

The Book of Exodus

Introduction

The book of Exodus is the second of five books of Moses, otherwise called the Pentateuch (*pente* – five: *teuchos* – tool, vessel, book), Law of Moses (Dan.9.11), Book of Moses (Mk.12.26), the Law, תּוֹרָה (Jos.8.31), or simply Moses (Jn.7.22); of the 39 Old Testament books; and of the 66 books of the Christian Bible. The Greek version of the Old Testament, called the Septuagint (LXX), has this book entitled ἔξοδος. ἔξοδος is a Greek compound word, ἐξ *out or from* + ὁδός *way*, meaning *The Way Out*. ἔξοδος is found in He.11.22.

Heb 11:22 By faith Joseph, when he died, made mention of the departing (ἐξόδου, exodus) of the children of Israel; and gave commandment concerning his bones.

It is used two other times in the New Testament. In Lk.9.31 and 2Pe.1.15, both our Lord Jesus and Peter speak of their *decease*. So their use of ἔξοδος means to *depart from* this present life. They were on their *way out* of this life. In the book of Exodus we will read of the Israelites' *way out* of Egypt.

The Hebrew title given to this book is simply וְאֵלֶּה שְׁמוֹתָם, 'And These Are the Names,' which are the opening words to the book., *Now these are the names ...* (Ex.1.1)

At the end of our study in the book of Genesis, Joseph and the house of Israel are reunited in Egypt. Joseph was used of the LORD to prepare the way of Israel (meaning, Jacob, and his family). (Ge. 50.20 ... *But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.*) He commands them not to fear because he would care for them and their little ones while in Egypt. (50.21 ... *And he comforted them, and spake kindly unto them.*) The descent of Israel's family into Egypt presents to us a picture of all of the elect *before the foundation of the world*, fallen in Adam, and bound in sin. And there Jesus, the Lord and Savior, the very beloved Son of God has preceded them, by eternal decree of the Father to prepare *the way*, and *redeem* them to God. As bad as the elect's case is The Deliverer shall come to them at the appointed time and release them from Satan's stronghold, of whom Pharaoh is a type. In the expression of the certainty of Joseph's death (50.24, *And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.*) is the certainty of our Lord Jesus' death.

Lu 24:7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

There is, even in the midst of Israel's sufferings, presented a type of our hope of the resurrection while in this present world. When Joseph binds the children of Israel to an oath not to leave his bones in Egypt, he expects to be carried up to the land of promise even after his death. (50.25, *And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.*) The Israelites then bear up the bones of Joseph which presents to us a picture that we bear about the dying of the Lord Jesus, each with the hope before them of reaching the land of promise. (Ex.12.42; Eph. 2.1, 2, 5, 6; Ro. 6.8; 2Co.4.10; 2Ti.2.11; 2Co 4:10; He.11.9, 10) And so the house of Israel, down in Egypt had very early on the promise made to them of deliverance from bondage, though in reality they did not understand how it might be possible. (Ge. 15.13) They haven't yet become sensitized to the bondage of Egypt, which is a type of the world, and to Pharaoh. It is in this sense that they are dead in sin, in darkness, without God in the world, and without hope. Israel has not yet become awakened to the promises given way back in their fathers Abraham, Isaac, and Jacob. The

The Book of Exodus

children of Israel have gone down into Egypt, by the ordination of God, with the prevenient grace of God. As far as Israel is concerned, life is good; they prosper in the land. They have the best of the land of Egypt; they live in Goshen. What more could they ask for? They were enjoying Egypt's seasonal, fleeting, shallow *pleasures*, just as we did the world's temporal, shallow, pleasures of sin. Once we were ignorant of our fallen state, unaware of our desperately needy condition of the grace of God, that is, until one day the Spirit of God brought us to life. Then we began to cry out to God for salvation, and He showed us Jesus Christ His Son, and we believed. Believed what? We believed that *God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life*. We believed that God the Father, in His great love for us, sent His Son to save us from dying in our sin-fallen condition, and spending an eternity separated from His loving presence and in a place of terrible, never-ending torment. That is what we believe in a nutshell! And from there we begin to learn so much more about the great love of God for us. This seems to be an excellent place to begin our study, if the Lord will direct, through the book of Exodus.

The Israelites went into Egypt as a family, but they come out a nation.

*Ge 35:11 And God said unto him, I am God Almighty: be fruitful and multiply; **a nation** and a company of nations shall be of thee, and kings shall come out of thy loins ...*

Deu.4.33 Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

*34 Or hath **God assayed to go and take him a nation from the midst of another nation**, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?*

*Deu 26:5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish was my father, and **he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous** ...*

In the opening verses of Exodus chapter 1, the sequence of the names of the sons of Israel follow the order to which these women were brought to Jacob in a marriage relationship: first Leah, then Rachel, Bilhah, and Zilpah, and follows the order given in Ge.35.23-26. These names are not given according to the order of their births. That is found in Ge.29.32-31.24; 35.18.

The Interpreter's Bible, vol.1, p.851, 'The names are repeated many times in the Bible They occur in more than twenty different arrangements in the O.T. and N.T.'

Chapter 1

1 ¶ Now these are the names (שְׁמוֹת הַיִּלָּדִים, again the Hebrew title of the book) of the children of Israel (or properly, sons of Jacob), **which came into Egypt**; every man and his household came with Jacob.

