's house for three months. (Acts 7.20)

3 And when she could not longer hide him,

could not, וְלֹא־כָלָה, lit. and ׀, not לֹא, as כֵּן, and again לֹא; Wm. Gesenius notes meaning unknown; Perhaps expressing the emphatic negative, when no not ...

longer, עוֹד, only as an adverb, meaning again (Ge.4.25, Adam knew his wife again); so perhaps the idea of continuance; Ge.7.4, for yet seven days; Ge. 8.12, returned not again unto him any more; KJV, moreover; still, henceforth, since, at all, furthermore, a good while.

hide him, וַתְּצַפְּנֵהוּ, root תְּצַפֵּן; cf. vs.2.

There are some difficult issues that we have to settle in our minds. We consider the authorities that are ordained of God. (Ro.12.11Pe.2.13-17) Doubtlessly some families among the Israelites attempted to defy Pharaoh's commandment as long as they could. They opposed God's authority over them and would have suffered if caught. Who would doubt whether the Lord would try His own people and through this show their unyielding confidence in Him, which could not otherwise be manifested as clearly? Or do we forget the words of Job, 13.15 *Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.* They were unarmed and unable to do much more than hide their baby. All of this worked to put the desire into the Israelites to leave Egypt.

If I might be so bold to say, you young parents, parents to be, must come to the mindset that you will do all that is in your power to save your house, your children. What I mean is this: that you will live committed lives for Christ, you will do for your house things that presents before them a living faith. And if the Lord will, when the time comes, your child, your children, will know Him clearly, and be better prepared to walk with Him because of the things that He did through you for that time. We ought never to throw our hands up and quit. The more resolved our children become to defy your authority the more resolved you must become to oppose them.

What will you do? Can you afford to take the attitude, well, the Lord will save them and His will is done no matter what I do. You know what? You're right. The bare fact is that there is no child who will spend an eternity suffering the punishments of hell because of what parents do or don't do. But I'll say this: that attitude manifests a very poor understanding of both parental and Christian obligations. The terms diligence, faithfulness, instruction, admonition, nurture all presuppose the Lord working through Christian parents in preparing for the potential of our children being born again and coming to Christ. Who of the Lord's people do not bear children in the very hope of

their coming to Christ? These Israelites bore their children, in the worst of the worst circumstances, yet they bore them in the hopes of going up *with them* from the land of Egypt and entering into the promised land. And Christian parents ought to sow in their children with the expectation that they shall all come to the faith of Jesus Christ. The Lord does use means, not to give life, but to preserve that life which does come forth by the Spirit of the living God. And in every instance, and even if they never believe in Christ, it was right to prepare for the unknown. Who would ever deny that among the people of God?

I'm not sure what more the Israelites could have done to oppose the rule of Pharaoh. Do we question that the Israelites would have done more had they been able to? Would we stand by and allow someone to snatch from our homes our little ones and cast them into the river to die? The thought is unbearable, yet this is the great trial under which the Israelites labored. You and I need great wisdom from the Lord to negotiate the questions that come to mind concerning authorities, and the obstacles that are looming on our own horizon. What preparations should we make to protect our lives, the lives of our families and neighbors? It isn't guns and food storage that we trust in, but it is in the Lord who *moves us to prepare* for coming hardships. I can't answer all of the questions and you are going to have to become settled in your own minds what it is that you should do, to what extent you will go to protect your families, brethren, friends, and communities. I am not going to tell you ought to go buy a gun or to stock up food. But I am going to advise you to seek the Lord to come to an answer of peace concerning these things. At the least I think that we have all been warned.

cf. Pharaoh's dreams that Joseph interpreted, Ge.41; Except the Lord build the house ... Ps.127.1; 1Sa.17.47; Ez.33.6; Ps.18.34; 44.6, 7; 144.1; Ne.4.14; trusting not in horses, but in the Lord, Ps. 20.7; Not in riches, Ps. 62.10, though the Lord gives them, Ec.5.19.

