

EXODUS 2

Written and compiled by Gary Kukis

Exodus 2:1–25

The First 40 Years of the Life of Moses

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse](#) studies of **Exodus** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Exodus. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Exodus ([HTML](#)) ([PDF](#)) ([WPD](#)). Every word of that study can be found in this word-by-word, verse-by-verse study.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even

though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Exodus available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: Exodus 2 follows Moses' life from birth to Midian. The Hebrew people cry out to God.

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 2, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

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Chapter Outline		Charts, Graphics, Short Doctrines
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Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Exodus

Doctrines Covered or Alluded To			
	Slavery	Typology	
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
	Genesis 34		

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms

1st Advent	The time period when Jesus was born and had His earthly ministry. This time period extends from His birth to His death, resurrection and ascension.
Age of Israel	The Age of Israel is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Anthropomorphism	An anthropomorphism simply assigns human actions, feelings or characteristics to non-human things and events in order to better explain something in human terms which we can better relate to. This often helps to explain God's actions in human terms. (in Psalm 20:2, this better explains God's sustenance and faithfulness). For more information, see Theopedia , Got Questions? , Baker's Evangelical Dictionary , Wenstrom .
Anthropopathism	An anthropopathism takes an easily understood emotion, passion or thought that man has or an act which man does and attributes that emotion, thought or action to God. These would be thoughts and emotions which God does not have; or describes an act which God does not do. The idea is to better explain God's thinking and His actions in terms which we understand (this is also known as, language of accommodation). For more information, see Wenstrom , Theopedia , Got Questions? , Baker's Evangelical Dictionary .
Ark of God	The Ark of God (also called the Ark of Testimony, Ark of the Covenant) was a box which was made of acacia wood overlaid with gold; and it was placed in the Holy of Holies of the Tabernacle and then in the Temple. This is perhaps the most important religious symbol in the Old Testament, representing the humanity and the deity of the Lord Jesus Christ. The tables of the Law, Aaron's rod that budded, and a pot of manna were placed. See the Ark of God (HTML) (PDF) (WPD).
Authority Orientation; Authority Oriented	Authority orientation is an understanding of the legitimate authorities in life, both civil and spiritual. Lacking such orientation can make a person's life quite difficult. Doctrine of Authority (Maranatha Church) (Westbank Bible Church) (Lake Erie Bible Church Word Doc) (PDF). See Authority, God's Chain of Command (Grace Notes HTML) (PDF).
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).

Definition of Terms	
Canaan, the Land of Promise	Canaan is the land promised by God to Israel on a number of occasions. It is named <i>Canaan</i> after the <i>Canaanites</i> who live there. In modern terms, this would be the land between Egypt and Lebanon (roughly).
The Christian Life; the Christian Way of Life	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the Doctrine of Walking (HTML) (PDF) (WPD); Christian Basics (HTML) (PDF) (WPD), the Spiritual Life in the Church Age (HTML) (PDF) (WPD) and The Basic Mechanics of the Christian Life (also known as, The Christian Life for Dummies) (HTML) (PDF) (WPD).
(The) Church ; Local Church	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes "Church, the Body of Christ" (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Circumcision	Most people understand that the physical act of circumcision is the removed of some skin around the head of the phallus. This usually takes place when a child is 7 or 10 days old. For the Jews, this represented the new birth or regeneration. It represented that person being set apart to God. There is no such thing as female circumcision in the Bible. See the doctrine of circumcision (HTML) (PDF) (WPD). Also, Grace Notes on Circumcision (HTML) (PDF); Jack Ballinger on Circumcision ; Grace Bible Church of Baytown on Circumcision ; L. G. Merritt on Circumcision .
The Cross; the Cross of Christ ; the Roman Cross	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).

Definition of Terms	
Divine Revelation is Progressive	Progressive revelation simply means that God reveals Himself progressively. As we read about God and His decree in the Bible, it is not revealed to us all at once. Although we find suggestions of the Trinity in Genesis 1, it is not until the New Testament that the concept of the Trinity is revealed well enough to more fully comprehend it. God's grace and judgment, and what He would do about sin, is first mentioned in Gen. 3; further elaborated on when God asked Abraham to sacrifice his firstborn (by Sarah); and fulfilled by the incarnation of Jesus Christ. See the Doctrine of Progressive Revelation (HTML) (PDF) (WPD)
Eternity Past	<i>Time</i> is an invention of God, and we find ourselves within the concept of time. However, prior to God inventing time, there is, what we call, eternity past, a <i>time and place</i> , if you will, before <i>time and place</i> existed. It is here when God made the Divine Decree (above).
The Exodus Generation	The Exodus generation is actually two generations of Israelites. Those who walked out of Egypt as adults (aged 20 and older) make up the older generation, whom I refer to as <i>Gen X</i> (ultimately they will be failures and die the sin unto death in the desert-wilderness). The younger generation is the <i>generation of promise</i> . They are either born in the desert-wilderness or they walked out of Egypt as children (aged 20 or younger). These men will walk into the land under the command of Joshua and take it. Often, the <i>Exodus generation</i> refers only to that older generation, <i>Gen X</i> .
Faith-rest rationale	There is not a single faith-rest rationale, but there are dozens. You might consider the essence of God or the faithfulness of God. There are principles related to those two doctrines, and you trust in these principles to get you through a difficult spot in your life. See the Doctrine of Faith-rest (HTML) (PDF) (WPD). Doctrine of the Faith-rest Drill (Cherreguine Bible Doctrine Ministries); (Divine Viewpoint.com); (Robert McLaughlin).
Plan of God , God's Plan	God has a plan for the human race, for Jesus Christ His Son, and for all of those on this planet who believe in Him. Often this plan includes the actions of unbelievers, foreknown by God, but not foreordained. See Grace Notes' Plan of God (HTML —Bolender) (PDF —Bolender); L. G. Merritt (The Plan of God); Joe Griffin (God Exists: Navigating the Web of Truth); Don Samdahl (Summary of the Plan of God); R. B. Thieme, Jr. (The Plan of God).
High Priest (the Chief Priest)	From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest, the chief priest, or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the Priesthoods of God and of Man : (HTML) (PDF) (WPD).
Holy of Holies	The Tabernacle is divided into two compartments: the Holy of Holies and the sanctuary. Only the High Priest can enter into the Holy of Holies; and only once a year (on the Day of Atonement). Between the compartments was an exceptionally thick curtain. The priests were allowed to enter into the sanctuary to perform specific functions and rituals. See the Tabernacle (Redeeming Grace).

Definition of Terms	
Biblical Inspiration, Divinely Inspired	Biblical inspiration may be defined as <i>human authors wrote as moved by the Holy Spirit, so that, without waving their human intelligence, their vocabulary, their personal feelings, their literary style, their personality, their environmental influences or their individuality, they recorded God's complete and connected message to man with perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship.</i> ¹ This is known as the verbal, plenary view of inspiration. See the Basic Doctrine of Inspiration (HTML) (PDF) (WPD); the Doctrine of Inspiration (HTML) (PDF) (WPD); and the Study of Inspiration (HTML) (PDF) (WPD).
Jew, Jews, Jewish	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians ; Jewish Civilization ; The Jewish Religious Systems ; The Jews and Hellenism ; Jews and Judaism ; and Jews and Gentiles in Bible Times .
The Jewish Age	The period of time which includes the patriarchs (Abraham, Isaac and Jacob); the nation Israel; and the Tribulation (which takes place at the end of the Church Age). The Jewish Age is equivalent to the Age of Israel. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Levi, Levite, Levites, Levitical	Levi, one of the tribes of Israel, was entrusted with the spiritual responsibilities of Israel. One branch of Levites, the descendants of Aaron, would make up what is called the Levitical Priesthood. When obeying the mandates of Scripture, the Levitical worship is legitimate. After the Lord's burial, resurrection, and ascension, Levitical worship is no longer of God. See the Priesthoods of God and the Priesthoods of Man (HTML) (PDF) (WPD).
Levitical Priesthood	Levi, one of the tribes of Israel, was entrusted with the spiritual responsibilities of Israel. One branch of Levites, the descendants of Aaron, would make up what is called the Levitical Priesthood. See the Priesthoods of God and the Priesthoods of Man (HTML) (PDF) (WPD).
Mental Attitude Sins	These sins would include arrogance, pride, jealousy, implacability, bitterness, vindictiveness, inordinate ambition and inordinate competition, all motivational sins, and sinful thoughts such as fear, guilt, worry, anger, judging, hatred. See the Doctrine of Mental Attitude Sins (HTML) (PDF) (WPD).
Mercy Seat	On top of the Ark of the Covenant was a lid or a covering, which was made of gold and two angels were a part of this configuration—this is the Mercy Seat. On the Day of Atonement, the High Priest would come into the Holy of Holies and sprinkle blood on the Mercy Seat to atone for the sins of the many. This is all representative. The gold represents the pure essence of God; the angels represent the elect and fallen angels who are watching all of these things play out. The blood represents the spiritual death of our Lord on the Roman cross. As on the cross, no one actually saw this take place; they simply knew what happened by the testimony of the Scriptures.

¹ Quoted and paraphrased from R. B. Thieme, Jr., *Canonicity*; ©1973 by R. B. Thieme, Jr.; p. 5, who in turn took this from Lewis Sperry Chafer, *Systematic Theology*; Abridged Edition; Victor Books, ©1984, Vol. Two, p. 71.

Definition of Terms	
Messiah	<p>The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah; Messiah's Birth was Unique; Messianic Prophecies 1; Messianic Prophecies2)</p>
The Mosaic Law	<p>The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons.</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law); Grace Notes.</p>
Passover	<p>The Passover is a ritual observed by the Hebrew people, going back to the period of time that God, through Moses, led them out of Israel. For the first Passover, the people had to put blood on the header and side doorposts so that their firstborn would not be taken. See the Passover: (HTML) (PDF) (WPD); Grace Notes (HTML) (PDF); Grace Doctrine 7 Feasts of Israel; Maranatha Church Doctrine of the Passover.</p>
Pastor, Pastor-teacher	<p>The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).</p>
Priest, Priests	<p>During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). Because priests are men, they can be a corrupt group.</p> <p>In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).</p>
Priesthood	<p>In the Old Testament, priests, in general, represented man before God. They offered animal sacrifices on our behalf. The Levitical priesthood is actually a reference to Aaron and his descendants, all of whom were potentially priests under the dispensation of Israel. Aaronic priests had specific duties, outlined in the Law of Moses; but, essentially, they represented man to God, through animal sacrifices; and they taught the Law of God to the people. The High Priest is a type of Christ. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).</p>

Definition of Terms	
Redeem; Redemption	Redemption is the saving work of Christ whereby He purchased our freedom from the slave market of sin by means of His death on the cross. Doctrine of Redemption: (Jack Ballinger) (Ken Reed) (Wenstrom)
Religion, Religious	Strictly speaking, <i>religion</i> is man attempting to earn God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the Doctrine of Religion (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).
The Revealed God (or, the Revealed Lord)	We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.
Roman Empire	The Roman Empire existed as a unified country between 27 B.C. and 395 A.D. In modern time, it consisted of the northern shores of Africa, Spain, France, England, Italy, Greece, Austria, Hungary, Romania, Turkey, Syria, Lebanon and Israel. The Roman Empire was led by a series of emperors. <i>The first two centuries of the Roman Empire saw a period of unprecedented stability and prosperity known as the Pax Romana (lit. 'Roman Peace').</i>
Septuagint, LXX	The Septuagint was the Greek translation made from the Old Testament sometime between 300–100 B.C. It is often called the LXX, because 70 translators were said to be employed in this task. This is the translated most often quoted by the Apostles.
Shekinah Glory	The word <i>Shekinah</i> means <i>he causes to dwell</i> . This extra-Biblical expression was originally coined by Jewish Rabbis to describes God making His Presence known (such as, the cloud in the Temple in 1Kings 8:10–11). Its common use appears to be confined to God's spectacular manifestations of His Presence, but I would argue that His appearance to Moses as the burning bush was no less spectacular than His appearing to Israel as a cloud by day and a pillar of fire by night. God manifests Himself in such a way to be appropriate to the event and to the number of people there. See also (Got Questions?) (from which much of this explanation came) (CARM.org) (The Jewish Encyclopedia)
Soul , Human Soul , Souls	The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown (Characteristics , Diagram , Soul and Depravity of the Soul , Battle for Soul Control , Soul Tragedy , Prospering Soul , Soul's Need for Daily Doctrine , Soul's Need #2); Grace Notes (Doctrine of the Soul ; PDF).

Definition of Terms	
Spiritual Death , Spiritually dead	There are 3 types of spiritual death: (1) The unbeliever is said to be spiritually blind or spiritually dead; he does not understand the things of the Spirit; these things are foolish to him. (2) The believer out of fellowship is said to be spiritually dead. This means that he is temporally dead; he is not acting under the guidance of the Holy Spirit. He is operationally dead (that is, the believer is not producing divine good). (3) On the Roman cross, when bearing our sins, Jesus suffered spiritual death. That is, God poured our sins upon Him and judged those sins. We understand by the context which of these is being referred to. The phrase, <i>blood of Christ</i> , refers to the Lord's spiritual death on the cross. What is spiritual death? (Got Questions); 29 Bible Verses about Spiritual Death (Knowing Jesus); Bible Verses about Spiritual Death (Open Bible).
Spiritual gift; spiritual gifts	Every believer, at the moment of salvation, is given one or more spiritual gifts. Knowledge of these gifts and the exploitation of same comes with spiritual growth. See the Doctrine of Spiritual Gifts (Dr. Grant C. Richison) (Ron Adema) (Ron Snider).
Spiritual Growth	Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See Living the Christian Life (HTML) (PDF) (WPD); Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Spiritual Life (HTML) (PDF) (WPD).
Supergrace; the Supergrace life	<i>Supergrace</i> is a term and doctrine, developed by R. B. Thieme, Jr., which indicates a stage of spiritual maturity that some believers attain. Essentially, this is our first stage of spiritual maturity and it is based upon the words <i>greater grace</i> as found in James 4:6. (Robert R. McLaughlin) Or, R. B. Thieme, Jr. covers this in lesson #10 of his 1972 David Series 631; or in his 1972 Supergrace Series769 (12 lessons). There was a booklet from R. B. Thieme, Jr. ministries, but it is now out of print (the terminology is original with Thieme)
The Tabernacle, Tent of Meeting	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lives before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace); Jesus—the Golden Lampstand (Grace Bible Church).
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, Description and Measurements (Grace Notes); Solomon's Temple (Redeeming Grace); the Temple (Redeeming Grace).
Torah, The	The word <i>torah</i> is a Hebrew word that means <i>law</i> . This word is often applied to the first 5 books of the Bible. Occasionally, it may be used to refer to the entire Old Testament.