2 (Leah's six sons) Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, (Rachel's son, noting Joseph's name is missing because he was already in Egypt, v.5) and Benjamin,

4 (the sons born of Bilhah, Rachel's handmaid) Dan, and Naphtali, (the sons of Zilpah, Leah's handmaid) Gad, and Asher.

Dinah (Ge.30.21), Jacob's daughter through Leah, is not named here being genealogies are according to the sons. But for a general note, according to Ge. 37.35 and 46.7 there was at least one other daughter born to Jacob.

5 And all the souls כָּל־נַפְשׁ that **came out** of the loins of Jacob were seventy souls: for Joseph was in Egypt already. (Or, Joseph already being in Egypt.)

In other words, those that were *generated* of Jacob (Israel) were 70 souls, including Joseph.

The following texts are different methods for accounting of the persons going down into Egypt. (concerns who *went down with* Jacob and his sons.):

De 10:22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

Ge.46.1-27 counts the number of souls that came down into Egypt. In that deduct Joseph, Benjamin, Manasseh, and Ephraim. That would equal 66. Simply add the four back in and you have 70.

This accounting in Exodus is of those who **came out of the loins** of Jacob. **It is my opinion that this is not necessarily concerned with who accompanied Jacob into Egypt as much as giving a listing of every name of Jacob's progeny at the time that they went into Egypt.** (Note: Very likely the four of Jacob's wives (Leah, Rachel, Bilhah, and Zilpah) had died before His going down into Egypt. [Leah, Ge. 49.1; Rachel, 35.19; 48.7; Ge. 46.26, **the mention of only Jacob's sons wives and not Jacob's wives**, leads me to think that even Bilhah and Zilpah have died previous to their descent into Egypt.]

Every soul that came out of the loins of Jacob (Ex. 1.5), plus include Jacob:

Reuben: Hanoch, Phallu, Hezron, Carmi

Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, Shaul

Levi: Gershon, Kohath, Merari

Judah: Er, Onan, Shelah, Pharez, Zerah, Hezron and Hamul

Issachar: Tola, Phuvah, Job, Shimron

Zebulun: Sered, Elon, Jahleel

Dinah

All the sons, a daughter, and grandsons of Leah, equals 33 that came down. The genesis account clearly includes in the number 33, Jacob as head.

Gad: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, Areli
Asher: Jimnah, Ishuah, Isui, Beriah, Serah (**their sister**); grandsons: Heber,
Malchiel

All the sons of Zilpah, grandsons, and daughter equals 16

Joseph: Manasseh, Ephraim
Benjamin: Belah, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, Ard
The sons and grandsons born to Rachel, equals 14.

Dan: Hushim
Naphtali: Jahzeel, Guni, Jezer, Shillem
The sons and grandsons born to Bilhah, are 7.
(Never counts the son's wives.) **Equals 70.**

This number must include Jacob and the text allows this (Ge. 46.15), or else we cannot come to the total of 33 souls. In light of this we refer also to Acts 7.14. Stephen, preaching before a tribunal just before his martyrdom mentions those that *Joseph sent to bring down to him*. It is clear that there is a distinction between the Exodus account and the Acts account. This is all that I can make of it.

Stephen appears to be referring to the Greek version of the Old Testament. Both the Mosaic account and the Septuagint (LXX) accounts can be true in their own right if we keep before us the distinctions: Moses says there were 70 souls which were from the loins of Jacob that came to Egypt, excluding the sons' wives, and Stephen says that Joseph sent for 75 souls. The LXX takes Ge. 46.26, 66 souls, and adds *nine* (v.27 *And the sons of Joseph, who were born to him in the land of Egypt, were nine souls; all the souls of the house of Jacob who came with Joseph into Egypt, were seventy-five souls.*) The LXX has added *five* names which are not inserted in the Mosaic account. They are according to the LXX, sons of Manasseh, *Machir*, and *Galeed*; sons of Ephraim, *Sutalaam*, *Taam*, and *Edom*. But it should be noted that though these names are listed here by the LXX it does contradict itself by confounding the order of the names given in 1Chron. 7.14-21. So, while the numbers do harmonize between Moses' account the LXX, the versions differ on the facts.

Explaining the reckoning of Ge. 46.8-27

v.15 – 33 souls, includes Jacob.

v.18 – 16 souls

v.22 – 14 souls

v.25 – 7 souls

Equal 70

Less 2 for Mannaseh/Ephraim

Equal 68

Less 2 for Jacob, Joseph

Equal 66 v.26.

This excludes Jacob's sons' wives, and shows us that not only has Rachel and Leah died, but Bilhah and Zilpah. Being that Dinah is counted, it is doubtful that had Bilhah and Zilpah been living they would have been counted as well. (My opinion.)

6 And Joseph died, and all his brethren,

The sons of Jacob were all taken home and buried in the land of promise.

Acts 17.15 So Jacob went down into Egypt, and died, he, and our fathers,

16 **And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.**

and all that generation (הַדֹּר, ha-dor)

In the Hebrew there is a generation דֹּר, dor, **which is a revolution or circular-like movement of people, as in to be compassed about with all these** (Ps.84.10, to dwell, to be surrounded or, compassed; Ecc.1.4, *One generation passeth away, and another generation cometh: but the earth abideth for ever.*); and then there is generation , תּוֹלְדוֹת, toledoth, which expresses the origin, or begetting/birth of the creation or people.

Levi,

Joseph's senior by approximately 8-11 years; keep in mind that if Jacob worked for Laban seven years before he receive, by deception, his first wife, Leah. It was only after this that children began to be born to him.

son of Jacob, dies about 14 years after Joseph.