We all know how gardens get prepared for planting, and how that moose meat came to be in the freezer, and the fish, the jams and juices, and how this country has continued by the grace of God to this day. None of this was by our own strength, but by trusting God and doing those things as He taught us to do. This isn't striking a balance between flesh and spirit. This is a determination to walk in the Spirit at all times; being sensitive to his leading in all things. What I fear is that perhaps over the years, for the unusual soft comforts we have enjoyed as American Christians, we may have let some basic issues slip from our minds. No, vegetables and meat don't really grow on the store shelves. Someone did a lot of work to put those supplies on the shelves for us to enjoy. We might have become somewhat disconnected from all that it requires to have our daily bread and to be delivered from the wicked on a daily basis. As someone has said before us, He feeds the swallow, but He doesn't put it in the nest. We know that these little creatures are out early gathering in what the Lord has prepared for them and their little ones. And when threats come the Lord has given them all certain things to try to ward it off.

she took for him an ark of bulrushes,

ark, אֲרֹכָה, root אֲרָה, Ge.6.14, *Make thee an ark of gopher wood*; This word is only used in reference to the ark that Noah built (26 times), and twice of that vessel into which baby Moses was laid. (Ex.2.3, 5) #28 is the number for eternal life. This is an outwardly, unattractive box made for preserving the souls of men.

The Book of Exodus

But the English word, *ark* is found in another O.T. Hebrew word, Ex.25.10, אָרוֹן, root אָרוֹן. This is translated the first time in Ge.50.26, *coffin*. So we clearly have the idea of a wooden box in which the dead are kept. In this ark of Exodus chapter 25 will be placed the golden pot of manna, an almond branch which budded (Nu.17.8, which was the High Priest), and an whole, unbroken Law. (He.9.4) We see there for us, by virtue of Christ's vicarious standing The Living Bread, The Life, and The Covenant of God.

The N.T. translates the English *ark* from the Greek, κιβωτός. This refers to either Noah's *ark* (4 times) or the *ark* of the covenant in the Holiest of all (once on earth, and once in heaven.; He.9.4; Re.11.19)

bulrushes, גַּמְאָ, root; found four times in the O.T., KJV, Ex. 2.3; Is. 18.2, *bulrushes*; Job 8.11, *the rush*; Is. 35.7, *rushes*; Davidson's Hebrew Lexicon, p.138, reed, paper reed, papyrus; the plant itself has a puffy head, we commonly associate with 'cats tails,' though they are said not to be the same. But if these heads are bound together and covered with a substance that is water-repellant it would certainly be very buoyant.

and daubed it with slime and with pitch,

daubed, הִחְמַרָהּ, Qal. fut, 3ps, fem of root חִמַר, Only other place used is Ps. 46.3, *troubled*; *Though the waters thereof roar and be troubled, though the mountains shake with swelling thererof. Selah.*

slime, בִּחְמַר, KJV, Ge.11.3 and *slime had they for mortar*; 14.10, *vale of Siddim was full of slimepits*; the Hebrew, חִמָר, is translated in Ge. 11.3 as *morter*; Ex. 1.14, *morter*; 8.14, *heaps*; Lev. 26.16, *homer*; Job 4.19, *clay*, Is. 10.6, *mire*.

pitch, וַיִּבְחַרְתָּ, root וָחַר, cf. Davidson's Lexicon, p. 237, וָחַרְתָּ, fem. *pitch*; all three times translated in the KJV by the English word, *pitch* (Ex. 2.3; Is. 34.9 twice). J. P. Green Sr. Bible Interlinear, bitumen.

Whether she daubed the pitch upon a finished product of the bulrushes (a kind of paper), or onto the raw material, she made an ark that kept the baby afloat. It was in all of its simplicity a box with a door or lid in which things were kept. It was covered with *pitch*. The cool water and the dark box probably regulated the temperature that was suitable for a child to rest.

In the same manner, the ark that Noah built was covered with pitch.

Ge 6:14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

Outwardly these arks were unattractive or unappealing to the natural eye. And like these arks the tabernacle, which also typified Christ, being covered with badgers' skins dyed red presented before the eyes of men a very unappealing structure.

