

Exo chapters 1 and 2 – the King of Egypt who knew not Joseph



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Introduction

Tzur Yisrael Triennial Parasha 50 (#13.1): *Shemot* (Names), note ^A Aleph Tav Exo 1:1, Exo 1:14

Exodus chapters 1 and 2

Exo 1 ^{verses 1:22} Israelites Multiply; Oppression in Egypt

The children of Israel, after Joseph's death, increase.

¹ Now ^B these are the names of the children of Israel, which came into Egypt; every man and his household came with (אָתָּה) ^C Jacob. [Gen 46:2-4 ...I will go down with thee into Egypt; and I will also surely bring thee up again:...] Source CB Notes

^A Ahavta <http://www.ahavta.org/Commentary%20Y-1/Y1-45.htm>.

Tzur Yisrael extras Haftorah: Isa 27:6, Isa 52:1-6, Isa 65:19-23; Brit: Act 7:17-29, 6 2Co 6:1-10;

^B Now. The conj. “now” = “and”; thus connecting Exodus closely with Genesis: Leviticus, Numbers, and Deut. begin in the same way. Thus the Pentateuch is one book. For the relation of Exodus to the other books of the Pentateuch, see App-1 (below). Source CB Notes

Glenn McWilliams makes a big deal about this vav and how it connects the Torah together.

^C In Hebrew, the אָתָּה sits between Egypt and Jacob’s household

Yis-ra'El, of Israel **יִשְׂרָאֵל** be-Nei of the children **בְּנֵי** she-mOt Now these [are] the names **שְׁמוֹת** ve-'El-leh, now these **וְאֵלֶּה**
 ish ' **אִישׁ** ya-'a-Ko, with Jacob **יַעֲקֹב** et with' **אֶת** mitz-Ra-ye-mah; into Egypt **מִצְרַיִם** hab-ba-'Im which came **הַבָּאִים**
 Ba-'u. came **בָּאוּ** u-vei-To and his household **וּבֵיתוֹ** every man

² Reuben, Simeon, Levi, and Judah, ³ Issachar, Zebulun, and Benjamin, ⁴ Dan, and Naphtali, Gad, and Asher.

⁵ And all the souls that came out of the loins of Jacob were seventy ⁷⁰ D souls (**נַפְשׁוֹת** *Ne-fesh*): for Joseph was in Egypt already. ⁶ And Joseph died, and all his brethren, and all that generation. ⁷ And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

The more they are oppressed by a new king, the more they multiply.

⁸ Now there arose up a new (**חֲדָשׁ** *cha-Dash*) king over Egypt, which knew not Joseph.^E ⁹ And he said unto his people,

“Behold, the people of the children of Israel are more and mightier than we: ¹⁰ Come on, let us deal wisely (**נִתְחַכְמָה** *nit-chak-ke-Mah*)^F with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.”

¹¹ Therefore they did set over them taskmasters (**שָׂרֵי** *sa-Rei*) to afflict them with their burdens (**בְּסִבְלָתָם** *be-siv-lo-Tam*). And they built for Pharaoh treasure (**מִסְכְּנוֹת** *mis-ke-nOt*) cities, Pithom “the city of justice:” and Raamses. [Gen 47:11; Pro 27:4]

¹² But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. ¹³ And the Egyptians made the children of Israel to serve with rigor: ¹⁴ And they made their lives bitter (**וַיַּמְרְרוּ** *vay-ma-re-Ru*) with hard bondage, in mortar (**בְּחֹמֶר** *be-Cho-mer*), and in brick (**וּבִלְבָּנִים** *u-vil-ve-Nim*), and in all manner of service in the field: all their service, wherein they made them serve, was with rigor (**בְּפָרֶךְ** *be-Fa-rech*).