2319-2323S.C.; cf. Ge. 29.34 birth in Paden-Aram; Ex. 6.16, death at 137 yrs. of age; Joseph's age at death is 110. (Ge.50.22)

J-F-B, vol. 1, p.275, 'Levi was probably the last survivor of that generation (ch. vi. 16).'

Moses was born about forty-five years after the death of Levi, c.2368 S.C. Israel's history from Levi's death to the entrance into the promised land is simply divisible into four segments of forties:

From the (approx..) death of Levi to the birth of Moses;	45	45
From Moses' birth to fleeing into Midian	40	85
From Midian to Exodus	40	125
From Exodus to the promised land;	40	165

At the death of Levi, Israel has been in Egypt for about 75 years (c.2238 [3-4 years into the famine, Ge.45.11]-2323 S.C.), and to the events that precipitate the birth of Moses, about 130 years.

Matthew Poole states in his commentary, vol. 1, p116, that Exodus contains '... an historical account of passages for about one hundred and forty years ...' That is, Exodus' history begins about the time of Levi's death and ends with the glory of the Lord upon a completed Tabernacle, which might have been just a few months into Israel's wanderings.

The Book of Exodus

Isaac was born to Abraham in the year 2048 yr. S.C.

(this is the time that we mark
Abraham's seed journeying as
a stranger in the promised land
and suffering for 400 years.)

Isaac begat Jacob at sixty years of age. 60

Jacob begats Levi at about the age of 2108 yr. S.C

74-78 years of age. 74-78

2182-86 yr. S.C.

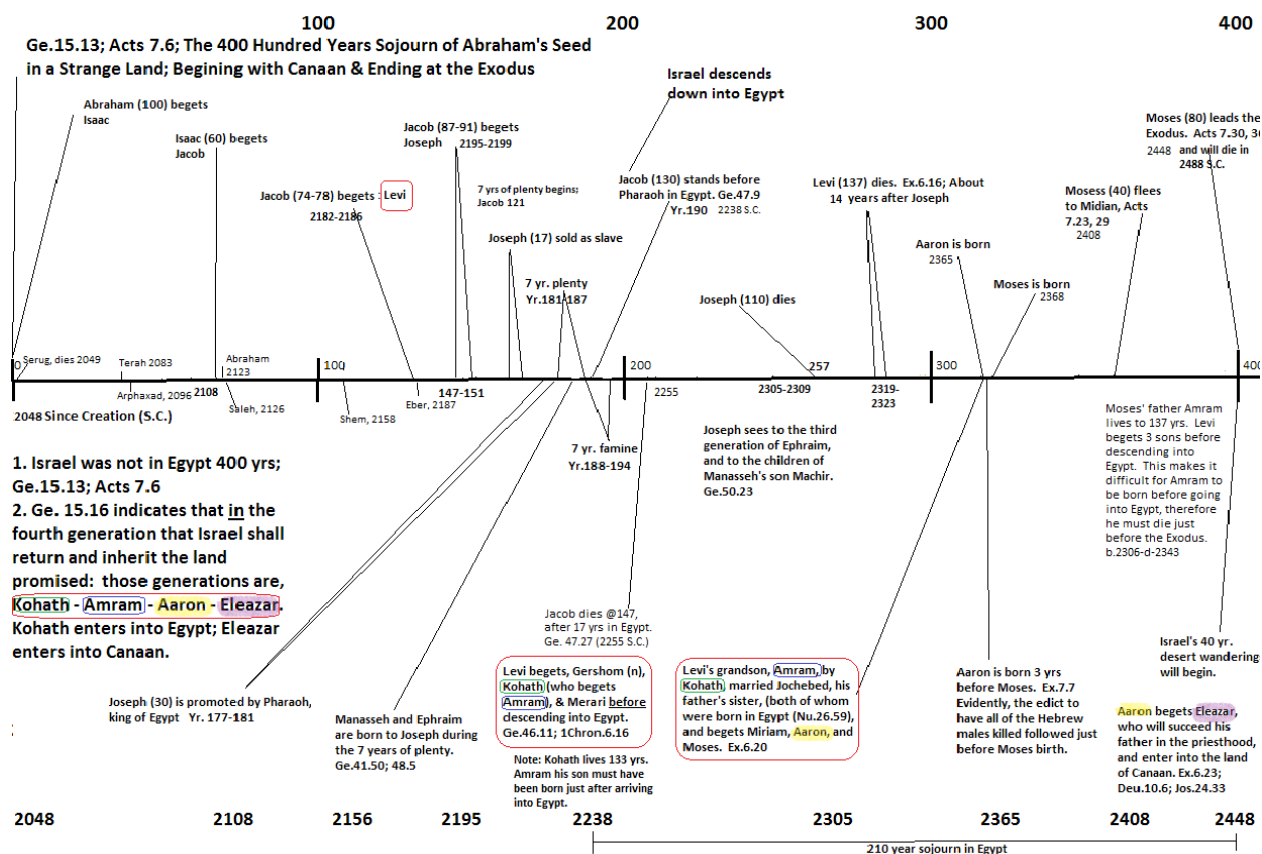
Levi dies at the age of 127 years 137

2319-23 yr. S. C.

The Exodus takes place about the year 2448 yr. S.C.

Subtract the year that Levi dies to figure 2319-23

the time unto the Exodus 139 years to the exodus.