The Book of Exodus

Isa 53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

Men in their natural condition reject the Christ of God. And had it not been for the workings of the LORD within we would all have continued in that rejection of the blessed Son of God. How did we come to behold the glory of the Lord? How is it that we know and speak of the beauty of the Lord? How did we come to value the precious and eternal Word of God and not others? God's grace.

*Jn.6.44 **No man can come** to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*

*Joh 5:40 And **ye will not come** to me, that ye might have life.*

It was by the sovereign choice of the Lord. The Lord chose who would come else they would not have come.

Ge 6:18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

Ge 7:16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

Ex. 2.3. ... [And Jochebed] put the child therein ... 6 And when she (Pharaoh's daughter) had opened it ... (Meaning that Moses had been previously shut in.)

John's gospel tells us that the father gave them to the Son.

*Jn.6.39 And this is the Father's will which hath sent me, that of **all which he hath given** me I should lose nothing, but **should raise it up again at the last day.***

To say this as plainly as possible, there is no man which can be saved but that the Lord had eternally purposed to save him. When once we begin to read the Word of God and hear its message then we can begin to understand it the most clearly. We don't have to defend our bias; we don't have superimpose a naturally contrived, religiously-appearing system over it. By the Word of God, man cannot blame God for not being saved because they receive for their sins a just condemnation. Would we dare to say that God is unjust? Do men have to be able not to sin in order to be guilty for the sins that they commit? In other words, is it true that the drunken driver who caused the death of another because of his drunken driving is blameless because in that drunkenness he could not have done other than what he did because he was drunk? Whose fault is it that he became drunken? He was sober before he became drunk. And whose fault is it that man is a sinner? Since God created man in an uprightness, whose fault is it that he sinned, but man's? Mark this: if not for the grace of God no man could be saved; because of the grace of God some shall be. All men deserved receiving punishment for sin, therefore if any receive mercy it is solely because of His grace.

and put the child therein; and she laid it in the flags by the river's brink.

lip, brim, bank, edge, shore

put & laid, הָשָׂם, Qal fut, 3rs, fem of root שָׁם; Ge. 24.9, put; Ge.4.14, set; Ex. 4.11, make; Ex. 9.5, appoint; Ex. 14.21, made.

flags, בָּטוֹן, root, טוּן, with ba- = among the flags; cf. v.5; 10.19 margin, the Sea of Weeds; Almost always translated in reference to Sea, The Red Sea, or Reed Sea (23 times), but for four times (Jon.2.5, the **weeds** were wrapped about my head; Is. 19.6, flags).

river's brink, שֵׁפַת הַיָּאֵר,

יָאֵר, in the plural, streams, brooks (5), flood (5).

שֵׁפַת, noun, fem. sing. of שָׁפַח, sapah or saphah; Ge. 11.1, language; 22.17, shore; 41.3, brink; Ex.6.12, lips, 26.4, upon the **edge** of the curtain; 28.32, it [the ephod] shall have a **binding** of woven work; 28.26, breastplate in the **border** thereof; 36.11, in the uttermost side of it [ephod]; 1Ki.7.24, brim, et. al.

It could have been that Pharaoh allowed a quota of male sons to be born. Otherwise we cannot explain the continued population explosion at the Exodus. Why didn't his mother do the same for her first son, Aaron as she had to Moses? There doesn't seem to be the same constraints upon them for the birth of Aaron as there was for this baby. Whatever we think it is true that Israelites' males labored under the threat of death by drowning.

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|------------------|-----------------|---------|----------------------------|
| | | לְדַעַה | מֵה־יַעֲשֶׂה |
| 4 And his sister | stood afar off, | to wit | what would be done to him. |
| Miriam | | to know | |

stood, הִתְצַב, Hithpael (reflexive) future, 3ps, fem of יָצַב, Miriam set herself; KJV, stand, stood, presented themselves, presented himself, wouldst have set thyself.

afar off, מִרְחֹק, root רָחַק, far, far off or מִרְחֹק; Wigram cf. רָחֹק rachoq; far off from; he prefix מִן from; KJV, far off, space, long ago, far abroad, et. al.