^D The LXX says 75. See Gen 46:26, Deu 10:22, and Act 7:14;

^E from TSK a new king: Probably Rameses Miamum, or his son Amenophis, who succeeded him about this period; and by his not knowing Joseph is meant his not acknowledging his obligation to him. Ecc 2:18-19, 9:15; Act 7:18 ^{Source TSK}

new king = a fresh dynasty. "New "here is used in the sense of being quite different from what preceded. See Deu 32:17. Jdg 5:8, and compare heteros in Act 7:18, "another "of a different kind [not *allos*, another of the same kind]. This Pharaoh was of a different race and dynasty, as shown by Josephus, who says “the crown being come into another family” (*Antiquities ii. 9*). He was the Assyrian of Isa 52:4. (See App-37 The Pharaohs of Genesis and Exodus). ^{Source CB Notes}

Isa 52:3-4 ³ For thus saith YHVH, Ye have sold yourselves for nought; and ye shall be redeemed without money. ⁴ For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

See e-Sword notes on Isa 52:3 re.

^F Strong’s **H2449**. See 1Ki-3-Solomon-asks-for-the-weightier-matters-to-enable-wise-judgment-of-Israel, article #267. And maybe “Word-Study-Wisdom-Chet-Chaf-Mem-**H2449**-to-H2454”. This is propaganda and a conspiracy... pure speculation.

ka-Shah, with קָשָׁה ba-'a-vo-Dah bondage בְּעַבְדָּה chai-yei-Hem their lives אֶת־ -et' vay-ma-re-Ru bitter וַיִּמְרוּ
 a-vo-Dah and in all manner of ' עַבְדָּה u-ve-Chol all וּבְכָל־ u-vil-ve-Nim, and in brick וּבִלְבָנִים be-Cho-mer in mortar בְּחֹמֶר hard
 a-Sher- which' אֲשֶׁר־ a-Vo-dā-Tam, all their service' עַבְדָּתָם kol- all כָּל־ et' אֶת bas-sa-Deh; in the field בְּשָׂדֵה service
 be-Fa-rech. [was] with rigour בְּפָרֶךְ va-Hem בָּהֶם a-ve-Du wherein they made them serve' עַבְדוּ

The godliness of the midwives in saving the male children alive.

¹⁵ And the king of Egypt spake to the Hebrew (הַעֲבְרִיּוֹת ha-'iv-ri-Yot) midwives (לַמְיֻלְדוֹת lam-yal-le-Dot), of which the name of the one was Shiphrah (שִׁפְרָה shif-Rah), and the name of the other Puah (פּוּעָה pu-'Ah):^G

¹⁶ And he said,

“When ye do the office of a midwife (בְּיֻלְדָּתָן be-yal-led-Chen) to the Hebrew women, and see them upon the stools (הָאֲבָנִים ha-'a-ve-Na-yim); if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.”

¹⁷ But the midwives feared God, and did not as the king of Egypt commanded (דִּבְרָר dib-Ber) them, but saved the men children alive. ¹⁸ And the king of Egypt called for the midwives, and said unto them,

“Why have ye done this thing (הַדָּבָר had-da-Var), and have saved the men children alive?”

¹⁹ And the midwives said unto Pharaoh,

“Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.”

²⁰ Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. ²¹ And it came to pass, because the midwives feared God, that he made them houses. ^H

Pharaoh commands the male children to be cast into the river

²² And Pharaoh charged (וַיִּצַו vay-Tzav) all his people,^I saying,

“Every son that is born ye shall cast into the river (הַיְאֹרָה hay-'O-rah), and every daughter ye shall save alive.”

^G Shiphrah means “fair” and Puah means “splendid”.

^H As far as I can tell these woman are not just courageous but appear to show more courage than the men. I say this because somehow the men have put themselves and their families in a situation where they are in bondage to Pharaoh

^I This story of the Midwives and Pharaoh causes me to think about a lot of buzz words e.g. birth certificate, commercial redemption, (distinct) law forms, privileges, “ash-wandering” into the jurisdiction of Pharaoh and his public hospitals, the river banks, maritime law.

Exo 2 ^{verses 1-25} - Birth, Adoption and Escape of Moses

Moses is born, and placed in a basket in the reeds of Nile.

¹ And there went a man of the house of Levi, and took to wife a daughter of Levi. ² And the woman conceived, and bare a son: and when she saw him that he was a goodly (טוֹב ^{Tov})^J child, she hid him three ³^K months.