The Genesis Genealogical Account and Time-Line from Adam to the Entrance into the Promised Land

YEAR from Creation	100	200	300	400	500	600	700	800	900	1000	1100	1200	1300	1400	1500	1600	1700	1800	1900	2000	2100	2200	2300	2400	2500
Human History Beginning from day 5																									
	Time lapse from creation																								
	Yr.530																								
	Adam lived 930 yrs.																								
Adam begat Seth @ 130/Yr.130											Yr.1042														
	Seth lived 912 yrs.																								
Seth begat Enos @ 105/Yr.235											Yr.1140														
	Enos lived 905																								
Enos begat Cainan @ 90/ Yr.325												Yr.1235													
	Cainan lived 910 yrs.																								
Cainan begat Mahaleleel @ 70/Yr.395												Yr.1290													
	Mahaleleel lived 895 yrs.																								
Mahaleleel begat Jared @ 65/Yr.460														Yr.1422											
	Jared 962 yrs.																								
Jared begat Enoch @ 162/Yr.622												Yr.987													
	Enoch lived 365 years																								
Enoch begat Methuselah @ 65/Yr.687																									
	Methuselah lived 969 yrs.																								
Methuselah begat Lamech @ 182/Yr.874																									
	Lamech lived 777 yrs.																								
Lamech begat Noah @ 182/Yr.1056																									
	Noah lived 950 yrs.																								
Noah begat Shem @ 502/Yr.1358																									
	Shem lived 600 yrs.																								
Shem begat Arphaxad@ 100/Yr.1658																									
	Arphaxad lived 336 yrs.																								
Arphaxad begat Salah @ 35/Yr.1693																									
	Salah lived 433 yrs.																								
Salah begat Eber @ 30/Yr.1723																									
	Eber lived 464 yrs.																								
Eber begat Peleg @ 34/Yr.1757																									
	Peleg lived 241 yrs.																								
Peleg begat Reu @ 30/Yr.1787																									
	Reu lived 239 yrs.																								
Reu begat Serug @ 32/Yr.1819																									
	Serug lived 230 yrs.																								
Serug begat Nahor @ 30/Yr.1849																									
	Nahor lived 140 yrs.																								
Nahor begat Terah @ 29/Yr.1878																									
	Terah lived 205 yrs.																								
Terah begat Abram @ 70/Yr.1948																									
	Abram lived 175 yrs.																								
Abram begat Isaac @ 100/Yr.2048																									
	Isaac lived 180 yrs.																								
Isaac begat Jacob @ 60/Yr.2108																									
	Jacob lived 147 yrs.																								
Jacob begat Joseph @ 91/Yr.2199																									
	Joseph lived 110 yrs.																								
Jacob begats Levi @ 74-78/Yr.2182-86																									
	Levi lives 137 yrs																								
Moses is born 2388/ @ 40 yrs. Rejected as deliverer/ deliver Israel @80/ dies at end of wandering 40 yrs. - 126/Yr.2488																									

The Book of Exodus

7 And the children of Israel were fruitful פָּרָוּ, and increased abundantly,

וַיִּשְׂרְצוּ, qal fut (Ge.1.20; Ez. 47.9); root שָׂרַץ, teeming

J-F-B, vol. 1, p.276, 'They were living in a land where, according to the testimony of ancient authors, mothers produced three and sometimes four at a birth ...'

and multiplied,

וַיִּרְבּוּ, Qal, fut; root רָבָה, multiplied, increased, grew; v.9 increased.

and waxed exceeding mighty;

וַיִּעֲצָמוּ בְּמַאדַּ מְאֹד, and became very, very strong; became with increasing increase, mighty; verse 20, וַיִּעֲצָמוּ מְאֹד.

and the land was filled with them.

as filled, וַתִּמָּלֵא, Niphal, future, passive; מָלֵא; was or shall be filled, replenished.

8 ¶ Now there arose up a new king over Egypt, which knew not יֹסֵף Joseph.

Acts 7.17 ¶ But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

The time under consideration from the death of Joseph to the birth of Aaron is about 60 years. There is some discussion about how this is possible. First of all, let me say that we, as professing believers should always believe the Biblical accounts of truths conveyed. Too often I have seen that good brethren take a position that is contrary to the truth of the Word of God, or that it does not mean what it says. For example: Some time ago there was some discussion concerning the Biblical account of the resurrection of our Lord Jesus Christ. Someone then claims that it is impossible to reconcile the two statements, that Christ would be in the heart of the earth for three days and three nights and that He should raise from the dead *on* the third day. Now, no matter if we understand this or not there is one thing that should have been settled before we even began our Bible studies, and that is this: The Word of God is always correct. When I do not understand the truth I have to conclude that I don't know all that I need to know in order to properly understand whatever it is. That is a given. Sometimes the worst offenders of this are the *schooled*. *Learning* is excellent when we remember that we are the learning and the Lord is the Master and Teacher. What was the answer to this? Christ went into the heart of the earth when He hung on the cross, not when they put him in the tomb. He raised from the tomb on the third day, (which is undeniably the day that we call, Saturday, between 3:00p-6:00p Saturday afternoon; into the tomb on Thursday evening, Friday evening, and Saturday evening) fulfilling both claims of Scripture.

So, whether we understand how that in a period of 60 years things could have come to the place that there was a king that knew not Joseph, we believe the account is true. There is some accounting of history that says the Egyptian government had undergone some major changes.