Definition of Terms	
Type, Antitype, Typical, Typology, Typological	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Hebrews 8:5 10:1).² Typological, an adjective, is, of or relating to typology or types. The antitype is the fulfilment of the type. See the Doctrine of Typology (HTML) (PDF) (WPD).</i>
Some of these definitions are taken from http://gracebiblechurchwichita.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	

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An Introduction to Exodus 2

Introduction: Chapter 2 covers the birth of Moses and his young life in the palace. We are told very little about this time in his life—as royalty in training—although Moses was undoubtedly the greatest genius in Egyptian royalty.

Moses had to choose between ruling over Egypt or ruling over a group of ungracious, stiff-necked **Jews**, as a part of God's plan for his life. It was not a choice made all at once; it involved many small decisions, many of which are made in this chapter. There are few one-shot decisions which impact your entire life for good; in fact only salvation comes to mind.

There are a number of one-shot decisions which cause you great grief throughout your life: the choice to engage in pre-marital sex the first time; the decision to try drugs; the decision to marry the wrong person. Almost all the correct things which affect your life for the best requires you to make many correct decisions: the decision to marry the right person is a result of hundreds of decisions; the decision not to take drugs is sometimes almost a daily choice for some people (as is the decision not to drink; or not to drink too much); **spiritual growth** is based upon several decisions every single day of your life, the most important of which is to take in God's Word as presented by a **pastor-teacher**. Moses makes many of those decisions in this chapter. We will follow him from birth to almost age 80 in one chapter. The rest of the **Torah** cover the last 40 years of his life.

Fundamental Questions About Exodus 2

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² From <http://www.dake.com/dake/types.html> accessed July 30, 2013.

It is important to understand what has gone before.

The Prequel of Exodus 2

Exodus 2 will begin with

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We need to know who the people are who populate this chapter.

The Principals of Exodus 2

Characters

Commentary

Characters	Commentary

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We need to know where this chapter takes place.

The Places of Exodus 2

Place

Description

Place	Description

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Timeline for Exodus 2

Legend

Birth or death

God speaks with Abraham

Historical incidents (most of which are related to Abraham)

Parentetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.

The entire **Abrahamic Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).
 The entire **Patriarchal Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Much of the commentary on the far right came from others' works (like Brent MacDonald).

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1805 B.C.	1806 B.C.		1606 B.C.	Gen. 50:26 Exodus 6:1	Joseph dies at age 110
			1625 B.C. (1620 B.C.)	Num. 26:58	Birth of Amram (Levi's grandson, Moses' father).
			1590 B.C. (1584 B.C.)		The death of Levi (age 137)
Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's.					
			1606–1462 B.C.	Gen. 47:27 Exodus 1:7	From the Patriarchs to the Exodus.
1783 B.C.	1656 B.C.				Hyksos begin ruling in Egypt (Semite kings).
	1556 B.C.				Defeat of Hyksos dynasty
1570 B.C.	1557–1532 B.C.				Ahmose reign (wife Nefertiri); beginning of the 18 th Dynasty in Egypt.
1546 B.C.	1532–1511 B.C.				Amuntotep reign
			1580 B.C. (1542 B.C.)	Exodus 1:8–14	Egyptian bondage and oppression increases.
	1526 B.C.				Amuntotep kills children
1522 B.C.	1526 B.C.	0		Exodus 2:2	Birth of Moses
1522 B.C.	1526 B.C.			Exodus 2:5	Hatshepsut, age 15, adopts baby Moses.
1526 B.C.	1511–1498 B.C.				Thutmose I reign (wife Ahmose)
1514 B.C.	1498–1485 B.C.				Thutmose II – Hatshepsut (his half-sister and co-ruler) Pharaohs of Oppression
1504 B.C.					Hatshepsut continues reign with Thutmose III
	1466 B.C.			Num. 11:29 Ex. 33:11	Birth of Joshua

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1482 B.C.				Exodus 2:11-15 Acts 7:23	Moses flees to Midian to escape the wrath of Thutmose III. Pharaoh Thutmose III now rules Egypt alone, subsequently destroying most traces of Hatshepsut.
1450 B.C.					Egypt - Pharaoh Amenhotep II (alt. Amenophis II). He was not the oldest son of Thutmose III. Bloodthirsty; liked hand to hand combat, led troops into battle with howls of rage.
1446 B.C.				Ex. 4:18-5:1 1Kings 6:1	Egypt - Moses returns and confronts Amenhotep II.
1446 B.C.	1446 B.C.			Ex. 12:40-41	Moses leads people out of Egypt; the beginning of the exodus. note 3 . Scripture does not state that Pharaoh was killed at this time (read about it here).
					Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is here .
1424 B.C.					Egypt - Pharaoh Thutmose IV (alt. Tuthmosis IV) reigns, son of Amenhotep II and lesser wife Tiaa. He was not the oldest son. Had dream at the sphinx that he would rule - recorded on stele there.
1414 B.C.					Egypt - Pharaoh Amenhotep III (alt. Amenophis III). The cossi of Memnon are all that remains of his temple near Thebes.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1402 B.C.				Deut. 1:1, 5	Israel - Moses writes and teaches the book of Deuteronomy in land of Moab.
1402 B.C.		120		Deut. 34:7	Moses dies at Mount Nebo at 120 years old
	1406 B.C.				Joshua crosses Jordan River.
1401 B.C.					Israel - Conquests of Joshua in Promised Land begin. Battle of Jericho.

Bibliography
<p>MacDonald's timeline is from: http://www.bibleistrue.com/qna/qna63.htm accessed January 29, 2016.</p> <p>See http://www.bibleistrue.com/qna/qna63dating.htm for his justification of his timeline.</p> <p>Steve Rudd from http://www.bible.ca/archeology/bible-archeology-exodus-route-date-1440bc.jpg accessed January 29, 2016.</p> <p><i>The Reese Chronological Bible</i>; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.</p>

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Here is what to expect from Exodus 2:

A Synopsis of Exodus 2

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

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Outlines of Exodus 2 (Various Commentators)

Outlines of Exodus 2 (Various Commentators)

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The ESV; capitalized is used below.

A Synopsis of Exodus 2 from the Summarized Bible

Contents:	Deliverer prepared for Israel. Moses' birth, boyhood and marriage.
Characters:	Levi's daughter, Pharaoh's daughter, mother of Moses, sister, Moses, Pharaoh, seven daughters of priests, shepherds, Reuel, Zipporah, Gershom.
Conclusion:	When men are plotting the ruin of God's people, God is planning His peoples' salvation. One apparently marked for obscurity and poverty may be destined to rise before the world to show God's power. Even enemies may be used to carry out God's purposes.
Key Word:	Moses, Exodus 2:10 <i>When the child grew older, she brought him to Pharaoh's daughter, and he became her son. She named him Moses, "Because," she said, "I drew him out of the water."</i>
Strong Verses:	Exodus 2:24–25 <i>And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. God saw the people of Israel—and God knew.</i>
Striking Facts:	Moses is a striking type of Christ. Rejected by Israel, he turns to the Gentiles. In his rejection, he takes a Gentile bride, then later appears as Israel's deliverer and is accepted.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 2.

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It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Exodus 1–4A)

Scripture	Text/Commentary
Exodus 1	<p>Exodus 1 bridges the gap between Genesis and Exodus, listing the sons of Jacob who entered into Egypt, followed by a later pharaoh who put all of the descendants of Jacob into slavery.</p> <p>In the third section of Exodus 1, pharaoh orders that all of the male infants be killed, as the population of the Hebrew people is growing too quickly.</p> <p>God blesses the midwives who spare the Hebrew males.</p>
Exodus 2	<p>Moses is born and adopted by Pharaoh's daughter. Moses grows up in the palace, but as an adult, he ventures out among the Hebrew slaves and kills an Egyptian slavedriver. Because he is later recognized, Moses flees to Midian to escape punishment. In Midian, Moses becomes closely associated with a Midianite ranching family and he marries one of the man's daughters. Meanwhile, in Egypt, the Israelites cry out because of their slavery and God hears them.</p>

The Big Picture (Exodus 1–4A)

Scripture	Text/Commentary
Exodus 3	When Moses is out in the desert-wilderness of Midian, God (manifested as a burning bush) calls upon him to deliver the Jewish people. God carefully tells Moses what he is going to do, speaking first to the elders of Israel and eventually leading the sons of Israel out of Egypt to the Land of Promise. God also tells Moses how he will appeal to Pharaoh, and God indicates that Pharaoh is going to be negative towards this whole idea from the beginning.
Exodus 4A	<p>Moses complains to God that no one would listen to him, so God gives him two miracles to perform. Then God begins to tell Moses what he will do when those miracles are not considered. However, Moses complains that he is not a public speaker and would be unable to do what God is asking him to do. God tells Moses that he is going to meet his brother Aaron, and that Aaron would do the talking for him.</p> <p>Moses tells his father-in-law that he is going to return to Egypt, but does not tell him about his encounter with God, instead saying that he is going to go see his family, to find out if they are still alive.</p> <p>Along the way, God meets Moses and tells him that he must circumcise his sons before they proceed, which he does; and which greatly upsets his wife.</p>

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The NET Bible: *The chapter records the exceptional survival of Moses under the decree of death by Pharaoh (vv. 1-10), the flight of Moses from Pharaoh after killing the Egyptian (vv. 11-15), the marriage of Moses (vv. 16-22), and finally a note about the Lord’s hearing the sighing of the people in bondage (vv. 23-25). The first part is the birth. The Bible has several stories about miraculous or special births and deliverances of those destined to lead Israel. Their impact is essentially to authenticate the individual’s ministry. If the person’s beginning was providentially provided and protected by the Lord, then the mission must be of divine origin too. In this chapter the plot works around the decree for the death of the children – a decree undone by the women. The second part of the chapter records Moses’ flight and marriage. Having introduced the deliverer Moses in such an auspicious way, the chapter then records how this deliverer acted presumptuously and had to flee for his life. Any deliverance God desired had to be supernatural, as the chapter’s final note about answering prayer shows.³*

The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. I make an attempt to find 5 translations with very different divisions.

Paragraph Divisions of Modern Translations for Exodus 2				
The Amplified Bible	Tree of Life Version	NET Bible	Common English B.	Expanded Bible
The Birth of Moses	Young Moses	The Birth of the Deliverer	Moses’ birth	Baby Moses
vv. 1–4	vv. 1–4 vv. 5–6	vv. 1–4 vv. 5–6	vv. 1–4 vv. 5–6	vv. 1–4 vv. 5–6

³ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed January 31, 2017.

Paragraph Divisions of Modern Translations for Exodus 2				
The Amplified Bible	Tree of Life Version	NET Bible	Common English B.	Expanded Bible
vv. 5–10	v. 7 vv. 8–10	vv. 7–9 v. 10	v. 7 vv. 8–10	v. 7 v. 8 vv. 9–10
		The Presumption of the Deliverer	Moses runs away to Midian	Moses Tries to Help
vv. 11–14	vv. 11–13 v. 14a vv. 14b–15a	vv. 11–13	vv. 11–12 v. 13 v.14a	vv. 11–12 v. 13 v. 14a v.14b v. 15
Moses Escapes to Midian				Moses in Midian
v. 15	vv. 15b–17 v. 18 v. 19	vv. 16–20	vv. 15b–17 v. 18 v. 19	vv. 16–17 v. 18 v. 19
vv. 16–22	v. 20 vv. 21–22	vv. 21–22	v. 20 vv. 21–22	v. 20 vv. 21–22
		The Call of the Deliverer		
v. 23–25	vv. 23–25	vv. 23–25	vv. 23–25	vv. 23–25

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Changes—additions and subtractions (for Exodus 2): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

Previously in the weekly study of Genesis, I used the Modern KJV translation (this is the second set of original notes placed in the chapter-by-chapter study of Genesis). For the book of Exodus, I will use the New King James Version (unless otherwise noted), which is a superior (but not perfect) translation. Therefore, an unnamed translation of Exodus will either be the NKJV or it will be one of the three original translations developed for each chapter.

I have gone back in the Exodus series and made certain that, after every verse, there is a mostly literal translation of that verse. At the end of every passage, there will be both a mostly literal translation and a paraphrase provided, both clearly marked and original with me.

Since Exodus is a new book and since Moses did not write Genesis, we would expect to find a different vocabulary in this book—not a dramatically new vocabulary, but 400 years have passed. In the previous chapter, this was not the case; but there are a significant number of new words in this chapter which were not used at all in the book of Genesis. Quite obviously, there is new subject material, which would account for some of these words.

The Infancy of Moses

Acts 2:20–22

Moses Is Born (these titles come from the NKJV).

Unlike Genesis, only a small portion of the writings of Moses could be said to be chiasmic.

Chiasm of Exodus 2:1–10 (by Hajime Murai)

A	(2:1-3)	The mother let the boy go
B	(2:4)	The sister watched the boy (αηη)
	C	(2:5-6) Pharaoh's daughter picked up the boy
B'	(2:7-8)	The sister negotiated with Pharaoh's daughter (αηη)
A'	(2:9-10)	The mother therefore took the child

From http://www.bible.literarystructure.info/bible/02_Exodus_pericope_e.html accessed October 18, 2017.

The NET Bible: *The first part of this section is the account of hiding the infant (vv. 1-4). The marriage, the birth, the hiding of the child, and the positioning of Miriam, are all faith operations that ignore the decree of Pharaoh or work around it to preserve the life of the child.*⁴

These first few verses must be understood in the light of what has already taken place in Exodus 1: the king has become worried that the Hebrew population is growing too rapidly, so he calls for the male children to be killed at birth. He first tries to do this surreptitiously by having the midwives kill the children and claim that they have died in birth. However, finally, he had to issue a decree that all male Hebrew infants be put to death. Moses was born at a time where he was marked for death, by decree of the Egyptian pharaoh.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

And so goes a man from a house of Levi and so he takes a daughter of Levi. And so she conceives and so she bears a son. And so she sees him that good he [is] and so she hides him three months. And she could no longer hide him and so she takes for him an ark of a papyrus and so she smears in the mortar and in the tar. And so she places in her the child and so she places in the reed upon a lip of the river. And so takes a stand his sister from a distance to know what is done to him.