³ And when she could not longer hide him, she took for him an ark (תִּבְתָּ ^{Te-vat})^{[Gen 6:14] L} of bulrushes (גִּמְאָ ^{Go-me}), and daubed it with slime (בַּחֲמֹר ^{va-che-Mar}) and with pitch (וּבַצִּיֹּת ^{u-vaz-Za-fet}), and put the child therein; and she laid it in the flags (בַּסּוּף ^{bas-Suf}) by the river's brink (שְׂפַת ^{se-Fat}). ⁴ And his sister ^[presumably Miriam] stood afar off, to wit what would be done to him.

He is found, and brought up by Pharaoh's daughter;

⁵ And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. ⁶ And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

who employs his mother to nurse him.

⁷ Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? ⁸ And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. ⁹ And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the women took the child, and nursed it. ¹⁰ And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water. ^M

He kills an Egyptian.

¹¹ And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied (וַיִּרְאֵ ^{vai-yaR}) an Egyptian smiting an Hebrew, one of his brethren. ¹² And he looked this way and that way, and when he saw that there was no man,^N he slew the Egyptian,^O and hid him in the sand.

^J This is a tittle, an enlarged *tet* in *tov*.

^K The number 3 is revelation. Levi is the 3rd son of Jacob and Moses is the 3rd oldest sibling (presumably) below Miriam and Aaron.

^L Strong's #H8392, KJC 28 ark found in Gen ch. 6-9, and Exo 2:3,5.

^M Moshe will soon draw Yisrael out of the water.

^N "...he saw that there was no man,..." i.e. Moshe saw only slaves, no sovereigns.

After looking around and seeing that 'there was no man around' (Exo 2:12), Moshe intervenes and kills the assailant. He saw that there was no one around who was still a man and had not simply deteriorated into a slave. There was no one who could stand up for a brother who was being beaten Source: GLC God Learning Channel:

See Gen 49:6. If brother Simeon would have been around, the two of them might have torn the town up.

He reproves a Hebrew.

¹³ And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? ¹⁴ And he said, Who made thee a prince שר^{sar} and a judge שפֶּט^{ve-sho-Fet} over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing הַדָּבָר^{had-da-Var} is known נֹדַע^{no-Da'}.^P

He flees into Midian, and marries Zipporah.

¹⁵ Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled^Q from the face of Pharaoh, and dwelt in the land of Midian מִדְיָן^{mid-Yan,R}: and he sat down by a well. ¹⁶ Now the priest of Midian had seven⁷ daughters: and they came and drew water [Gen 24:11, Gen 29:2], and filled the troughs to water their father's flock.

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

¹⁸ And when they came to Reuel רְעוּאֵל^{re-'u-'El} their father, he said, How is it that ye are come so soon to day?

¹⁹ And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. ²⁰ And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread. ²¹ And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. [Gen 24:21]

Gershom is born.

²² And she bare him a son, and he called his name Gershom גֶּרְשֹׁם^{ge-re-Shom: S} for he said, I have been a stranger in a strange land.

God respects the Israelites' cry.

²³ And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried שׁוּעָתָם^{shav-'a-Tam T}, and their cry came up unto God by reason of the bondage.

^O **Exo 2:11-15.** I assume that Moshe was attempting a coup d'état of sorts, but regardless it's hard not to see his actions as nothing more than pre-meditated murder. Consider this verse...

Jud 1:9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

The devil wanted the body of Moshe for being a murder because of what he had done to the Egyptian.

^P It's reasonable to assume that Moshe knew the prophecy of Abraham about coming out of Egypt back to the promised land (this is shown latter in the chapter Exo 2:23-25). This presumptuous act of Moshe's becomes what I would call Moshe's Trouble" where he is acting on his timetable not YHVH's. Also he develops a bad case of *mens rea* that haunts him the rest of his life (just like Jacob).

^Q Another pattern after Jacob, who, after denying Esau due process, fled to Leban.

^R Gen 25:1- Median was the son of Abraham through Keturah. These people cause great trouble with Israel in the desert Num 22, 25, 31

^S Ephraim was scattered into the nations and became strangers in a strange land. See Religious-Order-of-Gershom-How-it-got-its-name, article #381.