Barnes' Notes, vol. 2, p.7, 'The expressions in the verse are peculiar, and emphatic. "A new king" is a phrase not found elsewhere. It is understood by most commentators to imply that he did not succeed his predecessor in natural order of descent and inheritance. He "arose up over Egypt," occupying the land, as it would seem, on different terms from the king whose place he took, either by usurpation or conquest. the fact that he knew not Joseph implies a complete separation from the traditions of Lower Egypt.'

John Gill, vol. 1, p.317, says of this new king which *knew* not Joseph, 'which is not to be understood of ignorance of his person, whom he could not know: nor of the history of him, and of the benefits done by him to the Egyptian nation, though, no doubt, this was among their records, and which, one would think, he could not but know; **or rather, he had no regard to the memory of Joseph; and so to his family and kindred, the whole people of Israel: he acknowledged not the favours of Joseph to his nation, ungratefully neglected them, and showed no respect to his posterity, and those in connexion with him, on his account ...**' (bolding added. This is clarified better in the remarks at verse 10)

Keil & Delitzsch Commentary on the Old Testament, vol. 1, p.272, 'The new king did not acknowledge Joseph, i.e., his great merits in relation to Egypt. **לֹא יָדַע** signifies here, not to perceive, or acknowledge, in the sense of not wanting to know anything about him, as in 1 Sam. 2.12, etc.'

Of *knew not* **לֹא יָדַע**, found 14 times in the O.T., consider how this is interpreted (our text is the second time this is used):

The first use:

Ge 39:8 But he refused, and said unto his master's wife, Behold, my master wotteth not לֹא יָדַע what is with me in the house, and he hath committed all that he hath to my hand ...

The third use:

Ex 34:29 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not לֹא יָדַע that the skin of his face shone while he talked with him.

The fourth use:

Le 5:18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance לֹא יָדַע wherein he erred and wist it not, and it shall be forgiven him.

(Of Manoah's *ignorance* that he was speaking with an angel. [Jud.13.16]; *knew not*, [1Sa.20.39]; *knew nothing*, [1Sa.22.15]; *knoweth not*, [Job 12.9]; *he shall not*, Job 20.20; *knoweth not*, 28.13; *will no*, Ec.4.13; *knoweth not*, 10.15; *is not*, Is.29.12; *cannot discern*, Jon. 4.11.

9 And he said unto his people, Behold, the people of the children (sons, בְּנֵי) of Israel are more

רַב, , root רָבַב, KJV, *more, great, many, enough, increased*; v.7, *multiplied*

and mightier than we:

mightier, וְעָצוֹם, adj., עָצוֹם; KJV, *mighty, great, strong*; root עָצַם. cf. vs. 7, 20.

Interpreter's Bible, vol. 2, p.854, 'He does not say that the Israelites outnumbered the Egyptians, but that they were "too much" for them and made them afraid.' We'll demonstrate that in verse 12.

10 Come on,

הָבָה, Qal, imper., sing., masc. ..., root, הָבָה; KJV, *Ge.11.3, Go to, let us make brick; Gen.11.4, Go to, let us build us a city; Ge. 11.7, Go to, let us go down ...; Ge. 29.21, Give me my wife; 30.1, Give me children, or else I die; Pv. 30.15, The horseleach hath two daughters, crying, Give, give...*

let us deal wisely

נַתְּחַכְמָה, Hithpael fut, 1st p, pl of חָכַם; Ecc. 7.16, *Neither **make thyself** over **wise***; reflexive.

Let us *wise[n] ourselves* to them.

with them [to him, לוֹ, Israel] lest they multiply,

פֶּן־יִרְבֶּה, Qal, fut, 3rd ps, masc of יָרַב, *lest they (he) multiply*; Davidson's Hebrew Lexicon shows that –פֶּן־ as a conj. *lest, lest perhaps, for fear that, beware, lest*. (cf. Deu.7.22);

and it come to pass, that, when there falleth out any war,

when there falleth out, כִּי־תִקְרָאנָה, fut, 2 or 3rd p pl, fem of קָרָא, *When there **befalls** a war*; Ge.42.4; 49.1; Lev. 10.19.

any war, מִלְחָמָה, מָלַח + prefix מִן, from; , KJV, *war, battle, fight*;

they join

וְנִסְּף, 3rd ps, masc of יָסַף, Niphal preterite, simple passive; *and he be joined*.

also unto our enemies,

with our enemies; עֲלֵ-שָׂנְאֵינוּ; root שָׂנְאָ, Qal, part, Piel (Intensive Active); KJV, *enemy, foe*.

וְעָלָה מִן-הָאָרֶץ

and fight against us, and so get them up out of the land

lit. and go up from the land

וְעָלָה, Qal preterite; root עָלָה; to arise, get up, ascend; is translated 17 times in the O.T. as *get them up, and ascended up, and went up, that came up, shall come up*.

The Egyptians, and particularly Pharaoh, appear to be aware of the fact that the Israelites had a promised to them by God. They feared that Israel would eventually desire to leave. To circumvent that desire they put them to cruel labor. By doing so, the Egyptians find themselves in opposition against God, אֱלֹהִים. So to contain the growth of the population of the Israelites and their desire to depart he institutes the first of two policies. The first failed policy will be to enslave Israel. Then he tries to cut off their population increase through infanticide.

Keil & Delitzsch Commentary on the Old Testament, vol. 1, p.273, 'It was not the conquest of his kingdom that he was afraid of, but alliance with his enemies and emigration. ... He [Pharaoh, added] was acquainted with the home of the Israelites therefore, and cannot have been entirely ignorant of the circumstances of their settlement in Egypt.'