Exodus
2:1–4

Kukis mostly literal translation:

A man from the house of Levi went and took a daughter [from the tribe] of Levi. She [later] conceived and bore a son. She sees that he [is] healthy and she hides him for 3 months. When she could no longer hide him, she took for him an ark of papyrus leaves and she smeared [it] with mortar and tar. Then she placed the child in it and then placed [it] at the edge of the Nile river among the reeds. Then his sister took a stand from a distance to see what would happen to him.

⁴ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed January 31, 2017.

Kukis not-so-literal paraphrase:

A man and woman from the house of Levi married and she bore him a son. She sees that the infant is very healthy and strong and she hid him for 3 months. When she was unable to hide him any longer, she made a small boat with papyrus leaves, sealing it with tar and pitch to make it watertight. Then she place the child in the ark and placed the ark at the edge of the Nile River among the reeds. Then his sister watched the ark from a distance to see what would happen to him.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation⁵; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

⁵ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_Exodus.html and first published in 1862.

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)

And so goes a man from a house of Levi and so he takes a daughter of Levi. And so she conceives and so she bears a son. And so she sees him that good he [is] and so she hides him three months. And she could no longer hide him and so she takes for him an ark of a papyrus and so she smears in the mortar and in the tar. And so she places in her the child and so she places in the reed upon a lip of the river. And so takes a stand his sister from a distance to know what is done to him.

Dead Sea Scrolls
Targum (trans. Etheridge)
Jerusalem targum
Targum (Onkelos)

.
. .
. .
And a man of the house of Levi went and took a daughter of Levi (to wife). And the woman conceived, and bare a son; and she saw that he was good, and concealed him three months. But not being able to hide him longer, she took an ark of reed, and covered it with bitumen and pitch, and laid the child within it, and set it in the river upon the brink of the stream [Sam. Vers., "among the rushes."]. And his sister stationed herself at a distance, to know what would be done to him. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).

Targum (Pseudo-Jonathan)

And Amram, a man of the tribe of Levi, went and returned to live in marriage with Jokeved his wife, whom he had put away on account of the decree of Pharaoh. [JERUSALEM. And there went a man of the tribe of Levi and took Jokeved, who was beloved of him, (or, who was related to him,) to wife.] And she was the daughter of a hundred and thirty years when he returned to her; but a miracle was wrought in her, and she returned unto youth as she was, when in her minority she was called the daughter of Levi. And the woman conceived and bare a son at the end of six months; and she saw him to be a child of steadfastness, (or, of steadfast life,) and hid him three months, which made the number nine. But she could conceal him no longer, for the Mizraee had become aware of him. And she took an ark of papyrus, (tunes,) and coated it with bitumen and pitch, and placed the child within it, and laid him among the reeds on the bank of the river. And Miriam his sister stood at a distance to take knowledge of what would be done to him.

Latin Vulgate

After this there went a man of the house of Levi; and took a wife of his own kindred. And she conceived, and bore a son; and seeing him a goodly child hid him three months.

And when she could hide him no longer, she took a basket made of bulrushes, and daubed it with slime and pitch: and put the little babe therein, and laid him in the sedges by the river's brink,

His sister standing afar off, and taking notice what would be done.

Aramaic ESV of Peshitta	A man of the house of Levi went and took a daughter of Levi as his wife. The woman conceived, and bore a son. When she saw that he was a fine child, she hid him three months. When she could no longer hide him, she took a papyrus basket for him, and coated it with tar and with pitch. She put the child in it, and laid it in the reeds by the river's bank. His sister stood far off, to see what would be done to him.
Peshitta (Syriac)	AND there went a man from the house of Levi, and took to wife a daughter of the house of Levi. And the woman conceived and bore a son; and when she saw that he was a handsome boy, she hid him for three months. And when she could no longer hide him, she took for herself an ark made of acacia wood, and daubed it with slime and with pitch, and put the child into it; and laid it among the reeds by the rivers bank. And his sister stood afar off, to know what would be done to him.
Septuagint (Greek)	MOSES: Birth. Ex.2.1-10 And there was a certain man of the tribe of Levi, who took to wife one of the daughters of Levi. And she conceived, and bore a male child; and having seen that he was fair, they hid him three months. And when they could no longer hide him, his mother took for him an ark, and besmeared it with bitumen, and cast the child into it, and put it in the ooze by the river. And his sister was watching from a distance, to learn what would happen to him.

Significant differences:

Limited Vocabulary Translations:⁶

Bible in Basic English	Now a man of the house of Levi took as his wife a daughter of Levi. And she became with child and gave birth to a Son; and when she saw that he was a beautiful child, she kept him secretly for three months. And when she was no longer able to keep him secret, she made him a basket out of the stems of water-plants, pasting sticky earth over it to keep the water out; and placing the baby in it she put it among the plants by the edge of the Nile. And his sister took her place at a distance to see what would become of him.
Easy English	The birth of Moses At this time, there was an Israelite man who belonged to the big family of Levi. He married a woman who also belonged to that big family. A baby boy was born. His mother saw that he was a very beautiful baby. So she hid him for three months. Then the woman could not continue to hide him. So she took a basket that someone had made from dry river grass. She painted the basket with sticky black paint, to keep the water out of it. The mother put her baby in the basket. Then she put the basket on the edge of the river, among the river grasses. The Israelite woman did not want her beautiful baby to die. She would not let the Egyptians throw him into the river. She believed that God would keep her baby safe. The baby's sister stood not very far away. She wanted to see what would happen to the baby.
Easy-to-Read Version	.
<i>God's Word</i> TM	.
Good News Bible (TEV)	.
<i>The Message</i>	Moses A man from the family of Levi married a Levite woman. The woman became pregnant and had a son. She saw there was something special about him and hid him. She hid him for three months. When she couldn't hide him any longer she got a little basket-boat made of papyrus, waterproofed it with tar and pitch, and placed the child in it. Then she set it afloat in the reeds at the edge of the Nile.

⁶ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

NIRV .

Thought-for-thought translations; paraphrases:Common English Bible
Contemporary English V. .

A man from the Levi tribe married a woman from the same tribe, and she later had a baby boy. He was a beautiful child, and she kept him inside for three months. But when she could no longer keep him hidden, she made a basket out of reeds and covered it with tar. She put him in the basket and placed it in the tall grass along the edge of the Nile River. The baby's older sister stood off at a distance to see what would happen to him.

The Living Bible

There were at this time a Hebrew fellow and girl of the tribe of Levi who married and had a family, and a baby son was born to them. When the baby's mother saw that he was an unusually beautiful baby, she hid him at home for three months. Then, when she could no longer hide him, she made a little boat from papyrus reeds, waterproofed it with tar, put the baby in it, and laid it among the reeds along the river's edge. The baby's sister watched from a distance to see what would happen to him.

New Berkeley Version
New Century Version
New Life Version .

Now a man of the family of Levi married a daughter of Levi. She was going to have a baby, and she gave birth to a son. When she saw that he was beautiful, she hid him for three months. But the time came when she could hide him no longer. So she took a basket made from grass, and covered it with tar and put the child in it. And she set it in the grass by the side of the Nile. His sister stayed to watch and find out what would happen to him.

New Living Translation

The Birth of Moses

About this time, a man and woman from the tribe of Levi got married. The woman became pregnant and gave birth to a son. She saw that he was a special baby and kept him hidden for three months. But when she could no longer hide him, she got a basket made of papyrus reeds and waterproofed it with tar and pitch. She put the baby in the basket and laid it among the reeds along the bank of the Nile River. The baby's sister then stood at a distance, watching to see what would happen to him.

Partially literal and partially paraphrased translations:

American English Bible

Now, there was a certain man of the tribe of Levi who married one of the daughters of [his tribe]. Then she got pregnant and gave birth to a male child. And when she saw how beautiful the child was, they hid him for three months. But when they could no longer hide him, his mother got a box for him and coated it with tar, put the child inside, then she set it in the mud by the river and had his sister keep watch in the distance to see what would happen to him.

Beck's American Translation .
International Standard V***Moses is Born***

A man of the family of Levi married the daughter of a descendant of Levi. Later, the woman became pregnant and gave birth to a son. She saw that he was a beautiful [Or *good*] child, and hid him for three months. But when she was no longer able to hide him, she took a papyrus container, coated it with asphalt and pitch, placed the child in it, and put it among the reeds along the bank of the Nile. Then his sister positioned herself some distance away in order to find out what would happen to him.

New Advent (Knox) Bible

And now one of the descendants of Levi wooed and married a woman of his own clan, who conceived and bore him a son. So winning were the child's looks, that for three months she kept him hidden away; then, unable to conceal him any longer,

she took a little basket of reeds, which she smeared with clay and pitch, and in this put her baby son down among the bulrushes on the river bank. The boy's sister waited at a distance, to see what would happen.

Translation for Translators **After Moses was born he was later adopted by the king's daughter**

◀There was a man who/My father▶ was descended from *Jacob's son Levi*. He married a woman who was *also* descended from Levi. She became pregnant and gave birth to ◀a baby boy/me▶. When she saw that he/I was a good-looking baby, she hid him/me for three months, *because she was not willing to do what the king commanded*. When she was unable to ◀hide him/me/keep it a secret▶ any longer, she got a basket made from tall reeds. She covered the basket with tar ◀to make it waterproof/so water could not get in▶. Then she put him/me in the basket and put the basket in the water in the midst of the tall grass at the edge of the Nile River. His/My older sister was standing not far away, *watching to see what would happen to him/me*.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

There was proceeding a man of the house of Levi, and was to receive out a daughter of Levi. The woman was to conceive, and was to bear forth a son. She was to perceive that he is to be favorable, even was she harboring him for three months. Is she to have been able to harbor him? - She was to take a basket of rush, and was to daub it with bitumen pitch, even was she to place the child in it, and was to set it in the reeds, by the river's bank. His sister was to stand at a distance, to come to know what was to be done to him.

Conservapedia

There was a man of the house of Levi, who married a daughter of Levi [The ancestry of Moses is explained later, but the woman literally was Levi's daughter, born perhaps in the last year of his life.]. The woman fell pregnant, and gave birth to a son: and when she saw that he was a good child, she secluded him for three months. When she could not seclude him any longer, she made for him a basket of papyrus to use as a lifeboat, and daubed it with asphalt and pitch, and put the boy into it; and set it in the weeds by the bank of the Nile. The boy's sister stood from far away, so that she would know what would be done to him.

The Hebrew uses the word הַבַּת (tevah), the same word used to describe Noah's Ark. As nearly as the roots determine, tevah means "lifeboat." From this name comes the name Teveth for the fourth month of the civil year and the first month of winter in the Biblical and Hillel II calendars.

Ferrar-Fenton Bible

The Birth of Moses and Adoption by Pharaoh's Daughter.

But there was a man of the family of Levi, who married a Levite woman. And his wife conceived and bore a son. When she looked on his beauty, she hid him for three months. But being no longer able to hide him, she made a boat of bulrushes and pitched it with pitch and resin and placed it in the reeds, on the bank of the river. But his sister stood at a distance to see what would happen.

God's Truth (Tyndale)

And there went a man of the house of Levi. And took a daughter of Levi. And the wife conceived and bare a son. And when she saw that it was a proper child, she hid him three months long. And when she could no longer hide him, she took a basket of bulrushes and daubed it with slime and pitch, and laid the child therein, and put it in the flags (iris and cattails) by the rivers brink. And his sister stood afar off, to know what would come of it.

HCSB

Moses' Birth and Adoption

Now a man from the family of Levi married a Levite woman. The woman became pregnant and gave birth to a son; when she saw that he was beautiful, she hid him for three months. But when she could no longer hide him, she got a papyrus basket for him and coated it with asphalt and pitch. She placed the child in it and set it

among the reeds by the bank of the Nile. Then his sister stood at a distance in order to see what would happen to him.

Lexham English Bible

The Birth and Early Life of Moses

And a man from the {family} of Levi went, and he took {a descendent of Levi}. And the woman conceived, and she gave birth to a son, and she saw him, that he was a fine baby, and she hid him three months. But when she could no longer hide him, she got a papyrus basket for him, and she coated it with tar and with pitch, and she placed the boy in it, and she placed [it] among the reeds on the bank of the Nile. And his sister stood at a distance to know what would be done to him.

Tree of Life Version

Young Moses

Now a man from the house of Levi took as his wife a daughter of Levi. The woman conceived and gave birth to a son. Now when she saw that he was delightful, she hid him for three months. But when she could no longer hide him, she took a basket of papyrus reeds, coated it with tar and pitch, put the child inside, and laid it in the reeds by the bank of the Nile. His sister stood off at a distance to see what would happen to him.

Urim-Thummim Version

Now a man from the House of Levi took for a woman, a daughter of Levi, and the woman became pregnant and gendered a son, but when she saw he was an excellent baby she hid him for three months. But when she could no longer hide him she made for him an ark (vessel) of papyrus and overcoated it with tar and pitch, then put the baby in it and floated it among the water reeds by the Nile river's bank. Now his sister stood a distance off to see what would become of him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Moses saved from the river

Now a man belonging to the clan of Levi married a woman of his own tribe. She gave birth to a boy and, seeing that he was a beautiful child, she kept him hidden for three months. As she could not conceal him any longer, she made a basket out of papyrus leaves and coated it with tar and pitch. She then laid the child in the basket and placed it among the reeds near the bank of the Nile; but the sister of the child kept at a distance to see what would happen to him.

The Heritage Bible

And there walked a man of the house of Levi, and took a daughter of Levi. And the woman conceived, and bore a son; and she saw him that he was good, and she hid him three new moons. And she was not able any longer to hide him, and she took a box of papyrus reeds for him, and fermented it with bitumen and with asphalt, and put the child there; and she put it among the papyrus reeds upon the lip of the river. And his sister stationed herself at a distance, to know by seeing what would be done to him.

New American Bible (2002)

New American Bible (2011)⁷ *Birth and Adoption of Moses.*

Now a man of the house of Levi married a Levite woman [Ex 6:20; Nm 26:59], and the woman conceived and bore a son. Seeing what a fine child he was, she hid him for three months [Acts 7:20; Heb 11:23].

Now a man: the chapter begins abruptly, without names for the man or woman (in contrast to the midwives of 1:15), who in 6:20 are identified as Amram and Jochebed.

But when she could no longer hide him, she took a papyrus basket, daubed it with bitumen and pitch, and putting the child in it, placed it among the reeds on the bank of the Nile. His sister stationed herself at a distance to find out what would happen to him.

⁷ Also called the revised edition.