She was probably inconspicuously with the other women who had come to wash. (cf. v.5, 7)

5 ¶ And the daughter of Pharaoh came down to wash [herself]

to wash, לָרְחֹץ, Qal infin of רָחַץ; KJV, Ge.24.32, to wash (7); Job 29.6, When I washed (1); Job 9.30 is in Hithpael (reflexive) and is translated there wash thyself; but in the infinitive it is, to wash.

| | |
|--------------------------------------|----------------------------|
| | עַל־יַד הַיָּאֵר |
| at the river; and her maidens walked | along by the river's side; |
| | by the river's hand |

and when she saw the ark among the flags, she sent her maid to fetch it.

and took it

to fetch it, וַתִּקְחָהּ, Qal. fut. root לָקַח; Qal. fut. found in Ex.2.1, 3,5, 9 (2); and took it.

6 And when she had opened it, she saw the child: and, behold, the babe wept.

babe, נָעַר, KJV, young man, lad, babe, young men, boys, servant, child.

wept, בָּכָה, Qal participle, Poel, בָּכָה, translated either to weep, or *Bochim*; How amazing it is that it is in the *little things* that the Lord works such great things. At the right moment the Lord caused the babe to weep (Zec.4.10); בָּכָה, Qal participle, Poel, is found also at Nu.11.10, the people's dissatisfaction with the manna, *Then Moses heard the people weep throughout their families*; 2Sa.19.1, *Behold the king weepeth* [over the death of Absalom].

And she had compassion on him,
spared or pitied

compassion, וַתַּחַמַּל, Qal. fut. of root חָמַל; KJV, *compassion* (2Chron.36.15), *spare* (1Sa.15.15), *pity* (2Sa.12.6). A natural and human quality that is good for everyone to feel toward their fellows. But this was a natural response. For the Christian it is especially good when stirred about things that are spiritual. It would be a particular compassion for the work of Christ, for His servants, for the brethren, and their sufferings in the midst of all of the other issues of life.

and said, This is one of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter,

Who in the mean-time had evidently drawn near for the love she had for her baby brother.

Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

nurse, מַיִנְקָה, Hiphil (causative active) fut of יָנַק; KJV, to give suck; the Hiphil is translated also in *Deu.32.13, and he made him to suck honey out of the rock*; *1Sa.1.23, and gave her son suck*; so the idea is certain of *nursing* (KJV, *Ge.32.15, milch camels, 1Ki.3.21, to give my child suck*).

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

Unbeknownst to Pharaoh's daughter.

נָתַתְּ root אָתַתְּ

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee

take ... away, הֵיטֵל יָדַי, Hiphil (Causative active) imperative of root יָלַךְ; Hiphil imperative is found three times in the O.T., KJV, *Nu.16.46, and go quickly unto*; *2Ki.17.27, Carry thither one of the priests*.

thy wages.

The Book of Exodus

thy wages, אַתְּ־שֹׁכֵרְךָ; root שָׁכַר; KJV, Ge.15.1, reward; 30.18, hire; Jon. 1.3, fare; Zec.11.12, price.

הָאִשָּׁה

And the woman took the child, and nursed it.

Did Pharaoh's daughter disagree with her father's edict to kill the males of the Hebrews?

וַיִּגְדַּל הַיֶּלֶד

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son.

grew, וַיִּגְדַּל, Qal. fut of גָּדַל; KJV, grew, became great, waxed great, magnified.

and she brought him, וַתִּבְרָאֵהוּ, Hiphil (causative active) future, w/2nd or 3rd ps, masc prefix, & 3rd ps masc, suffix of the root בָּוֵא , ,

מֹשֶׁה

מִשִּׁיתָהוּ

מִן־הַמַּיִם

And she called his name Moses: and she said, Because I drew him out of the water.
cf. 2Sa.22.17; Ps.18.16 he drew me

וַיִּגְדַּל

root יָצָא

11 ¶ And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and

וַיִּרְא

looked on their burdens:
saw, spied

burdens, בְּסִבְלָתָם, Davidson root סָבַל, Wigram root סָבַלָה, verb, to carry, bear; noun, burden.