^T ToDo: Per Marsings-Rules-and-Key-Definitions, article #501, definition for claims...

claims: 1) All courts are claims based. 2) Failure to state a claim upon which relief can be granted is ... fatal see FRE Rule 12b 3) Abandonment of rights: if you see someone taking a property that you claim you have a right to, but do not state a claim in a

- ²⁴ And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.
²⁵ And God looked upon the children of Israel, and God had respect וַיִּדַע ^{vai-Ye-da} ^U unto them.

E-Sword Notes

Exo 1:1 – CB Notes Appendix 1

The Structure of the Books of the Old Testament According to the Hebrew Canon This Is Appendix 1 From The Companion Bible. I. THE LAW (Torah).

A| GENESIS. The beginning. All produced by the Word of God (Genesis 1:3). Israel as a "family" (Genesis 15:1).

B| EXODUS. History. Israel emerging from Families and Tribes to a Nation. Called "Hebrews" according to their "tongue."

C| LEVITICUS. Worship. Jehovah in the midst. He, Israel's God; and they, His People.

B| NUMBERS. History. Israel, now a "Nation," numbered, and blessed as such (23, 24).

A| DEUTERONOMY. The end. All depending on the Word of Jehovah. Israel regarded as in the "Land."

...

Exo 2:2 – Compare with Gen 6:5

kin-Nim rooms קְנִיִּים Go-fer, of gopher גֹּפֶר a-tzei- wood' עֵצִי te-Vat thee an ark תֵּבַת le-Cha` לָךְ a-Seh Make' עֲשֵׂה
 o-Tah' אֶתְּךָ ve-cha-far-Ta and shalt pitch וְכִפַּרְתָּ hat-te-Vah; the ark הַתֵּבָה et- in' אֶתְּ ta-'a-Seh shalt thou make תַּעֲשֶׂה
 bak-Ko-fer. with pitch : בְּכֹפֶר u-mi-Chutz and without וּמִחוּץ mib-Ba-yit it within מִבַּיִת

See Transliterated Search and a Word Study Example of Kaphar H3722

timely matter, then you have abandoned your rights to that property. (ToDo clarify). 4) Evidence of a claim: The bible, and Gen 1:1, in particular, fall under the Ancient Documents Rules, see FRE 901 and FRE 803.

^U Only once is this very common Hebrew word *yada* translated respect. H3045 ^{KJC:930} is translate 772 as know (or some variation of knew).

Isa 27:6-13 – The Deliverance of Israel

⁷ Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? ⁸ In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. ⁹ By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. ¹⁰ Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. ¹¹ When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour. ¹² And it shall come to pass in that day, that YHVH shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. ¹³ And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship YHVH in the holy mount at Jerusalem.

Rom 16:1-2 –

Paul wills the brothers to greet many;

¹ I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: ² That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

Heb 11:23 –

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.

Summary of this Parasha – *NOT FINISHED*

ToDo: I tried to pull my thoughts together on this but got side tracked. Need to finish this.

What was Moshe thinking in Exo 2:11-12 where he observed an Egyptian smiting one of his Hebrew brethren and decided to take the law into his own hand and kill him (probably more like murder him)? How do we explain this violent lawless act? How can we defend this given the fact that this is the great Moshe, who will be accredited for writing the Torah and will be described in Numbers (Num 12:3) as the meekest of men?

My thoughts are that it was reasonable to assume that Moshe knew the prophecy God gave to Abram (Gen 15:13-14) about his descendents coming out of Egypt and be taken back to the promised land (this is described latter in the chapter Exo 2:23-25). Maybe he assumed that this violent act would trigger a revolt against Israel's oppressive overlords and instantiate the aforementioned prophecy. I.e. Moshe was going to help God out with his prophecy.

This attempted revolt didn't work out as planned because the ensuing political support he had hoped for from his fellow Israelites never materialized (see Exo 2:13-14). Realizing that his "goose was cooked" and his political support from the Pharaoh had collapsed, he was forced to flee to Midian (Exo 2:15).

(revolt he was counting on did not happen because th

This presumptuous act evolves into what I would call "Moshe's Trouble" error is that he is acting on his timetable not YHVH's, and he develops a bad case of mens rea that haunts the rest of his life.

See Numbers-12-3-and-the-parenthetic-translation-that-Moses-was-very-meek, article #651.