Basket: the same Hebrew word is used in Gn 6:14 and throughout the flood narrative for Noah's ark, but nowhere else in the Bible. Here, however, the "ark" or "chest" was made of papyrus stalks. Presumably the allusion to Genesis is intentional. Just as Noah and his family were preserved safe from the threatening waters of the flood in the ark he built, so now Moses is preserved from the threatening waters of the Nile in the ark prepared by his mother. **Among the reeds:** the Hebrew noun for "reed" is overwhelmingly used in the phrase "Reed Sea," traditionally translated "Red Sea."

New Jerusalem Bible

There was a man descended from Levi who had taken a woman of Levi as his wife. She conceived and gave birth to a son and, seeing what a fine child he was, she kept him hidden for three months. When she could hide him no longer, she got a papyrus basket for him; coating it with bitumen and pitch, she put the child inside and laid it among the reeds at the River's edge. His sister took up position some distance away to see what would happen to him.

New RSV

Revised English Bible

Moses

A CERTAIN man, a descendant of Levi, married a Levite woman. She conceived and bore a son, and when she saw what a fine child he was, she kept him hidden for three months. Unable to conceal him any longer, she got a rush basket for him, made it watertight with pitch and tar, laid him in it, and placed it among the reeds by the bank of the Nile. The child's sister stood some distance away to see what would happen to him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

A man from the family of Levi took a woman also descended from Levi as his wife. When she conceived and had a son, upon seeing what a fine child he was, she hid him for three months. When she could no longer hide him, she took a papyrus basket, coated it with clay and tar, put the child in it and placed it among the reeds on the riverbank. His sister stood at a distance to see what would happen to him.

exeGeses companion Bible

BIRTH OF MOSHEH

And a man of the house of Levi
goes and takes a daughter of Levi;
and the woman conceives and births a son:
and when she sees he is goodly
she hides him three moons:
and when she cannot still hide him
she takes for him an ark of bulrushes
and daubs it with bitumin and with asphalt
and puts the child therein;
and she puts it in the reeds by the edge of the river:
and his sister stands afar off
to perceive what is worked to him.

Hebraic Transliteration

Hebrew Roots Bible

And a man went from the house of Levi and took a daughter of Levi. And the woman conceived and bore a son; and she saw him, that he was beautiful. And she concealed him three months. And she was not able to hide him any longer, and she took a basket for him made of papyrus, and she daubed it with bitumen and with pitch. And she put the child in it, and placed it in the reeds by the lip of the Nile. And his sister took her stand from a distance, to know what would be done to him.

JPS (Tanakh—1985)

A certain man of the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw how beautiful he was, she hid him for three months. When she could hide him no longer, she got a wicker basket for him and caulked it with bitumen and pitch. She put the child into it and placed it among

the reeds by the bank of the Nile. And his sister stationed herself at a distance, to learn what would befall him.

Kaplan Translation

Moses

A man of the house of Levi [This was Amram, son of Kehoth, son of Levi (Exodus 6:18; Numbers 3:18, 26:58, 1 Chronicles 5:29, 23:13). Amram was an important Israelite leader (Sotah 12a; Josephus 2:9:3). According to one ancient source, he had spent a number of years in the Holy Land (Yov'loth 46:10).] went and married Levi's daughter [Yokhebed (Exodus 6:20; Numbers 26:59)]. The woman became pregnant and had a son [This was actually her third child, since Miriam was the eldest (Exodus 2:4), and Aaron, his brother, was older than Moses by three years (Exodus 7:7)]. She realized how extraordinary [the child] was, and she kept him hidden for three months. When she could no longer hide him, she took a papyrus [(Septuagint). Cyperus papyrus. Gomeh in Hebrew, from the ancient Egyptian word gom. (see Isaiah 18:2, Job 8:11, 35:7). It is known that the ancient Egyptians used to make boats of bundles of papyrus (cf. Ibn Janach; Radak, Sherashim). In the Talmud it is referred to as gemi. Rashi translates it as jonc, French for cane.] box, coating it with asphalt [(Radak, Sherashim; Septuagint), Chemar in Hebrew; see Genesis 11:3, 14:10. Others write that it is a red clay (Ibn Ezra; Ibn Janach; cf. Ralbag). (See Josephus, Wars 4:8:4).] and pitch, and she placed the child in it. She placed it in the rushes [Sof in Hebrew, from thuf, the ancient Egyptian word for uncut papyrus (cf. Radak, Sherashim; Ralbag). See Isaiah 19:6, Jonah 2:6. Others identify it with the bulrush or cat-tail, Typha angustata. Rashi translates it as resel, French for reeds. Significantly, in Ethiopian, supho denotes a red-topped kind of reed. This might explain the etymology of the Red Sea (see Exodus 10:19).] near the bank of the Nile. [The child's] sister [Miriam (Exodus 15:20; Numbers 26:59), 1 Chronicles 5:29).] stood herself at a distance to see what would happen to him. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

Natural Israelite Bible
Orthodox Jewish Bible

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And there went an ish of the Bais Levi, and took to wife a bat Levi.
And the isha conceived, and bore a ben; and when she saw him that he was tov, she hid him three months.
And when she could no longer hide him, she took for him a tevah (ark) of papyrus, and daubed it with tar and with pitch, and put the yeled therein; and she set it in the reeds by the bank of the Nile.
And his achot stood afar off, to see what would be done to him.

Restored Names Version
The Scriptures 1998

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Expanded/Embellished Bibles:

The Amplified Bible

The Birth of Moses

Now a man of the house of Levi [the priestly tribe] went and took as his wife a daughter of Levi. The woman conceived and gave birth to a son; and when she saw that he was [especially] beautiful and healthy, she hid him for three months [to protect him from the Egyptians]. When she could no longer hide him, she got him a basket (chest) made of papyrus reeds and covered it with tar and pitch [making it waterproof]. Then she put the child in it and set it among the reeds by the bank of the Nile. And his sister [Miriam] stood some distance away to find out what would happen to him.

The Expanded Bible

Baby Moses

Now a man from the ·family [·house] of Levi ·married a woman who was also from the family [·took a daughter] of Levi. She ·became pregnant [conceived] and gave birth to a son. When she saw how ·wonderful the baby [good/handsome/healthy he]

was, she hid him for three months. But after three months she was not able to hide the baby any longer, so she got a basket [ark] made of reeds [papyrus] and covered it with tar so that it would float [bitumen and pitch]. She put the baby in the basket. Then she put the basket among the tall stalks of grass [reeds] at the edge of the Nile River [river]. The baby's sister stood a short distance away [afar off] to see what would happen to him.

The Geneva Bible
Kretzmann's Commentary

Verses 1-4

The birth of Moses

And there went a man of the house of Levi, and took to wife a daughter of Levi. Amram, a grandson of Levi, married his aunt Jochebed, the daughter of Levi; in spite of the troublous times he had dared to enter into the state of marriage, and the marriage, as the later history shows, had been blessed with a daughter and a son. The special reference is here to the time when the cruel mandate of Pharaoh went into effect. And the woman conceived, and bare a son; and when she saw him that he was a goodly child, a handsome, well-proportioned baby, that also gave promise of fine development, she hid him three months, in the hope of saving his life somehow, Acts 7:20; Heb. 11:23. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. When it became increasingly difficult to hide the boy from the eyes and ears of prying Egyptians, the mother constructed for him a small chest, or ark, out of the papyrus reeds that grew on the banks of the Nile, making it water-tight by means of asphalt and pitch, and placed this in the rushes on the brink of the river. And his sister stood afar off to wit what would be done with him. Miriam had thus reached an age at which she could volunteer to watch over the baby, to find out what would happen to him. The place chosen by the anxious mother was one frequented by the daughter of Pharaoh for bathing, and this fact entered into her plans. She trusted in the Lord that He would take care of her son, for faith will dare many things for the sake of a thing which has the approval of God.

NET Bible®

The Birth of the Deliverer

A man from the household [*Heb* "house." In other words, the tribe of Levi.] of Levi married [*Heb* "went and took"; NASB "went and married."] a woman who was a descendant of Levi [*Heb* "a daughter of Levi."]. The woman became pregnant [Or "conceived" (KJV, ASV, NAB, NASB, NRSV).] and gave birth to a son. When she saw that he was a healthy [Or "fine"] child, she hid him for three months. But when she was no longer able to hide him, she took a papyrus basket for him and sealed it with bitumen and pitch. She put the child in it and set it among the reeds along the edge of the Nile. His sister stationed herself [Or "stood."] at a distance to find out [*Heb* "to know"; many English versions have "to see."] what would happen to him. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Language footnotes will be placed in the Hebrew exegesis. Some footnotes will be quoted elsewhere in this document.

Syndein/Thieme

And there went a man of the house of Levi, and took to wife a daughter of Levi. {Note: Moses mother and father were closely related. Yet Moses faithful wrote God's commandment about the prohibition of sex with close relatives.} And the woman conceived, and bare a son. And when she saw him {Moses} . . . that he was 'good' {towb} she hid him three months. {Note: 'Good' here could mean that Moses was a beautiful baby and from the evidence of his life, this was probably true. But, more importantly here is the spiritual implication. See Hebrews 11:23 for a very important clarification here.}

And when she could not longer hide him, she took for him an ark of papyrus/reeds {gome'}, and daubed it with slime and with pitch, and put the child {Moses} therein. And she laid it in the flags by the river's brink. And his sister {Miriam} stood afar off . . . to know {yada` } what would be done to him.

The Voice

*One day a man and woman—both from the tribe of Levi—married. She became pregnant and gave birth to a son. When she saw that her son was *healthy and beautiful*, she feared for his safety; so she kept him hidden from view for three whole months.*

When she could no longer keep him hidden away, she took a basket made of reeds, sealed it with tar and pitch, and placed her baby boy in it. Then she wedged the basket among the reeds along the edge of the Nile River.

The Hebrew word for the “basket” that Moses’ mother prepared is the word used in Genesis 6:14 for the “ark” that preserves Noah and his family from a watery judgment.

All the while, the child’s sister watched from a distance to see what might happen to her baby brother.

Pharaoh wants the boys dead because he knows they may grow up to fight against him, but he wants the girls to live. He is sure he can find a use for them.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and a man from the house of "Lewi ^{My joining"} walked and he took a daughter of "Lewi ^{My joining"}, and the woman conceived and she brought forth a son and she saw that he was functional and she concealed him for three moons, and she was not able to (continue) to make him concealed and she took (for) him a vessel of bulrush and she pasted it (with) the tar and (with) the pitch and she placed the boy in her and she placed it in the reeds upon the lip of the stream, and his sister stationed herself (at) a distance to know what will be done to him,...

Concordant Literal Version

A man of the house of Levi went and took a daughter of Levi. The woman became pregnant and bore a son, and she saw him that he was a goodly child; so she secluded him three months. When she could no longer seclude him, then she took for him an ark of papyrus, daubed it with asphalt and with pitch and placed the boy in it; then she placed it in the weeds on the shore of the waterway. Yet his sister stationed herself afar, to know what might be done to him.

Darby Translation

And a man of the house of Levi went and took a daughter of Levi. And the woman conceived, and bore a son. And she saw him that he was fair, and hid him three months. And when she could no longer hide him, she took for him an ark of reeds, and plastered it with resin and with pitch, and put the child in it, and laid [it] in the sedge on the bank of the river. And his sister stood afar off to see what would happen to him.

Emphasized Bible

English Standard Version

The Birth of Moses

Now a man from the house of Levi went and took as his wife a Levite woman. The woman conceived and bore a son, and when she saw that he was a fine child, she hid him for three months. When she could hide him no longer, she took for him a basket made of bulrushes and daubed it with bitumen and pitch. She put the child in it and placed it among the reeds by the river bank. And his sister stood at a distance to know what would be done to him.

Modern English Version

The Birth of Moses

Now a man of the house of Levi went and married a daughter of Levi. And the woman conceived and bore a son, and when she saw him, that he was a beautiful child, she hid him three months. When she could no longer hide him, she took for him a container made of bulrushes and daubed it with tar and with pitch. She then

put the child in it and set it in the reeds by the river's bank. Then his sister stood afar off so that she might know what would happen to him.

NASB

The Birth of Moses

Now a man from the house of Levi went and married a daughter of Levi. The woman conceived and bore a son; and when she saw that he was beautiful, she hid him for three months. But when she could hide him no longer, she got him a wicker basket and covered it over with tar and pitch. Then she put the child into it and set it among the reeds by the bank of the Nile. His sister stood at a distance to find out what would happen to him.

New European Version

Baby Moses Is Saved

A man of the house of Levi went and took a daughter of Levi as his wife. The woman conceived, and bore a son. When she saw that he was a child fair to God, she hid him three months. When she could no longer hide him, she took a papyrus basket for him, and coated it with tar and with pitch. She put the child in it, and laid it in the reeds by the river's bank. His sister stood far off, to see what would be done to him.

New King James Version

Moses Is Born

And a man of the house of Levi went and took as wife a daughter of Levi. So the woman conceived and bore a son. And when she saw that he was a beautiful child, she hid him three months. But when she could no longer hide him, she took an ark of bulrushes for him, daubed it with asphalt and pitch, put the child in it, and laid it in the reeds by the river's bank. And his sister stood afar off, to know what would be done to him.

World English Bible
Young's Literal Translation
Young's Updated LT

And there goes a man of the house of Levi, and he takes the daughter of Levi, and the woman conceives, and bears a son, and she sees him that he is fair, and she hides him three months, and she has not been able any more to hide him, and she takes for him an ark of rushes, and daubs it with bitumen and with pitch, and puts the lad in it, and puts it in the weeds by the edge of the River; and his sister stations herself afar off, to know what is done to him.

The gist of this passage:

Two Levite marry and produce a son; and the woman hides him for 3 months. When he gets too old to conceal, she places him in an ark, which is made seaworthy, and it is placed in the Nile River. His older sister watches the ark to see what will happen to him.

Exodus 2:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
ʾîysh (איש) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

Exodus 2:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
Lêvîy (לֵוִי) [pronounced <i>lay-VEE</i>]	<i>joined to transliterated Levi</i>	masculine singular proper noun	Strong's #3878 BDB #532

Translation: A man from the house of Levi went...

A man from the house of **Levi** went out. I think the concept here is, this begins a series of actions, which culminates in the next phrase.

The literal word here is *house*, but it stands for the lineage of Levi. Further, as we have seen in the past, the use of the word *daughter* means *female descendant*; but not necessarily *daughter* as we use the word.