11 Therefore they did set over them taskmasters (tribute or levy princes)

שָׂרֵי מַסִּים; princes of tribute.

שָׂר; KJV, *princes, chief captain, captain, keeper, chief, rulers; Ge.47.56, rulers over; ;*

מַסִּים, cf. מַס, KJV, *tribute, here task ..., levy, discomfited, and tributary*

to afflict them

עָנְתוּ, Piel (Intensive active) infinitive of עָנָה; KJV, *to humble, force, weaken* them from their capacity to leave.

with their burdens. (cf. 2.11, on their burdens)

בְּסִבְלָתָם, noun, fem, pl, suff 3rd p, pl. of סִבַּל; root סָבַל; always (5 times) translated with the English word *burden*; is translated, *Is.53.4 Qal, carried* our sorrows; *Lam 5.7 we have borne* their iniquities; *Ge.49.15 Qal infinitive, and bowed his shoulder to bear; Is. 46.4 Qal future, to hoar hairs will I carry* you.

And they built for Pharaoh treasure cities, Pithom and Raamses.

built, בָּנָה; of בְּנָה; ; Ge. 2.22 and made he a woman; Ge. 8.20, and Noah builded an altar; Ge. 10.11, and builded Nineveh; Ge. 12.7, and there builded he an altar; et. al.

מִסְכָּנוֹת עָרֵי, cities of storage;

מִסְכָּנוֹת, mis-k^e-noth, in the O.T. seven times; 1Ki.9.19, all the cities of *store* that Solomon had; 2Chron.8.4, all the *store* cities, which he built in Hamath; 16.4, all the *store* cities of Naphtali; 17.12, he built in Judah castles, and cities of *store*; 32.38, *Storehouses also* for the increase of corn. The root, סָכַן, *profitable* (4), *advantage* (1), *cherish* (2), *treasurer* (1), *et al.*

My opinion is that the difference between the cities of Pithom and Raamses and those other six places where our Hebrew word, מִסְכָּנוֹת, is used is, these cities were not for grain storage, as Joseph had recommended that Pharaoh build in preparation for the seven years of famine. (Ge. 41.35) Rather, through the efforts of these Taskmasters, or Princes of Tribute they collected revenue enough to build these great cities. Yes, the credit for the building of these cities rests with the Israelite. To the time that Moses was born they might have born this heavy tribute and hard labor for upwards 45-50 years. And it will get worse. This will be the case for another, upwards 70 years, until Moses returns to deliver Israel when he is 80 years of age.

12 But the more they afflicted them, the more they multiplied and grew. And they (the Egyptians) were grieved

וַיִּקְצֹוּ, Qal, future, 3rd, p pl, masc of קָוָה, KJV, Qal fut, Lev. 20.23, *therefore I **abhorred** them*; Nu. 22.3, and Moab **was distressed** because of the; 1Ki.11.25, and he **abhorred** Israel, and reigned over; Pr. 3.11, neither **be weary** of his correction.

because of the children of Israel.

Interpreter's Bible Commentary, vol. 2, p.854, 'It does seem to be generally true, however, that within certain limits hard times are apt to breed a stronger people than easy times; and that as difficulty tends to develop stamina, so prosperity tends to result in degeneration. When the pursuit of happiness is regarded as synonymous with the pursuit of comfort, the population begins to dwindle and discontent looks out of the eyes of the people.'

Concerning the population increase, I have worked up a very conservative chart which shows the potential increase of the Israelites (Or, any people for that matter). There is every reason to believe that these figures could be much higher. Taking the population at the time when Moses would be two years of age, I have a number of 12,700 Israelites. In three years that number better than doubles to 25,400. 27 years then there are over 400,000 Israelites. The things that we are reading about now are at in the very heart of this phenomenal growth. But add to that what the LORD is doing. When Moses flees to Midian the population by my chart has increased to 271,450. When he returns their numbers are 4,795,450. And it is very likely that their numbers were much higher.

Ex.12.37, 38, **six hundred thousand** on foot **that were men, beside children. And a mixed multitude** went up also with them;

*Nu 1:45 So were all those that were numbered of the children of Israel, by the house of their fathers, **from twenty years old and upward**, all that were able to go forth to war in Israel;*

46 Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty. (603, 550)

*47 ¶ But **the Levites** after the tribe of their fathers **were not numbered** among them. (An entire tribe was left uncounted.)*

Contrary to the nay-sayers, who say that this is all Jewish fable, that the sheer numbers of men, women and children are simply unbelievable we thought to share the following items that might be of interest. One so-called Bible commentator tries to give us a little perspective concerning such a vast number of Israelites. It said that given a column 10 wide the lines would have been 150 miles long. So the Word of God is wrong? It just can't be because we can't get our minds around it. Let's look at this from another perspective. How many people can come together into a single area:

More than 150,000 tourists — Romans and pilgrims, young and old — turned out for the Mass that Francis celebrated at an altar set up under a canopy on the steps of St. Peter's Basilica.

St Peter's Square can contain up to 80,000 people.

An estimated 5 to 6 million attended the Concluding Eucharistic Celebration in Manila on the Feast Day of Santo Niño, Sunday, 18 January 2015, ending the 5-day apostolic and state visit of Pope Francis in the Philippines, making it as the largest papal crowd in history, surpassing the previous record.