וַיִּרְא

אִישׁ מִצְרָיִם

אִישׁ־עִבְרָיִם

and he spied an Egyptian smiting an Hebrew, one of his brethren.
saw, looked a man, an Egyptian (vs.12, slew) lit. an Hebrew man

spied, Qal. fut, of root רָאָה, to see.

smiting, מָכָה, Hiphil (causative active) participle of נָכַח; KJV, Ex.21.15, smiteth; Ge. 36.35, smote; Lev.24.21, kill; cf. v.12, 13 in Hiphil (causative active) future, he slew, smitest thou. (cf. Hiphil, Ex.7.17; 2Ki.6.22; Is.14.6; Ez.7.9; the purposeful act of striking)

Moses was not going to stand by and watch his brother be smitten by this Egyptian. (Ps. 82.4; Pv.24.11, 12) The Hebrew word, נָכַח, nakah, can mean smitten to death (cf. v.12), but death is not necessarily the result. (cf. Ex.5.16, beaten; 22.2, smitten that he die; Is.1.5, should ye be stricken any more; Lam.3.30, giveth his cheek to him that smiteth him.)

The Book of Exodus

וַיִּפֶן כֹּה וְכֹה

12 And he looked this way and that way, and when he saw that there was no man,
And he turned here and there and saw that there was no man.

looked, וַיִּפֶן, Qal fut, 3ps, masc of פָּנָה, most the idea of **turning** (to turn, Ge.18.22; Ex. 10.6; 16.10; Jos.7.12; Job 5.1; to look, 2Chron.13.14; Job 24.18; Ez.10.11.)

here and there, כֹּה וְכֹה, cf. Nu.11.31, on this side ... on the other side

he slew the Egyptian,

slew, יָרָה, Hiphil (causative active) future of נָכַח, cf. 11, **smiting**; KJV, *smite, kill* (to kill is not always the result, Nu.22.23; Deu.19.11).

and hid him in the sand.

and hid him, וַיִּטְמְנֵהוּ, Qal. fut. of root טָמַן; to make privy, to make hidden or secret; KJV, *hide, privy.*

in the sand, בַּחֹל, root חוּל with the prefixed preposition ב, in with, by; always (23 times in the Old Testament from the Hebrew חוּל, chol) translated sand #23 is the number for death.

וַיֵּצֵאוּ שְׁנֵי־אֲנָשִׁים בַּיּוֹם הַשֵּׁנִי

13 And when he went out the second day, behold, two men of the Hebrews strove together:
on

strove together, נִצְּחִים, Niphal (simple passive), participle of נָצַח, the idea is that Moses has nothing to do with their striving ... they were striving.

לְרָשָׁע

and he said to him that did the wrong, Wherefore smitest thou thy fellow?

to him that did the wrong, לְרָשָׁע, adjective of רָשָׁע, Ge.18.23, wicked; Nu.35.31, guilty, (marg. faulty); Ps.1.1, ungodly; Ps.109.7, condemned.

fellow, רֵעִי, noun, masc., sing. of רֵעָה, from רָע, friend; Ge.11.3, another; 38.12, friend; Ex. 2.13, fellow; 1Chron.27.33, companion; Jer.3.1, lovers.

לְאִישׁ שֵׁר וְשֹׁפֵט

14 And he said, Who made thee a prince and a judge over us?
as a man

made, שָׂמַךְ, Qal preterite, 3ps masc, suff. 2ps, masc. of root שָׂם, KJV, *make, put, set, appoint, show, get, lay, brought.*

and a judge, וְשֹׁפֵט, Qal, part., act. sing. masc. of שָׁפַט ;

הֲלֹהֶרְגֵנִי

intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing

הַדָּבָר

the matter

intendest ... to kill me, הֲלֹהֶרְגֵנִי; KJV, The Judge, a judge, condemn (marg. judges).

נֹדָע

is known.

נֹדָע, Niphal preterite (Simple passive), 3ps, masc, of יָדַע, KJV, could be known, was known, is known, it be known; was discovered, and even, I made myself known.