We have already examined Levi. We have seen that in conjunction with Simeon, he had a tendency toward horrible cruelty. Together they were self-righteous and they over-reacted to a serious problem (the rape of their sister). However, even though there are a great many characteristics which are transmitted genetically, everyone has free will and people can chose not to be ruled by their emotions.

After a study of **Genesis 34** ([HTML](#)) ([PDF](#)) ([WPD](#)), we would never suspect that the Levites were to be **priests** to God. Because of certain denominations and one particular **church** (which will go unnamed), we have a lot of confused ideas about what the **priesthood**. We see them as **religious** figures; those who are closer to God in some ethereal way, those who have a particularly high ranking in the church. In the **church age**, the time in which we live, every believer is a priest. A priest is someone who represents man to God (whereas, conversely, the prophet represented God to man).

There has to be a go-between man and God—particularly between unregenerate man and God. This was made very clear in the **Levitical priesthood** laws, which we will study. They had to go through all kinds of purification rituals and there were many things which were forbidden them, because it would make them unclean. When a priest is unclean, he cannot be in God's presence or do God's service.

Man, at this time (and throughout the **Jewish Age**), could not go to God either; not directly. Man is unclean. We are all stained with our personal sins; we all have a sin nature; and we all have Adam's original sin imputed to us. Moses came from this stock; from the family which were to become priests to God on behalf of the Israelites.

Moses (a Levite) many times represented the Jews to God and argued on their behalf. Being a man who understood God's Word, Moses was able to do this. To head off any bizarre thinking; Moses argued with God and God was glorified because Moses understood God's Word. Moses did not come up with some kind of an argument that God hadn't thought of, changed God's mind, and then God did things differently. On occasion, it appears that is what is happening, but that is simply God communicating to us by way of the language of accommodation. However, God does not change His mind (or "repent," as per the old English term).

Exodus 2:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine singular construct	Strong's #1323 BDB #123
The NET Bible: <i>The word "daughter" is used in the sense of "descendant" and connects the new account with Pharaoh's command in 1:22. The words "a woman who was" are added for clarity in English.</i> ⁸			
Lêvîy (לֵוִי) [pronounced <i>lay-VEE</i>]	<i>joined to transliterated Levi</i>	masculine singular proper noun	Strong's #3878 BDB #532

Translation: ...and took a daughter [from the tribe] of Levi.

This man takes a daughter from the tribe of Levi.

First of all, given that this is 400 years since Levi moved to Egypt, these are not his literal sons and daughters. These are his descendants, perhaps 4–15 generations out.

This verse, along with the book of Chronicles, tells us that these sons and daughters of Abraham knew their genealogy. They had been in Egypt for the past 3 or 4 centuries, and yet they knew from whom they had been descended.

Throughout the history of the Jews, we can reasonably assume that there was some marriage outside of the **Jewish** family, as we know that the sons of Jacob themselves married women from outside their immediate family. This would have given more diversity to their genetic makeup, which meant that we are not talking about inbreeding here.

Exodus 2:1 **A man from the house of Levi went and took a daughter [from the tribe] of Levi.** (Kukis mostly literal translation)

Exodus 2:1 **And a man of the house of Levi went and took as wife a daughter of Levi.** (ESV)

The sons of Israel knew which tribe they belonged to. Some married within their tribe and some married outside of it. But they were able to trace themselves back to one of the sons of Jacob—and this is true for some even today. Based upon the first 10 or so chapters of 1Chronicles, we know that the Hebrews kept accurate, extensive genealogical records. This would further suggest that the Hebrew people knew their own history. That is, they knew who their ancestors were and some information about their background. It would seem rather incongruent for someone to know that they are a son of Levi, and yet know nothing whatsoever about Levi.

⁸ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed January 31, 2017.

Exodus 2:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hârâh (הָרָה) [pronounced <i>haw-RAW</i>]	<i>to conceive, to become pregnant, to be with child; to conceive in the mind; to plan [something out], to devise, to plot</i>	3 rd person feminine singular, Qal imperfect	Strong's #2029 BDB #247
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâlad (יָלַד) [pronounced <i>yaw-LAHD</i>]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	3 rd person feminine singular, Qal imperfect	Strong's #3205 BDB #408
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun	Strong's #1121 BDB #119

Translation: She [later] conceived and bore a son.

In the course of normal events, this woman becomes pregnant and bears a child.

From the last chapter, we know that the Pharaoh of Egypt had become quite concerned about the sons of Jacob, that they were producing too many sons and daughters. He finally began having the male children of the Jews killed.

Exodus 2:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
The NET Bible: A preterite form with the vav consecutive can be subordinated to a following clause. What she saw stands as a reason for what she did: "when she saw...she hid him three months." ⁹			
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person feminine singular, Qal imperfect	Strong's #7200 BDB #906

⁹ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed January 31, 2017.

Exodus 2:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ṭôwb (טוֹב) [pronounced toh ^b v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373

As a noun, this can mean *the good thing, that which is good [pleasing, approved, kind, upright, right]; goodness, uprightness, kindness, right; that which is fair [beautiful]*. Owens translates this very well in 1Kings 2:18.

The complete BDB listing for the meanings of this word is: 1) *good, pleasant, agreeable (adjective); 1a) pleasant, agreeable (to the senses); 1b) pleasant (to the higher nature); 1c) good, excellent (of its kind); 1d) good, rich, valuable in estimation; 1e) good, appropriate, becoming; 1f) better (comparative); 1g) glad, happy, prosperous (of man's sensuous nature); 1h) good understanding (of man's intellectual nature); 1i) good, kind, benign; 1j) good, right (ethical); 2) a good thing, benefit, welfare (noun masculine); 2a) welfare, prosperity, happiness; 2b) good things (collective); 2c) good, benefit; 2d) moral good; 3) welfare, benefit, good things (noun feminine); 3a) welfare, prosperity, happiness; 3b) good things (collective); 3c) bounty.*

The NET Bible: Or "fine" (טוֹב, tov). The construction is parallel to phrases in the creation narrative ("and God saw that it was good," Gen 1:4, 10, 12, 17, 21, 25, 31). B. Jacob says, "She looked upon her child with a joy similar to that of God upon His creation (Gen 1.4ff.)" (Exodus, 25).¹¹

Translation: She sees that he [is] healthy...

Her son is healthy; he is a pleasant young infant. She knows what the order of Pharaoh is and she cannot comply.

We have the Qal imperfect, 3rd person singular of rā'âh (רָאָה) [pronounced raw-AWH] which is the simple word which means *to see*. However, it has a wide variety of applications; here, in the imperfect (continuous sense) and considering the object, I have translated this *observe*. We are not made aware of the nuts and bolts of this law—whether there was a bounty on these male Hebrew babies or whether Pharaoh had commissioned his own soldiers to enforce this law, but even in the land of Goshen, which was primarily Jewish, they still had to hide their infants.

Moses, in v. 2, is described via translation variously as *good, beautiful, goodly, or fine*. The Hebrew word is ṭôwb (טוֹב) [pronounced toh^bv] and it is used of men and women, describing them as *good*; but it seems to have a very wide range of meanings, translated variously as *precious, joyful, kindly, cheerful*, etc. It is important, in interpretation here, to remind ourselves that we are speaking of a three-month-old baby. At three months of age, few babies are into gross immorality and almost all of them appear precious to their mothers. In my very limited

¹⁰ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed January 31, 2017.

¹¹ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed January 31, 2017.

field of expertise here, I have noticed that what does separate some babies from others is their temperament and their health. Therefore, we might translate this, healthy (with a good temperament).

Exodus 2:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tsâphan (צָפַן) [pronounced tsaw-FAHN]	<i>to hide, to conceal; to lurk; to lay up [in storage], to store (as treasure), to treasure up; to restrain</i>	3 rd person feminine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #6845 BDB #860
sh ^e lôshâh (שְׁלוֹשָׁה) [pronounced shiloh-SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
y ^e râhîym (יָרֵיחַ) [pronounced YEH-rakh]	<i>months, lunar months; moons</i>	masculine plural noun	Strong's #3391 (& #3394) BDB #437

Translation: ...and she hides him for 3 months.

No doubt, the Pharaoh had people on infant patrol, going about to see if any boys had been born to the Jews. This aspect of the narrative is really given little coverage, but hundreds of infant boys were probably drown as a result of the order of Pharaoh; perhaps even more.

She is able to hide this little man for 3 months, but it becomes clear that she can no longer do this.

Exodus 2:2 *She [later] conceived and bore a son. She sees that he [is] healthy and she hides him for 3 months.* (Kukis mostly literal translation)

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

This son who is born is Moses. We do not know if the midwives were involved at this point.

They all knew that the male children were being killed, and she hides her child. It is very possible that she gave birth without the help of a midwife.

Recall that the midwives were not cooperating with Pharaoh, so he issued an edict. Exodus 1:22 *Then Pharaoh commanded all his people, "Every son that is born to the Hebrews you shall cast into the Nile, but you shall let every daughter live."*

The exact circumstances of Moses' birth—whether by one of the midwives or not—is not given to us.

I may move this to the end of chapter 2 or 3.

Moses as a Type of Christ

It is important that we see that Moses is a type of Christ, as were many of those whose lives have been recorded in Scripture. A type is someone or something which foreshadows the person of Jesus Christ or His first advent (possibly his second advent, but I cannot come up with an example of that). We will take it in points:

1. The ruler of the land, influenced by Satan, tried to have Moses and the humanity of Jesus Christ killed almost at birth (Ex. 1:22 Matt. 2:16)
2. Both were divinely chosen deliverers (Ex. 3:7–10 Acts 7:25 John 3:16; check also Isa. 61:1–2 Luke 4:18–19 2Cor. 1:10 1Thess. 1:10)
3. Moses forsook the crown of Egypt for the Jews; our Lord forsook His place as Deity¹ in order to take on the form of a man (Heb. 11:24–26 Phil. 2:6–8)
4. Both Moses and our Lord went to their people and their people did not receive them (Ex. 2:11–14 John 1:11 Acts 7:23–29 18:5–6 28:17–28)
5. When rejected, they both turned toward the Gentiles (Ex. 2:11–14 John 1:11 Acts 7:23–29 18:5–6 28:17–28)
6. During this time of rejection, both took a bride (Ex. 2:16–21 Matt. 12:14–21 2Cor. 11:2 Eph. 5:30–32)
7. Moses represented the Jews before God; Jesus Christ represents us before God (Num. 14:11–20 1Tim. 2:5)
8. Moses interceded on behalf of the Jews and Jesus Christ intercedes on our behalf (Num. 14:11–20 John 17:1–26 Rom. 8:33–34 Heb. 7:25 1John 2:1)
9. Furthermore, Moses and Christ both acts as prophets (Acts 3:22–23); advocates (Ex. 32:31–35 1John 2:1–2); and leaders or kings (Deut. 33:4–5 Isa. 55:4 Heb. 2:10)
10. After having been rejected, Moses and Christ both return to their people to be accepted as leaders (Ex. 4:29–31 Acts 15:14–17 Rom. 11:24–26)
11. Moses presented the first covenant to the children of Israel, Jesus the second (Deut. 4:1–2, 23 Heb. 8:6 9:15)

¹ He did not forsake His Deity, however.

Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 2:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (יָכֹל) [also yâkôwl (יָכֹל)] [pronounced <i>yaw-COAL</i>]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 rd person feminine singular, Qal perfect	Strong's #3201 BDB #407

With the negative, this means *cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to lack the power to.*

Exodus 2:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿōwd (וֹד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
With the negative, this means <i>never again, no more, not...anymore, not again, no longer</i> .			
tsâphan (צָפַן) [pronounced <i>tsaw-FAHN</i>]	<i>to hide, to hide from discovery; to lie in wait</i>	Hiphil infinitive construct with the 3 rd person masculine singular suffix	Strong's #6845 BDB #860

Translation: *When she could no longer hide him,...*

All of this implies that Pharaoh sent out men to do his bidding to kill male infants found among the Jews. No doubt there was great misery and sadness as a result of his actions.

Exodus 2:3a *But when she could no longer hide him, she took an ark of bulrushes for him, daubed it with asphalt and pitch,...*

When Moses is about 3 months old, it is clear to his mother that she can no longer hide him; yet she cannot allow him to be killed by Pharaoh's henchmen. The mother, interestingly enough, fashions an ark for Moses. She designs it to be waterproof.

Exodus 2:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
têbâh (תֵּבַח) [pronounced <i>tay^b-VAW</i>]	<i>an ark, a chest</i>	feminine singular construct	Strong's #8392 BDB #1061

The NET Bible: *See on the meaning of this basket C. Cohen, "Hebrew tbh: Proposed Etymologies," JANESCU 9 (1972): 36-51. This term is used elsewhere only to refer to the ark of Noah. It may be connected to the Egyptian word for "chest."*¹²

¹² From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed January 31, 2017.

Exodus 2:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gômē' (גֹּמֶה) [pronounced GOH-meh]	<i>reed, papyrus, rush; bulrushes</i>	masculine singular noun	Strong's #1573 BDB #167

Translation: ...she took for him an ark of papyrus leaves...

His mother (I think that we ever learn her name later) builds him a tiny boat (or ark) from papyrus leaves. It says here that she took it for him, so perhaps she purchased it?

Exodus 2:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châmar (חָמַר) [pronounced khaw-MAHR]	<i>to ferment, to boil, to foam up; to rise up in a heap; to swell up; to daub, smear, cover or coat with mortar, asphalt</i>	3 rd person feminine singular, Qal imperfect	Strong's #2560 BDB #330

We find a variety of meanings for this verb because it has so many diverse cognates. It only occurs 5 or 6 times in Scripture.

b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chêmâr (חֶמֶר) [pronounced khay-MAWR]	<i>bitumen, asphalt, oil-based mortar; pitch; slime</i>	masculine singular noun with the definite article	Strong's #2564 BDB #330
w ^e (or v ^e) (וּ, ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
zepheth (זֶפֶת) [pronounced ZEH-fehth]	<i>pitch, tar, asphalt</i>	feminine singular noun with the definite article; pausal form	Strong's #2203 BDB #278

Translation: ...and she smeared [it] with mortar and tar.

Although it is not clear if Moses' mother made the ark, she makes the ark watertight with pitch and tar. The difference between these two substances is not clear to me.