An estimated 2 million people gathered in Philadelphia, USA for the Stanley Cup parade for the 1974 Stanley Cup Champions, the Philadelphia Flyers

An estimated 1 million gathered in London, England for the wedding of Charles, Prince of Wales, and Lady Diana Spencer on 29 July 1981.

13 And the Egyptians made the children of Israel to serve with rigour:

פִּרְךָ, nom, s, masc, of **פָּרַךְ**; KJV, *rigor* (5), *cruelty* (1), Ez.34.4.

14 And they made their lives bitter

root **מָרַר**, Piel, future (Intensive active), Ge.49.23, *sorely grieved*.

with hard (**קָשָׁה**, hard, stiff, rough)

bondage (through service, **בִּעֲבָדָה**), *in mortar*,

חֹמֶר, clay, mortar, mire; variations of this word translates into *slime*, *daub*.

and in brick, and in all (–וּבְכָל) [manner] of service in the field: all their service, wherein they made them serve, was with rigour. (or, cruelty)

בְּפָרֶךְ, root פָּרַךְ ; *rigour* (4, Ex. 1.14; Lev.25.43, 46, 53), *cruelty* (1, Ez.34.4); H.W.F. Gesenius' Hebrew-Chaldee Lexicon to the O.T., p, 690, 'פָּרַךְ' an unused verb. – (1) *to break (like the Chald.)*, to break down, to crush ... פָּרַךְ m., *oppression, tyranny*; from the signification of crushing ...'

15 ¶ And the king of Egypt spake to the Hebrew midwives,

הַעֲבֵרִית, transliterated *haibriyyith*, from עֲבָרָה, *ibriy* or *gibriy*; עֲבָרָה meaning, *to pass over*.

to the ... midwives, לְמַלְדֹּת, Piel (Intensive active) part, fem, pl of מַלְדָּה; root יָלַד; to bear, bring forth, conceive,

of which the name of the one was Shiphrah,

שִׁפְרָה, root שָׁפַר, meaning *brightness, beauty*; KJV, *goodly, garnished*;

and the name of the other Puah:

פּוּעָה, root יָפָה, meaning, KJV, *fair, beautiful*;

16 And he said, When ye do the office of a midwife to the Hebrew women,

Lit. when you midwife the Hebrew women ...

when you do the office of a midwife, בְּיָלֶדְכֶן, Piel (Intensive active) infinitive of יָלַד; interesting it is that the Piel is only used of the *midwives*, 10 times. Once as Piel infinitive, and nine as Piel participle; The root יָלַד, is translated as to *bear, beget, travail, bring forth, to be born*.

and see them upon the stools; if it be a son, then ye shall kill him:
as you sit

upon the stools, עַל־הָאֲבָנִים, dual of אֶבֶן;

J-F-B, vol.1, p.279, '[עַל־הָאֲבָנִים]– upon the two stones. ... the attitude adopted in the East for women in labour is a standing posture ..., and that, as they could easily discover the sex of the newborn infant, so, whenever a boy appeared, they were, by a slight pressure, to strangle it, unknown to the parent; while others are of opinion that “the stools” were stone troughs, into which, while the infants were being washed, they were to be as it were accidentally dropped. This custom in relation to children is justified by Eastern usage; and such a destruction of boys has actually been practiced in the courts of Eastern monarchs.'

H. W. F. Gesenius, 'a pair of stones ... "(2) *A low seat, stool*, on which the workman sat, made, it would seem, of a block of wood, and frequently represented on Egyptian monuments. A seat of

this kind was doubtless used by the midwife, while assisting a woman in labour lying on a bed. So Ex.1.16, 'when ye do the office of midwife to the Hebrew women ... then shall ye see (while yet) upon the stool, whether it be a boy,' & c. The midwife is directed at the very moment of birth, while she yet sits upon her stool, and no one else has seen or touched the infant, to ascertain its sex by the sight, or rather touch, and if it be a male to kill it, as she could easily do by the pressure of her hand or fingers, unknown to the parents."—Ges. add.'

Benjamin Davidson, *Analytical Hebrew and Chaldee Lexicon*, p. 5, 'according to Kimchi, *the seat or stool* of a woman in labour.'

William Gesenius, *A Hebrew and English Lexicon of the Old Testament*, p.7, '... *bearing stool, midwife's stool* (fr. likeness to potter's wheel [added, '(two discs revolving one above the other)']; on custom of labor upon stool ...'

ye shall kill, וַיַּמֵּתוּ, Hiphil (Causative Active) preterite; root מָוַת, to kill, to put to death; to cause the death of the baby.

How utterly shocking this must have been. How life had become so devaluated to the Egyptians. That anyone could, not only imagine, but implement such a wicked design is a testament to the depravity of the human heart. Listen, this is the stuff that the human heart is made of. Not only *their* hearts, but *our* hearts. And the only thing that makes any difference is the grace of God. I like what one brother sent to me in a message the other day.

'I am of the opinion that one of the most fundamental doctrines of the Christian faith is Total Depravity. Almost every error in doctrine springs from a deficient view of the sinfulness of man. Get Total Depravity wrong and you get almost everything else wrong. Get it down correctly, and you won't go too far off in your views of the Person and Work of each member of the Triune God, of Salvation, the Attributes of God (particularly Sovereignty and Grace), Sanctification, Justification, Redemption, the manner of Gospel Preaching, etc. All doctrine ties into this foundational truth of the fall of man and how it has affected the entire human race.' (L. L., December 22, 2015)

Not only has Pharaoh commanded it of the midwives, but he ultimately commands the same of his people, probably meaning those their taskmasters and overseers. And these evidently implemented his decree. (cf. 22)

*Acts 7.19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that **they cast out their young children**, to the end they might not live.*

but if it be a daughter, then she shall live.