לְהָרִג וַיִּבְקֹשׁ הַדָּבָר הַזֶּה

15 Now when Pharaoh heard this thing, he sought to slay Moses.
this matter

he sought, וַיִּבְקֹשׁ, Piel (Intensive active) future, 3ps, masc. of root בָּקַשׁ, KJV, dost require, shall require, asked, enquire, besought.

to slay, לְהָרִג, Qal infinitive of הָרַג, KJV, v.14, to kill, to slay.

But Moses fled from the face of Pharaoh,

But ... fled, וַיִּבְרַח, Qal future, 3ps, masc of root בָּרַח, KJV, fled, ran.

from the face, מִפְּנֵי, noun, masc, pl of פָּנָה or פָּנִים KJV, face, open, presence, countenance, before, toward, in the sight of + מִן from.

From which execution the Lord intervened and delivered Moses from His sword. Moses named a child as a result of the Lord's help in fleeing from Pharaoh.

Ex 18:4 And the name of the other was Eliezer; for the God of my father (Amram), said he, was mine help, and delivered me from the sword of Pharaoh ...

וַיֵּשֶׁב עַל־הַבְּאֵר וַיֵּשֶׁב בְּאֶרֶץ־מִדְיָן

and dwelt in the land of Midian: and he sat down by a well.

well, רַעֲלֵי־הַבָּא, root בָּאָר & בָּאָר, KJV, slimepits, well, pit, Beer; lit. by the well.

וַיִּלְכְּדוּ מִדְיָן שִׁבְעַת בָּנוֹת

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

priest, וַיִּלְכְּדוּ, noun, masc, sing of יָלַד; appears to be always translated with the English noun priest; cf. Ge.14.18;41.45, 50. There was no ordained Levitical priesthood as yet because the law has not been given to Israel. There never arises any question about the legitimacy of Reuel's

priesthood. It is stated as a matter of fact. It seems to be a matter of fact that someone was in a special religious service for God. The first priest mentioned is Melchizadek. (cf. Ge.14.18) The next is to the father of Joseph's wife; Potipherah, priest of On. (Ge.41.45) And after this, from Ex.2.16 -18.1 refers to Moses father-in-law. Then reference is to the Levitical priesthood and those of false God's.

drew, דָּלָהוּ, Qal future, 3p pl, fem of דָּלָה ; Pv. 20.5, *a man of understanding will draw it out*; cf. 2.19, *drew & enough*.

17 *And the shepherds came and drove them away: but Moses stood up and helped them,*
cast them out delivered, saved

and drove them away, נִיגְרוּשׁוּם, Piel (Intensive active) future, with suff. 3p pl, masc of root נִגַּרַשׁ, Ge.3.24, *So he drove out*; Ex.6.1, *shall he drive them out*; 10.11 *And ... were driven out*; KJV, *to thrust, expel, cast out, drive out*.

but ... stood up, נִיָּקַם, Qal future, 3ps, masc of קָם, KJV, *stood up, rose up, establish (1)*; ; ;

and helped them, נִיִּשְׁעַן, Hiphil (causative active) future, w/suff. 3p pl, fem of root יָשַׁע, KJV, Ex.14.30, **Thus** the Lord **saved** them; Jud.2.16, **which delivered them** out of the hand; 3.9, *who delivered them*; 2Sa.8.6 **And** the Lord **preserved** David.

and watered their flock.

and watered, נִיִּשְׁקָה, Hiphil (causative active) future, 3ps, masc of root שָׁקַה; KJV, *to drink, to water*. (cf. v.19)

18 *And when they came to Reuel their father, he said, How is it that ye are come so soon to day?*

ye are come so soon, מָה־רַתַּן, Piel (Intensive active) preterite, 2p pl, fem of מָהַר; Ge.27.20, *How is it that thou hast found it so quickly*; also, KJV, *haste, soon*.

מִיָּד

19 *And they said, An Egyptian delivered us out of the hand of the shepherds,*
man

delivered us, הִצִּילָנוּ, Hiphil (Causative active) preterite, 3ps, masc, w/suff. 1p pl of נָצַל; KJV, Ge.31.16, *which God hath taken from our father*; Ex. 5.23, *neither hast thou delivered thy people*; 6.6, **and I will rid** you out of their bondage; Jud.11.26, *therefore did ye not recover*; 1Sa.30.18, *David rescued his two wives*; 30.22, *the spoil that we have recovered*; 2Sa.20.6, **and escape**.