I very much enjoyed the KJV that the ark was covered with "slime and pitch." That would make a wonderful Mother's Day sermon. How many mothers are going to allow their child to get anywhere near "slime"? Perhaps

the translator was the kind of man who liked to chide the ladies? The Greek word used in the **Septuagint** is ἄσφαλτος, which, transliterated, is asphaltos. This is bitumen, which boiled up from the subterranean fountains not far from Babylon and from the bottom of the Dead Sea. It hardens in the sun and is gathered up on the surface of the water (*Wilson's Old Testament Word Studies*). "Tar" is a better rendering. The bitumen is very easily melted and is very brittle when cold; however, when it is combined with the tar, it becomes a strong cement once it sets up. The ark itself was made from papyrus reeds, very plentiful along the banks of the river.

Exodus 2:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
sîym (שׂיַם) [pronounced <i>seem</i>]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person feminine singular, Qal imperfect	Strong's #7760 BDB #962
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person feminine singular suffix	No Strong's # BDB #88
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yeled (יֶלֶד) [pronounced <i>YEH-led</i>]	<i>child, one born; son, boy, youth</i>	masculine singular noun with the definite article	Strong's #3206 BDB #409

Translation: [Then she placed the child in it...](#)

She places baby Moses into the ark.

Exodus 2:3e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
sîym (שׂיַם) [pronounced <i>seem</i>]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person feminine singular, Qal imperfect	Strong's #7760 BDB #962
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
çûwph (סוּפָה) [pronounced <i>soof</i>]	<i>reed, rush, sea weed</i>	masculine singular noun with the definite article	Strong's #5488 & #5489 BDB #693

Exodus 2:3e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
sâphâh (שַׁפָּה) [pronounced saw-FAWH]	<i>lip, tongue; words, speech; dialect, language; edge, border [or, lip] [of something], shore</i>	feminine singular construct	Strong's #8193 BDB #973
y ^o ôr (אֵי) [pronounced <i>y^oohr]</i>	<i>river, stream, Nile stream, canal; mining shafts</i>	masculine singular noun with the definite article	Strong's #2975 BDB #384

Translation: ...and then placed [it] at the edge of the Nile river among the reeds.

She then places the ark into the Nile river in the reeds, so that he was hidden at first.

The NET Bible: *The circumstances of the saving of the child Moses have prompted several attempts by scholars to compare the material to the Sargon myth. See R. F. Johnson, IDB 3:440-50; for the text see L. W. King, Chronicles concerning Early Babylonian Kings, 2:87-90. Those who see the narrative using the Sargon story's pattern would be saying that the account presents Moses in imagery common to the ancient world's expectations of extraordinary achievement and deliverance. In the Sargon story the infant's mother set him adrift in a basket in a river; he was loved by the gods and destined for greatness. Saying Israel used this to invent the account in Exodus would undermine its reliability. But there are other difficulties with the Sargon comparison, not the least of which is the fact that the meaning and function of the Sargon story are unclear. Second, there is no outside threat to the child Sargon. The account simply shows how a child was exposed, rescued, nurtured, and became king (see B. S. Childs, Exodus [OTL], 8-12). Third, other details do not fit: Moses' father is known, Sargon's is not; Moses is never abandoned, since he is never out of the care of his parents, and the finder is a princess and not a goddess. Moreover, without knowing the precise function and meaning of the Sargon story, it is almost impossible to explain its use as a pattern for the biblical account. By itself, the idea of a mother putting a child by the river if she wants him to be found would have been fairly sensible, for that is where the women of the town would be washing their clothes or bathing. If someone wanted to be sure the infant was discovered by a sympathetic woman, there would be no better setting (see R. A. Cole, Exodus [TOTC], 57). While there need not be a special genre of storytelling here, it is possible that Exodus 2 might have drawn on some of the motifs and forms of the other account to describe the actual event in the sparing of Moses – if they knew of it. If so it would show that Moses was cast in the form of the greats of the past.*¹³

Did the mother of Moses have a source for this idea? She knew about Noah and his ark and how it saved him and his small family, the only uncorrupted humans of the antediluvian race.¹⁴ She had an uncorrupted baby and she was going to put him in the ark for God to save him. The Hebrew word here and in Genesis are the same word (however, it is not the same word as found in the *ark of the covenant*). In each case, the ark held God's **supergrace** hero of his generation in the midst of turmoil all around. Vv. 5-6: the *bulrushes, rushes or the flags*, as they are called in some translations, where the ark was placed, are papyrus reeds.

Furthermore, the mother of Moses was very **authority oriented**. It had been the command of Pharaoh to cast all of the male babies into the Nile. This is exactly what she did. She cast Moses into the Nile—however, it was in an ark—something which Pharaoh's edict did not address. Pharaoh did not specify that Hebrew male children could not be placed in a container of sorts.

¹³ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed January 31, 2017.

¹⁴ I am assuming that she knows about the Great Flood and the events surrounding it.

Exodus 2:3 When she could no longer hide him, she took for him an ark of papyrus leaves and she smeared [it] with mortar and tar. Then she placed the child in it and then placed [it] at the edge of the Nile river among the reeds. (Kukis mostly literal translation)

Exodus 2:3 But when she could no longer hide him, she took an ark of bulrushes for him, daubed it with asphalt and pitch, put the child in it, and laid it in the reeds by the river's bank. (ESV)

Although these actions may seem to be somewhat random, there is no reason to assume that. The mother and Moses' older sister knew the direction of the water flow; they knew where this little ark would be carried to. Although there is nothing specifically said, it is reasonable to think that this ark was placed into the water at a particular time with the intent that is not just randomly float down the river, but that it was placed in the water at a specific time to float down to a specific place. There may even be the intent that it get caught up in the reeds where they expect the ark to go.

There are a great many people in the family of God who do random things, and expect that somehow, God will bless them and their random behavior. They are in a crisis, they open their Bible up to some random page and plop their finger down, in hopes that they will find the verse of the hour to guide them in the storm. However, this is not **God's plan**. God's plan is for you to have **Bible doctrine** in your **soul** first. You do not plop your finger down on some random verse, but your mind searches your human spirit for the wisdom of God's Word, which can be applied at the proper time. Your finger does not fall upon some random verse; your mind chooses an appropriate verse (or concept) from the doctrine resident in your soul.

One legitimate problem solving method is known as applying a **faith-rest rationale**. There are general and specific principles found in the Word of God; and if you understand your circumstances in the light of the Word of God, you can then pull a concept out of what you know from the Word of God and place your faith in that concept. For instance, you are alive and you are, for whatever reason, concerned about being alive in the near future. Life after salvation tells us that, *we are still in God's plan and God has a purpose for us* (whether this purpose will be worked out over the next 5 minutes or the next 5 years, we often do not know). But, whenever you are breathing and cognizant of your circumstances, the faith-rest rationale tells you, "I am in God's plan right now; God has things for me to do right now."

If you have not grown spiritually, then it is God's plan for you is to hear Bible doctrine being taught by a well-qualified pastor-teacher. If you have been growing spiritually over a period of 1 or 5 or 10 years; then God's plan might be for you to grow some more (which involves learning the Word of God), and/or God's plan might be for you to apply what you know to the circumstances at hand.

Miriam (Moses' older sister) and her mother knew that they could not allow for Moses to simply be killed—they knew that was wrong. They knew that if they kept this child around, his existence would become known and he would be killed, by order of Pharaoh. So, they try a different approach—Pharaoh said, every male child must be thrown into the River; and so they sort of do that. They place the child in a basket and float him to where Pharaoh's daughter bathes that time of the day (I am assuming that they did not simply put Moses in an ark in the water at some random time at some random place, but that they had a specific end in mind).

Exodus 2:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (i) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Exodus 2:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâtsab (יָצַב) [pronounced yaw-TSAHB ^v]	<i>to set oneself [in a place], to take a stand</i>	3 rd person feminine singular, Hithpael imperfect	Strong's #3320 BDB #426
The NET Bible: <i>The verb is the Hitpael preterite of יָצַב (yatsav), although the form is anomalous and perhaps should be spelled as in the Samaritan Pentateuch (see GKC 193 §71). The form yields the meaning of "take a stand, position or station oneself." His sister found a good vantage point to wait and see what might become of the infant.</i> ¹⁵			
'âchôwth (אָחוּת) [pronounced aw-KHOWTH]	<i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #269 BDB #27
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
râchôwq (רָחוֹק) [pronounced raw-KHOHK]	<i>distant, far; as a noun, it means distance (which can be a reference to time or space)</i>	Noun/adjective	Strong's #7350 BDB #935
Min + râchôwq mean <i>from afar off, far away; from an emotive distance.</i>			

Translation: Then his sister took a stand from a distance...

His older sister, probably Miriam, watches what happens from a distance.

Exodus 2:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâda' (יָדָעַ) [pronounced yaw-DAHḤ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	Qal infinitive construct	Strong's #3045 BDB #393
mâh (מַה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552

¹⁵ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed January 31, 2017.

Exodus 2:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿāsâh (אָסָה) [pronounced <i>gaw-SAWH</i>]	<i>to be done [made, produced]; to be offered, to be observed, to be used; was made [constructed, fashioned], to be formed, to be prepared</i>	3 rd person masculine singular, Niphal imperfect	Strong's #6213 BDB #793
The NET Bible: <i>The verb is a Niphal imperfect; it should be classified here as a historic future, future from the perspective of a point in a past time narrative.</i> ¹⁶			
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: ...to see what would happen to him.

She watches to see what would happen to him.

It would make sense that the mother and sister both knew exactly the direction that the Nile River flowed and to where it flowed. It seems less likely that they put little Moses in the water at a random time, having no clue as to where he would float to. Moses's mother is apparently quite intelligent and I don't believe that any of what she does here is random.

Exodus 2:4 **Then his sister took a stand from a distance to see what would happen to him.** (Kukis mostly literal translation)

Exodus 2:4 **And his sister stood afar off, to know what would be done to him.** (ESV)

This is probably Miriam, Moses' older sister. She watches the ark to see what would happen to the child inside.

Again, I do not believe that this was random; but that they knew where the ark would float to; and they knew who would discover the ark with baby Moses (he has not been named yet, by the way) in it.

Who logically hatched this plan? Either the mother or the father (I would choose the mother, as she remains a part of this narrative). I have forgotten the exact age difference between Moses and Miriam, but I think she is about 7 years old at this time, so this is certainly not a plan which she hatched. She is a smart young lady and it will become apparent that she has been well-instructed as to what she had to do.

Exodus 2:1–4 **A man from the house of Levi went and took a daughter [from the tribe] of Levi. She [later] conceived and bore a son. She sees that he [is] healthy and she hides him for 3 months. When she could no longer hide him, she took for him an ark of papyrus leaves and she smeared [it] with mortar and tar. Then she placed the child in it and then placed [it] at the edge of the Nile river among the reeds. Then his sister took a stand from a distance to see what would happen to him.** (Kukis mostly literal translation)

Exodus 2:1–4 **A man and woman from the house of Levi married and she bore him a son. She sees that the infant is very healthy and strong and she hid him for 3 months. When she was unable to hide him any longer, she made a small boat with papyrus leaves, sealing it with tar and pitch to make it watertight. Then she place the child**

¹⁶ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed January 31, 2017.

in the ark and placed the ark at the edge of the Nile River among the reeds. Then his sister watched the ark from a distance to see what would happen to him. (Kukis paraphrase)

And so comes down a daughter of Pharaoh to bathe on the river and so her maidens are walking upon a bank of the river. And so she sees the ark in a midst of the reed and so she sends her servant girl and so she takes her. And so she opens [it] and so she sees him the child and behold the babe was crying. And so she is moved with compassion upon him and so she says, "From children of the Hebrews this [is]."

Exodus
2:5–6

The daughter of the Pharaoh came down to the river to bathe and her maidens are walking along side the river. Then she sees the ark in the midst of the reeds and sent her servant girl [to get it]. Her servant girl [lit., *she*] brings it and she [the daughter] opens it and sees him, the child, and she saw that [lit., *behold*] the baby was crying. She is moved with compassion for him and she announced, "He [is] from the children of the Hebrews."

The daughter of the Pharaoh came down to the river to bathe, and her maidens came with her. As they walked along the side of the river, she saw an ark partially hidden among the reeds, so she sent her servant girl to fetch it. When it was brought to her, the daughter opened it up to see a baby inside crying. She is moved with compassion. She then announces to those with her, "He is one of the Hebrew infants."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so comes down a daughter of Pharaoh to bathe on the river and so her maidens are walking upon a bank of the river. And so she sees the ark in a midst of the reed and so she sends her servant girl and so she takes her. And so she opens [it] and so she sees him the child and behold the babe was crying. And so she is moved with compassion upon him and so she says, "From children of the Hebrews this [is]."

Dead Sea Scrolls
Targum of Onkelos

And the daughter of Pharaoh came down to wash at the river, and her damsels walked on the river's bank; and she saw the ark in the flood [Sam. Vers., "among the rushes.], and reached out her arm and took it. And opening, she saw the child; and, behold, the infant wept. And she had compassion on him and said, This is one of the children of the Jehudaeae.

Jerusalem targum

And the Word of the Lord sent forth a burning sore and inflammation of the flesh upon the land of Mizraim; and the daughter of Pharaoh came down to refresh herself at the river. And her handmaids, walking upon the bank of the river, saw the ark among the reeds, and put forth the arm and took it, and were immediately healed of the burning and inflammation. And she opened, and saw the child, and, behold, the babe wept; and she had compassion upon him, and said, This is one of the children of the Jehudaeae.

Revised Douay-Rheims

And behold the daughter of Pharaoh came down to wash herself in the river: and her maids walked by the river's brink. And when she saw the basket in the sedges, she sent one of her maids for it: and when it was brought, She opened it and seeing within it an infant crying, having compassion on it she said: This is one of the babes of the Hebrews.

Aramaic ESV of Peshitta

Pharaoh's daughter came down to bathe at the river. Her maidens walked along by the riverside. She saw the basket among the reeds, and sent her handmaid to get it. She opened it, and saw the child, and behold, the baby cried. She had compassion on him, and said, "This is one of the Hebrews' children."

Peshitta (Syriac) And the daughter of Pharaoh came down to bathe in the river; and her maidens walked along by the rivers side; and when she saw the ark among the reeds, she sent her maidens to fetch it. And when she had opened it, she saw the child; and, behold, the babe was weeping. And she had compassion on him, and said, This is one of the Hebrews children.

Septuagint (Greek) And the daughter of Pharaoh came down to the river to bathe; and her maids walked by the river's side, and having seen the ark in the ooze, she sent her maid, and took it up. And having opened it, she sees the babe weeping in the ark: and the daughter of Pharaoh had compassion on it, and said, This *is one* of the Hebrew's children.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English
Easy English

.
Now the daughter of Pharaoh came to wash in the river. And her servant girls walked by the edge of the river. Then Pharaoh's daughter saw the basket among the river grasses. So she sent one of her servant girls to fetch it. When Pharaoh's daughter opened the basket, she saw the baby. He was crying and she was sorry for him. She said: 'This is one of the Israelite children.'