17 But the midwives feared God אֵלֵימָּהֶם,

יָרָא, Qal preterite; KJV, *afraid, fear*.

For a proper fear of God that we might keep ourselves from doing things that we ought not, and a faith which works by love (Gal.5.6) to do what we should. These midwives might not have

been named among the faithful in Hebrews chapter 11, but they shared a faith equal to those that are named there. It was through the faith of these women that we have the births of the greats, Moses, Joshua and Caleb, David, Solomon, and our Lord Jesus Christ.

and did not as the king of Egypt commanded them, but saved the men children alive.

יָלָד, masculine plural of child, the boys.

לְמִילָדָת

18 *And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?*

male births

19 *And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively,*

חַיִּוֹת, fem. pl. adj. of חַיָּה, chayah, or חַיָּה, chayeh, to live; H. W. F. Gesenius says, *robust, strong*; William Gesenius, *bearing quickly or easily*.

Whether the midwives were fabricating an excuse or if it was a reality I cannot say, but it is noteworthy that if what they had reported was true, the very thing that the Egyptians used to afflict the Israelites, that is, rigorous labor, served to help the Hebrew woman deliver their children more quickly, as compared to the weaker Egyptian women.

and are delivered (and they bear) ere the midwives come in unto them.

and are delivered, וַיֵּלֶד, Qal preterite, 3rd p pl of יָלָד; KJV, *they bare, begat, brought up*.

20 *Therefore God dealt well with the midwives:*

*And ... dealt well, וַיַּטֵּב, Hiphil (Causative active) future of יָטַב; וַיַּטֵּב, Hiphil (Causative active) future is translated in the KJV as Ge.4.7, If **thou doest well**; 32.9, I **will** surely **do** thee **good**; Nu.10.32, what goodness the Lord **shall do** unto us; ... will do ... good; shall give; make ... better; **and tired** her head; doeth ... good; **useth** knowledge **aright**; **maketh** a **cheerful**; trimmest; amend; **Art** thou **better**.*

and the people multiplied, and waxed very mighty.

לָהֶם בָּתִּים

21 *And it came to pass, because the midwives feared God, that he made* *them houses.*

for them houses or places

בָּתִּים, root בָּתָּה; ; בָּתִּים is found 15 times in the O.T. (Ex.1.21, houses 10); Ex. 26.29, places (4); 2Ki.23.7, hangings (1).

The Lord made houses or places for these midwives. As the Lord made in the tabernacle places for the *bars* to be set into, and the *staves* to stand in so he made for the midwives *houses*.

Perhaps what it means is that the Lord established the reputation of the midwives' among the houses of the Israelites.

Barnes says in part, '...and became mothers in Israel.'

Gill is clear, 'but the sense of God's building up the families of the midwives is to be preferred ...'

Keil and Delitzsch Commentary on the Old Testament, vol.2, p.275, 'God rewarded them for their conduct, and "made them houses," i.e., gave them families and preserved their posterity. In this sense to "make a house" in 2Sam.7.11 is interchanged with to "build a house" in v.27 (vid., Ruth 4:11).'

J-F-B, vol.1, p.279, 'To 'make' or to 'build a house,' in Hebrew idiom, means to have a numerous progeny ... [The Septuagint has ἐποίησαν ἑαυταῖς οἰκίας – 'they made houses for themselves;' i.e., the midwives were held in so high estimation for their kindness, and their steady principle, that, through the favours and rewards heaped upon them, they became wealthy and prosperous; and it was in this way the blessing of Providence rested on them.]'

22 And Pharaoh charged all his people,

J-F-B, vol.1, p.279, '...most probably the order was confined to his officers and guards, who, on hearing of a birth having taken place ...in any house, were to enter it, seize the male infants, and drown them ...'

saying, Every son that is born ye shall cast

תִּשְׁלֵךְ יָחִידוֹ, Hiphil (Causative fut.) 2nd p, pl, masc. w/suff. 3rd ps, masc of שְׁלַךְ. Once *adventured*, Jos.9.17; once *thrown*, 2Sa.20.21; once *hurl*, Nu.35.20; but many times *cast*, *cast down*, *did cast*, *cast out*, *cast away*, *cast forth*, *cast off*, *et al*.

As Hagar *cast* her child Ishmael under the bush to die, and as Joseph's brethren *cast* him into some pit, so these were to *cast* out the Hebrew, male babies into the river.;

into the river, and every daughter ye shall save alive.

As was the case concerning our Lord Jesus Christ, doubtless the promise of a deliverer at hand came into the ears of the Pharaoh and his fears increased as the time drew on that he was to be overthrown. So Herod feared the same and did as evil as this Pharaoh had done in killing the males among the Israelites at the hearing of a coming promised King. (Mt.2.1-8, 12, 13, 16) And Satan is the moving force of all of it. (Re.12.3, 4)

So the Hebrews lives are going to be very difficult for many years to come. One of the greatest evidences of the people of God is the rejection they receive from those who know not God.

The Book of Exodus

Lu 6:22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

If we are going to live as we ought to the glory God we must understand that this is the manner of the life for those who know Jesus Christ to the saving of the soul.

Mt 10:25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

Jas 1:2 My brethren, count it all joy when ye fall into divers temptations ...