Moses had certainly been raised in the house of Pharaoh and knew the ways of the Egyptians. Whether it was his appearance, his language, his behavior, I cannot say, but they called him an Egyptian.

The Book of Exodus

- גַּמְדִּילֶהוּן דָּלָה לָנוּ -
and also drew water enough for us, and watered the flock.
or, both, even cf. v.17

גַּמְ root גַּמַּם, also, both—and

drew, Qal infinitive of דָּלָה, KJV, enough.

לוּ
20 And he said unto his daughters, And where is he? why is it that ye have left the man? call him,
to him

ye have left, עֲזַבְתֶּן, Qal preterite, 2p pl, fem of root עֲזַב, KJV, leave, left, forsaken, destitute,
faileth.

וַיֹּאכַל עֵלֶּה
that he may eat bread.

וַיֹּאכַל, Qal future, 3ps, masc of root אָכַל, KJV, eat, devour, dine, consume.

אֶת־צִפּוֹרָה לְמִשֶּׁה תִּהְיֶה אִשָּׁא
21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.
to Moses

content, וַיֹּאֲלֵהוּ, Hiphil (Causative active) future, 3ps, masc of יֹאֵל, KJV, would; Job 6.9, **Even that it would please God; 1Sa.17.39, and he assayed to go.**

to dwell, לְשָׁבַת, Qal infinitive of root יָשַׁב.

Was this where Moses wanted to be? No. He would have chosen, and did choose to suffer affliction with the people of God. (He.11.25) But at the moment he must be in Midian to learn some things from the LORD. So, he caused himself to become content to dwell with Reuel. All Christians should learn to be content in whatever state we are in. Moses was no different. Paul teaches us the same. (Phil.4.11) Timothy in Hebrews (13.5) Our Lord commands it of us. (Mt.6.25, Take no thought ...; Lk.3.14, ... be content with your wages.)

גֵּר גֵּרָשִׁים
22 And she bare him a son, and he called his name Gershom: for he said, I have been a stranger

stranger, גֵּר, noun, masc, sing., stranger (85), alien (1, Ex.18.3), sojourner (1, Lev.25.47).

בְּאֶרֶץ נָכְרִיָּה
in a strange land.

strange, נָכְרִיָּה, adjective, fem, sing, of root נָכַר, KJV, stranger (38), foreigner (2), alien (4), **outlandish** (interesting as we consider the distinction made with the strange woman); **outlandish**: dict. strikingly out of the ordinary; remote from civilization.

Moses names the child Gershom. Everywhere Moses went he was but a stranger. He had a land, but not in Egypt or Midian. And he would be a stranger until he reached that land. He had within him the sense that he would only be at home when once he had reached the land of promise.

Don't know when Eliezer was born, but it was during his time in Midian. (Ex.4.20; 18.4)

וַיְהִי בַיָּמִים הָרַבִּים הֵהֵם

23 ¶ *And it came to pass in process of time, that the king of Egypt died:*

And it was in those many days

many, הרַבִּים, adjective of רַב or רַבִּב, KJV, great, many, enough, elder, more, multitude, populous, sufficient, increased, much, manifold, officers, abundance, plenteous, exceedingly, captain, princes.

מִנְהֵעֲבֹדָה

and the children of Israel sighed by reason of the bondage, from the slavery

sighed, וַיִּזְעָקוּ, Niphal (simple passive) future, 3p pl, masc of זָעַק, KJV, sighed or mourned. As Niphal participle, *groan*. Always in Niphal.

It seems that it went from bad to worse.

וַיִּזְעָקוּ וַתַּעַל שׁוֹעֲתָם אֶל־הָאֱלֹהִים מִנְהֵעֲבֹדָה
and they cried, and their cry came up unto God by reason of the bondage. from the slavery

and they cried, וַיִּזְעָקוּ, Qal future, 3rd pl, masc of זָעַק, because of some great pain or distress.