Easy-to-Read Version–2006
God's Word™

.
While Pharaoh's daughter came to the Nile to take a bath, her servants walked along the bank of the river. She saw the basket among the papyrus plants and sent her slave girl to get it. Pharaoh's daughter opened the basket, looked at the baby, and saw it was a boy. He was crying, and she felt sorry for him. She said, "This is one of the Hebrew children."

Good News Bible (TEV)
The Message

.
The baby's older sister found herself a vantage point a little way off and watched to see what would happen to him. Pharaoh's daughter came down to the Nile to bathe; her maidens strolled on the bank. She saw the basket-boat floating in the reeds and sent her maid to get it. She opened it and saw the child—a baby crying! Her heart went out to him. She said, "This must be one of the Hebrew babies." V. 4 is included for context.

NIRV

.

Thought-for-thought translations; paraphrases:

Common English Bible
Contemporary English V.

.
About that time one of the king's daughters came down to take a bath in the river, while her servant women walked along the river bank. She saw the basket in the tall grass and sent one of the young women to pull it out of the water. When the king's daughter opened the basket, she saw the baby and felt sorry for him because he was crying. She said, "This must be one of the Hebrew babies."

The Living Bible

Well, this is what happened: A princess, one of Pharaoh's daughters, came down to bathe in the river, and as she and her maids were walking along the riverbank, she spied the little boat among the reeds and sent one of the maids to bring it to her. When she opened it, there was a baby! And he was crying. This touched her heart. "He must be one of the Hebrew children!" she said.

New Berkeley Version
New Century Version
New Life Version

.
Then the daughter of Pharaoh came to wash herself in the Nile. Her young women walked beside the Nile. She saw the basket in the tall grass and sent the woman

who served her to get it. She opened it and saw the child. The boy was crying. She had pity on him and said, "This is one of the Hebrews' children."
 New Living Translation Soon Pharaoh's daughter came down to bathe in the river, and her attendants walked along the riverbank. When the princess saw the basket among the reeds, she sent her maid to get it for her. When the princess opened it, she saw the baby. The little boy was crying, and she felt sorry for him. "This must be one of the Hebrew children," she said.

Partially literal and partially paraphrased translations:

American English Bible Well, Pharaoh's daughter came down to the river to bathe. And as her handmaids were walking along by the river, they saw the box lying in the mud; so she sent a handmaid out to pick it up. 6 And when she opened it, she found the baby inside the box, crying. Well, Pharaoh's daughter felt sorry for it and said, 'This is a Hebrew child.'

Beck's American Translation .
 International Standard V **Pharaoh's Daughter Adopts Moses**
 Then Pharaoh's daughter came down to the Nile River to bathe while her maids walked along the river bank. She saw the container among the reeds and sent a servant girl to get it. When she opened it and saw the child, the little boy suddenly began crying. Filled with compassion for him, she exclaimed, "This is one of the Hebrew children!"

New Advent (Knox) Bible Just then, Pharaoh's daughter came down to bathe in the river, while her maid-servants walked along the bank. She caught sight of the basket among the rushes, and sent one of her attendants to fetch it; and when she opened it, and saw the baby crying, her heart was touched. Why, she said, this must be one of the Hebrew children.

Translation for Translators *Soon* the king's daughter went down to the river to bathe. Her female servants were walking along the riverbank. She saw the basket amid the tall grass in the river. So she sent one of her servants to get it. *When the servant brought the basket to her,* she opened it, and was surprised to see «a baby that was/me», crying. She felt sorry for him/me, and said, "This must be one of the Hebrews' babies."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible The daughter of Pharaoh was to come down by the river to bathe. Her female servants are to be walking on the river's side, even she is perceiving the basket in the midst of the reeds, and she was to send her female servants, and they were to take it out. She was to open it and was to see the child, and the boy is to cry. She was to spare him, and was to say: This is a Hebrews' child.

Conservapedia The daughter of Pharaoh [Probably Sobekneferu] came down to wash herself in the Nile, and her lady's maids walked along by the river's side; and when she saw the basket among the weeds, she sent her maid to fetch it. When she opened it, she saw the boy, and the boy cried out in lamentation. She had compassion for him, saying, "This is one of the Hebrews' boys."

Ferrar-Fenton Bible Then the daughter of. Pharaoh came down to bathe in the river, and her maids walked along the bank of the stream ; and they noticed the boat amongst the rushes. So she put out her hand and took it. When she opened it she saw the lad, and he cried ; and she grieved over him, and said, " It is one of the Hebrew children."

HCSB .
 Lexham English Bible And the daughter of Pharaoh went down to wash at the Nile, [while] her maidservants were walking alongside the Nile, and she saw the basket in the midst of the reeds, and she sent her slave woman [for it] and took it and opened [it] and

saw him--the boy--and it was a lad weeping, and she had compassion for him and said, "This [must be] from the boys of the Hebrews."

Tree of Life Version .

Urim-Thummim Version

And the daughter of Pharaoh came down to bathe herself in the Nile river and her attendants walked along the Nile's bank, and when she saw the ark (vessel) among the water reeds she sent her female slave to get it. When she opened it she saw the baby and it was crying, but she had compassion on him and said, this is one of the Hebrews' offspring.

Wikipedia Bible Project

And the daughter of Pharaoh came down to wash on the Nile, and her girls are walking by the Nile, and she saw the ark in the reeds, and she sent her maid and took it. And she uncovered and saw him, the boy, and here is a crying boy, and she pitied him and said, "This boy is one of the Hebrews."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible

And the daughter of Pharaoh came down to bathe at the river, and her maids walked by the hand of the river; and she saw the box among the papyrus reeds, and she sent her maid to take it. And she opened it, and she saw the male child; and behold, the baby wept; and she spared him out of pity, and said, This is one of the male children of the Hebrews.

New American Bible (2002) .

New American Bible (2011) .

New Jerusalem Bible

Now Pharaoh's daughter went down to bathe in the river, while her maids walked along the riverside. Among the reeds she noticed the basket, and she sent her maid to fetch it. She opened it and saw the child: the baby was crying. Feeling sorry for it, she said, 'This is one of the little Hebrews.'

New RSV .

Revised English Bible .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

The daughter of Pharaoh came down to bathe in the river while her maids-in-attendance walked along the riverside. Spotting the basket among the reeds, she sent her slave-girl to get it. She opened it and looked inside, and there in front of her was a crying baby boy! Moved with pity, she said, "This must be one of the Hebrews' children."

exeGesés companion Bible

And the daughter of Paroh descends to bathe herself at the river; and her maidens walk along by the hand of the river; and when she sees the ark among the reeds she sends her maid to take it; and opens it and sees him - the child: and behold, the lad weeps: and she has compassion on him, and says, This is of the children of the Hebrews.

JPS (Tanakh—1985)

The daughter of Pharaoh came down to bathe in the Nile, while her maidens walked along the Nile. She spied the basket among the reeds and sent her slave girl to fetch it. When she opened it, she saw that it was a child, a boy crying. She took pity on it and said, "This must be a Hebrew child."

Kaplan Translation

Pharaoh's daughter [According to Talmudic tradition, she is the Bithiah mentioned in 1 Chronicles 4:18 (Targum ad loc. ; Sanhedrin 19b; Pirkey Rabbi Eliezer 48). Other sources, however, appear to indicate that Bithiah was Solomon's wife (BeMidbar Rabbah 10:4). Today, this name is usually pronounced Bathyah.

(Significantly, the name Bati is found in ancient Egyptian texts). Other ancient sources state that the name of Pharaoh's daughter was Tarmuth (Yov'loth 47:5) or Thermuthis (Josephus, Antiquities 2:9:5). This would be Ne-termut, in ancient Egyptian texts. Still earlier sources state that her name was Merris, (Meres in Egyptian) and that Moses' foster father was Khenefiris (Artapanus [2nd Century b.c.e.], quoted in Eusobius, Preparation Evangelica 9:27). Khenefiris or Kha-neph Ra (Sebek-hetep IV) was a king of the 13th Dynasty. Some say that she could not have children of her own (Philo, De Vita Moses 2:201; Wisdom 19:6).] **went to bathe in the Nile, while her maids walked along the Nile's edge. She saw the box in the rushes, and sent her slave-girl [(Rashi; Ibn Ezra). Or, 'stretched out her arm' (Targum; Rashi). Both opinions are cited in the Talmud (Sotah 12b).] to fetch it. Opening [the box] she saw the boy. The infant began to cry, and she had pity on it. 'It is one of the Hebrew boys,' she said.**

Orthodox Jewish Bible

And the Bat Pharaoh came down to bathe herself at the Nile; and her na'arot walked along by the Nile's bank; and when she saw the tevah (ark) among the reeds, she sent her amah (maid servant) to fetch it.

And when she had opened it, she saw the yeled; and, hinei, the na'ar was crying. And she had compassion on him, and said, This one is of the yaldei Halvrim (Hebrew children).

The Scriptures 1998

Expanded/Embellished Bibles:

The Amplified Bible

Now the daughter of Pharaoh came down to bathe at the Nile, and [she, together with] her maidens walked along the river's bank; she saw the basket among the reeds and sent her maid [to get it], and she brought it to her. When she opened it, she saw the child, and behold, the baby was crying. And she took pity on him and said, "This is one of the Hebrews' children."

The Expanded Bible

Then the daughter of ·the king of Egypt [Pharaoh] came to the river to ·take a bath [wash], and her servant girls were walking beside the river. When she saw the ·basket [ark] in the ·tall grass [reeds] she sent her slave girl to get it. She opened the basket and saw the baby boy. He was crying, so she ·felt sorry [had pity] for him and said, "This is one of the Hebrew babies."

The Geneva Bible

Kretzmann's Commentary

Verses 5-10

Moses adopted by Pharaoh's daughter

And the daughter of Pharaoh came down to wash herself at the river, for such bathing in the open stream accords well with the customs of ancient Egypt; and her maidens, the attending slaves, walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. The other maids being engaged in patrolling the neighborhood against any disturbance, the attendant of the princess was sent to get the chest which had aroused the curiosity of Pharaoh's daughter. 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. She guessed the reason for the exposure of the child at once, but the natural motherly feeling asserted itself; she was filled with loving pity for the lonely, hungry child.

NET Bible®

Then the daughter of Pharaoh¹⁴ came down to wash herself [Or "bathe."] by the Nile, while her attendants were walking alongside the river,¹⁶ and she saw the basket among the reeds. She sent one of her attendants,¹⁷ took it,¹⁸ opened it [*Heb* "and she opened."], and saw the child²⁰ – a boy,²¹ crying!²² – and she felt compassion²³ for him and said, "This is one of the Hebrews' children."

Syndein/Thieme

The Voice

Later on Pharaoh’s daughter came down to bathe in the river while her young attendants walked along the bank nearby. Pharaoh’s daughter noticed the basket wedged among the reeds and wondered what it might contain. So she instructed her maid to bring it to her. When Pharaoh’s daughter opened the basket, she found the baby boy. He was crying, and her heart melted with compassion.

Pharaoh’s Daughter: This is a Hebrew child.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and the daughter of "Paroh ^{Greathouse} " went down to bathe upon the stream, and her young women were walking upon the hand of the stream, and she saw the vessel in the midst of the reeds and she sent her bondwoman, and she took her , and she opened it and she saw the boy, and look, a young man was weeping and she showed pity upon him, and she said, this is from the boys of the ones of "Ever ^{Other side} " ,...
Concordant Literal Version	Then Pharaoh's daughter descended to bathe at the waterway, while her maidens were going on the side of the waterway. When she saw the ark in the midst of the weeds she sent her maidservant and took it;" she opened it and saw him, the boy; and behold, the lad was lamenting. She spared him and said: This is one of the boys of the Hebrews.
Modern English Version	The daughter of Pharaoh came down to wash herself at the river while her maidens walked along by the river’s side, and when she saw the container among the reeds, she sent her maid, and she retrieved it. When she opened it, she saw the child. He was crying. She had compassion on him and said, “This is one of the Hebrews’ children.”
New King James Version	Then the daughter of Pharaoh came down to bathe at the river. And her maidens walked along the riverside; and when she saw the ark among the reeds, she sent her maid to get it. And when she opened it, she saw the child, and behold, the baby wept. So she had compassion on him, and said, “This is one of the Hebrews’ children.”
Stuart Wolf World English Bible Young’s Literal Translation Young’s Updated LT And a daughter of Pharaoh comes down to bathe at the River, and her damsels are walking by the side of the River, and she sees the ark in the midst of the weeds, and sends her handmaid, and she takes it, and opens, and sees him—the lad, and lo, a child weeping! and she has pity on him, and says, “This is one of the Hebrews’ children.”

The gist of this passage:

The daughter of Pharaoh bathed right there in the Nile River, close to where the ark had been placed. She sees the ark in the reeds and sends her handmaid to get it. When she opens it up, she sees the baby boy and he is crying.

Exodus 2:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to descend, to come down, to go down</i>	3 rd person feminine singular, Qal imperfect	Strong’s #3381 BDB #432

Exodus 2:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine singular construct	Strong's #1323 BDB #123
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râchats (רָחַץ) [pronounced <i>raw-BAHTS</i>]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	Qal infinitive construct	Strong's #7364 BDB #934
'al (לְעַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
y ^e ôr (אֵי) [pronounced <i>y^eohr</i>]	<i>river, stream, Nile stream, canal; mining shafts</i>	masculine singular noun with the definite article	Strong's #2975 BDB #384

Translation: [The daughter of the Pharaoh came down to the river to bathe...](#)

For many years, hearing this narrative, I imagined that Miriam placed baby Moses in the ark and left him there in the Nile River, not having any idea what might happen or who might find him. However, in reading this text, I think that Miriam had a plan, and that was for the Pharaoh's daughter to find the child.

She would reasonably have known where the Pharaoh's family lived, if this was anywhere close to where they lived and despite what had been going on in Egypt, things would have been known about Pharaoh and his family. People seem to have an obsession when it comes to the lives of famous people.

Miriam, even as a very young girl, would have been told about the killing of the male Hebrew infants. It would have to have been known; it could not really be hidden from her, even as a child. This would have to be known in order for Miriam to be willing to do what she does here.