*came up, וַתַּעַל, Hiphil (Causative active) future, 2ps, masc or 3ps, fem of root עָלָה; KJV, Ge. 2.6, there **went up** a mist from the earth; 13.1 **And Abram went up** out of Egypt; 35.3, let us arise, **and go up** to Bethel; Ex. 8.4, the frogs **shall come up** both on thee ...*

their cry, שׁוֹעֲתָם, noun, masc, sing, w/suff. 3p pl, masc of root שָׁעַתָּה; again because of pain or distress.

- וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ -

24 *And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.*

groaning, אֶת־נִאֲקָתָם, Piel (Intensive active) future, w/suff. 3p pl, masc of root נָאָקָה; always (4) groaning (cf. Ex.6.5; Jud.2.18; Ez.30.24).

his covenant, אֶת־בְּרִיתוֹ, noun w/suff. 3ps, masc of בָּרַח, to choose, select, eat, give; and בְּרִית, KJV, covenant, league, confederate (once, Ps.83.5), confederacy (once, Obad. v.7).

To say that God remembered his covenant does not mean that He had forgotten it for so long and it just came back to His mind. Rather, it means that the time for enacting measures that begin to move his chosen people out of Egypt and toward their land, has come.

What was the promised? (Read Ge.15.1, 5, 13-21)

וַיִּרְא אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל וַיִּדַע אֱלֹהִים

25 And God looked upon the children of Israel, and God had respect unto them.

had respect unto them, וַיִּדַע, Qal future, 3ps, masc of יָדַע; KJV, Ge. 3.7, and they knew that they were naked; 4.17, And Cain knew his wife; 8.11 so Noah knew that the waters were abated from off the earth; it is not casual but certain understanding, perception, discernment, comprehension, and knowledge.

In Scripture we have contrary statement to the same effect, ... *he [God] had not respect.* In Ge.4.4, though it is another Hebrew word the idea remains the same.

Ge.4.4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect וַיִּשָׁע unto Abel and to his offering:

5 But unto Cain and to his offering he had not respect לֹא וַשָּׁעָה לָּא. And Cain was very wrath, and his countenance fell. Translated look, turn, regard, depart (as in not departing in trying Job; and so, regard him in testing him.), dim (perhaps, prejudicial), spare, dismay (respecting the trouble).

So, the statement which closes our chapter is most profound, and we could word it like this: And God knew them. This is a very personal, familiar knowledge that God took, not only of their circumstances, but of their persons. The Hebrew is common enough, but the distinction this knowledge makes is not. God knows all. He knows all men. But He only deals with some in a special manner. What He would do for them was not founded upon their condition, but upon His knowledge of them. He didn't know another people on the earth like this people. It cannot be denied that the LORD did not choose to know the Egyptians as He did the Israelites. For the LORD to know any in this way must be a special choice to Him. Based on this act of choosing to know the Israelites over all of the Egyptians forms the basis of all that He does for them, to the exclusion of all others. God's election of grace, and the Bible clearly teaches this, He does for us what He will not do for the others. Had it not been for this discriminating knowledge no man would have been saved. That is the beauty of God's election of grace.

This is a distinguishing, discriminating knowledge. The love of God is a distinguishing, discriminating love. If we ever thought that the Lord acted solely because of our plight let us think again. All people share a common plight and yet do not enjoy the same, distinguishing eye of the Lord upon them. It is not because of anything in us. It is all because of Him. Every man will become sick, diseased, afflicted, injured, age, weaken, and eventually die. No one is excepted from this. And whose fault was this? God's? No. Man's. But of all of these miserable creatures some have the special look of God upon their lives. And these alone He *foreknew* specially in Christ. His eye was not cast upon others. He looked to you and me from eternity. His is a sovereign, unconditional, unmerited, absolutely arbitrary love.

The Book of Exodus

Deu.7.6 For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

*8 But **because the LORD loved you**, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.*

9 Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

There are people of God in every condition imaginable who have His loving gaze over them. God keeps His covenant with us not because of what we do or don't do, but because He is faithful.

De 7:9 Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

De 7:10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.