My point is, the child was not just put in an ark and that ark launched, and let's hope someone finds it and takes the boy. I think the intent was for Pharaoh's daughter to find the child, for how could the cruel-hearted Pharaoh deny this to his own daughter?

She knows where the daughter of Pharaoh bathes and she places the child in close proximity perhaps, seeing this as the one possible way to save her baby brother. This is, of course, conjecture, but it does fit together well with the narrative.

The daughter of Pharaoh is not wandering around by the Nile River alone.

The NET Bible, regarding the Pharaoh: *It is impossible, perhaps, to identify with certainty who this person was. For those who have taken a view that Rameses was the pharaoh, there were numerous daughters for Rameses. She is named Tharmuth in Jub. 47:5; Josephus spells it Thermouthis (Ant. 2.9.5 [2.224]), but Eusebius has Merris (Praep. Ev. ix. 27). E. H. Merrill (Kingdom of Priests, 60) makes a reasonable case for her identification as the famous Hatshepsut, daughter of Thutmose I.*

She would have been there about the time of Moses' birth, and the general picture of her from history shows her to be the kind of princess with enough courage to countermand a decree of her father.¹⁷

Exodus 2:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
na'ârâh (נַרְעָנָה) [pronounced nah-ġar-AWH]	<i>female attendants, maids; girls, young women, women of marriageable age</i>	feminine plural noun with the 3 rd person feminine singular suffix	Strong's #5291 BDB #655
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>is walking, is going, is departing, is advancing, is traveling</i>	feminine plural, Qal active participle	Strong's #1980 (and #3212) BDB #229
'al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
yâd (יָד) [pronounced yawd]	<i>hand; strength, power (figuratively); side (of land), part, portion (metaphorically) (figuratively)</i>	feminine singular construct	Strong's #3027 BDB #388
Together, these mean <i>upon a hand of, on [at] the hand of; under the hand of; under [at] the guidance of; at the side of, along side of, along the shore [bank] of [a river].</i>			
y ^e ôr (אֵר) [pronounced y ^e ohr]	<i>river, stream, Nile stream, canal; mining shafts</i>	masculine singular noun with the definite article	Strong's #2975 BDB #384
The NET Bible: <i>A disjunctive vav initiates here a circumstantial clause. The picture is one of a royal entourage coming down to the edge of a tributary of the river, and while the princess was bathing, her female attendants were walking along the edge of the water out of the way of the princess. They may not have witnessed the discovery or the discussion.¹⁸</i>			

Translation: ...and her maidens are walking along side the river.

The Pharaoh's daughter has a flock of servant girls, here called *maidens, female attendants*. They are with her attending to her.

Exodus 2:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

¹⁷ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed January 31, 2017.

¹⁸ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed January 31, 2017.

Exodus 2:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person feminine singular, Qal imperfect	Strong's #7200 BDB #906
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
têbâh (תֵּבַת) [pronounced tay ^b -VAW]	<i>an ark, a chest</i>	feminine singular construct	Strong's #8392 BDB #1061
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תֵּיִךְ) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bêtth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תּוֹכְךָ. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
çûwph (סוּף) [pronounced soof]	<i>reed, rush, sea weed</i>	masculine singular noun with the definite article	Strong's #5488 & #5489 BDB #693

Translation: Then she sees the ark in the midst of the reeds...

She is an observant young lady, and she sees the small ark in the midst of the reeds. Recall that the ark was designed to be sea-worthy, to not take in water.

What she sees is quite unusual. It catches her eye and captures her curious nature.

Exodus 2:5d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person feminine singular, Qal imperfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018

Exodus 2:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'âmâh (אִמָּה) [pronounced <i>aw-MAW</i>]	<i>maid, maidservant, handmaid, female servant, female slave</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #519 BDB #51

The NET Bible: *The word here is אִמָּה ('amah), which means "female slave." The word translated "attendants" earlier in the verse is נַחֲרוֹת (na'arot, "young women"), possibly referring here to an assortment of servants and companions.*¹⁹

Translation: ...and sent her servant girl [to get it].

She sends one of her servant girls out to fetch this curious ark, which appears to be stuck in the reeds. Obviously, it is some distance away and possibly requires a swimmer to fetch it.

Exodus 2:5e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person feminine singular, Qal imperfect with the 3 rd person feminine singular suffix	Strong's #3947 BDB #542

The NET Bible: *The verb is preterite, third person feminine singular, with a pronominal suffix, from לָקַח (laqakh, "to take"). The form says literally "and she took it," and retains the princess as the subject of the verb.*²⁰

Translation: Her servant girl [lit., she] brings it...

Her servant girl goes out in the water to this ark and brings it back.

Exodus 2:5 The daughter of the Pharaoh came down to the river to bathe and her maidens are walking along side the river. Then she sees the ark in the midst of the reeds and sent her servant girl [to get it]. (Kukis mostly literal translation)

Exodus 2:5 Then the daughter of Pharaoh came down to bathe at the river. And her maidens walked along the riverside; and when she saw the ark among the reeds, she sent her maid to get it. (ESV)

Because the daughter of Pharaoh is bathing in the river, and the ark is caught in the reeds near her, it is very possible that this was intentional on the mother's part. She would have known about the daughter of Pharaoh,

¹⁹ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed January 31, 2017.

²⁰ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed January 31, 2017.

much as people know about celebrities today (there are always human celebrities; and the primary ones in that era would have been Egyptian royalty).

There is no reason to think that all that happens here is simply random. In any case, certainly God had a hand in all of this as well.

It is reasonable to assume that the baby, at this point, is crying; however, even if the baby is not, something like this ark floating among the reeds would have certainly caught the attention of a curious young girl.

Exodus 2:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pâthach (פָּתַח) [pronounced <i>paw-THAHKH</i>]	<i>to open, to open up; to let loose [as in, to draw (a sword); to begin, to lead in</i>	3 rd person feminine singular, Qal imperfect	Strong's #6605 BDB #834 (& #836)
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person feminine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #7200 BDB #906
yeled (יָלֵד) [pronounced <i>YEH-led</i>]	<i>child, one born; son, boy, youth</i>	masculine singular noun with the definite article	Strong's #3206 BDB #409

The NET Bible: *The grammatical construction has a pronominal suffix on the verb as the direct object along with the expressed object: "and she saw him, the child." The second object defines the previous pronominal object to avoid misunderstanding (see GKC 425 §131.m).*²¹

Translation: ...and she [the daughter] opens it and sees him, the child,...

There are two references here to the child. She has to have some idea of what is happening in her own world, and that her father has ordered the death of male Hebrew infants; but it is not necessarily something that she has seen with her own eyes.

She opens up the ark, and she sees him, the little baby Moses.

So far, this is what we have: *So then the daughter of Pharaoh came down to bathe by the river, and her maidens were walking by the side of the river—where she saw the ark in the midst of the papyrus reeds, and sent her handmaiden and get it. And she opened and examined the child,...* I have taken a lot of liberties with the translation of this verse. Râ'âh (רָאָה) [pronounced *raw-AWH*], which we recently saw is the verb *to see*, I have translated *examined*. The word for *child* is na'ar (נָעַר) [pronounced *NAH-ghar*] and it can be translated *boy, lad, youth, male-child*, and in this situation, *infant*.

²¹ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed January 31, 2017.

Exodus 2:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, *he observed [that]; he saw; suddenly, unexpectedly, dramatically*. This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.

na'ar (רֶעֶב) [pronounced <i>NAH-ğahr</i>]	<i>boy, youth, young man; personal attendant; slave-boy</i>	masculine singular noun	Strong's #5288 & #5289 BDB #654
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The NET Bible: *The text has רֶעֶב (na'ar, "lad, boy, young man"), which in this context would mean a baby boy.*²²

bâkâh (בָּכָה) [pronounced <i>baw-KAW</i>]	<i>weeping [for] (in grief, humiliation, or joy), weeping [bitterly], weeping upon, crying [for], bewailing</i>	Qal active participle	Strong's #1058 BDB #113
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The NET Bible: *This clause is introduced with a disjunctive vav and the deictic particle הִנֵּה (hinneh, "behold" in the KJV). The particle in this kind of clause introduces the unexpected – what Pharaoh's daughter saw when she opened the basket: "and look, there was a baby boy crying." The clause provides a parenthetical description of the child as she saw him when she opened the basket and does not advance the narrative. It is an important addition, however, for it puts readers in the position of looking with her into the basket and explains her compassion.*²³

Translation: ...and she saw that [lit., behold] the baby was crying.

And she sees that the baby is crying. Nothing can melt the heart of a young woman more than a helpless crying child.

The KJV particles *Lo, behold* sound too dated for modern English. Instead of translating it as a demonstrative particle, I translated it *saw*.

Exodus 2:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

²² From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed January 31, 2017.

²³ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed January 31, 2017.

Exodus 2:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châmal (חַמַּל) [pronounced <i>khaw-MAHL</i>]	<i>to spare, to be sparing of anything; to use sparingly; to pity, to have compassion, to show mercy</i>	3 rd person feminine singular, Qal imperfect	Strong's #2550 BDB #328
<p>The NET Bible: <i>The verb could be given a more colloquial translation such as “she felt sorry for him.” But the verb is stronger than that; it means “to have compassion, to pity, to spare.” What she felt for the baby was strong enough to prompt her to spare the child from the fate decreed for Hebrew boys. Here is part of the irony of the passage: What was perceived by many to be a womanly weakness – compassion for a baby – is a strong enough emotion to prompt the woman to defy the orders of Pharaoh. The ruler had thought sparing women was safe, but the midwives, the Hebrew mother, the daughter of Pharaoh, and Miriam, all work together to spare one child – Moses (cf. 1 Cor 1:27-29).²⁴</i></p>			
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

Translation: *She is moved with compassion for him...*

Like most young women, this causes her heart to be moved for him. She feels compassion for this baby. The child is there without hope; she is that child's hope.

Exodus 2:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘amar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
y ^e lâdîym (יְלֵדִים) [pronounced <i>y^e-law-DEEM</i>]	<i>children, descendants</i>	masculine plural noun	Strong's #3206 BDB #409
‘Ib ^e rîym (מִיִּבְרֵת) [pronounced <i>g^hbe-VREEM</i>]	<i>those from beyond; transliterated: Hebrews, Eberites</i>	proper masculine plural gentilic/noun with the definite article	Strong's #5680 BDB #720

²⁴ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed January 31, 2017.

Exodus 2:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The name denotes a person who came <i>from the other side of the river</i> (the Euphrates River).			
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260

Translation: ...and she announced, “He [is] from the children of the Hebrews.”

There are two possible ways that this child would have been known to be a Hebrew. First, based upon the edict of her father, and finding a child in an ark like this, that she would logically realize that this is a baby who had not been killed. Secondly, the child would have been circumcised. If he is not wearing any clothing, then that would have also been obvious.

The intention of the Pharaoh's daughter to bathe in the river tells us that even she lacked indoor plumbing (which did exist later in Rome). Whereas public bathing for orientals today, it is quite acceptable to the ancient Egyptians. We have actual pictures from monuments of women of rank bathing, attended to by four female servants.

When she picked the baby Moses up, she immediately knew that this was a Hebrew child because he had been circumcised (when a baby is crying, we all know one of the first things a mother will check for).

Exodus 2:6 Her servant girl [lit., *she*] brings it and she [the daughter] opens it and sees him, the child, and she saw that [lit., *behold*] the baby was crying. She is moved with compassion for him and she announced, “He [is] from the children of the Hebrews.” (Kukis mostly literal translation)

Exodus 2:6 And when she opened it, she saw the child, and behold, the baby wept. So she had compassion on him, and said, “This is one of the Hebrews’ children.” (ESV)

A normal woman, when faced with a helpless child, feels great compassion for that child. Women have a great capacity for love; and when something is helpless and needs care, the woman’s love, compassion and empathy go into overdrive.



It appears that this is Pharaoh's daughter who is doing all of this. Her personal maid has fetched the ark, but she opens it up. She knows that this child is one of the Hebrews because he is circumcised. It is obvious.

The Discovery of Baby Moses (a graphic); from [The Orthodox Life](#); accessed June 12, 2018.

Exodus 2:5–6 The daughter of the Pharaoh came down to the river to bathe and her maidens are walking along side the river. Then she sees the ark in the midst of the reeds and sent her servant girl [to get it]. Her servant girl [lit., *she*] brings it and she [the daughter] opens it and sees him, the child, and she saw that [lit., *behold*] the

baby was crying. She is moved with compassion for him and she announced, "He [is] from the children of the Hebrews." (Kukis mostly literal translation)

Exodus 2:5–6 The daughter of the Pharaoh came down to the river to bathe, and her maidens came with her. As they walked along the side of the river, she saw an ark partially hidden among the reeds, so she sent her servant girl to fetch it. When it was brought to her, the daughter opened it up to see a baby inside crying. She is moved with compassion. She then announces to those with her, "He is one of the Hebrew infants." (Kukis paraphrase)

And so says his sister unto a daughter of Pharaoh, "Should I go and so call for you a woman nursing from the Hebrew women? And she will nurse for you the male child."

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Then the child's [lit., his] sister [came forward] and said to the daughter of Pharaoh, "Should I go and summon a nursing woman from among the Hebrews? She will nurse the male child for you."

Then his sister, who had been watching, came out and asked Pharaoh's young daughter, "Could I go and find a nursing woman among the Hebrews for you? She can nurse the child for you."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says his sister unto a daughter of Pharaoh, "Should I go and so call for you a woman nursing from the Hebrew women? And she will nurse for you the male child."
Dead Sea Scrolls	.
Targum of Onkelos	Then spake his sister to the daughter of Pharaoh, Shall I go and call a nurse-woman of the Jehudaeae who will suckle the child for thee?
Targum (Pseudo-Jonathan)	And his sister said to Pharaoh's daughter, May I go and call for thee a nursing woman from the Jehudesses, to suckle the babe for thee?
Revised Douay-Rheims	And the child's sister said to her Shall I go and call to thee a Hebrew woman, to nurse the babe?
Aramaic ESV of Peshitta	Then his sister said to Pharaoh's daughter, "Should I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?"
Peshitta (Syriac)	Then his sister said to Pharaoh's daughter, Shall I go and call for you a nurse of the Hebrew women, that she may nurse this child for you?
Septuagint (Greek)	And his sister said to the daughter of Pharaoh, Will you that I call to you a nurse of the Hebrews, and shall she suckle the child for you?

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then his sister said to Pharaoh's daughter, May I go and get you one of the Hebrew women to give him the breast?
Easy English	.
Easy-to-Read Version–2006	The baby's sister was still hiding. She stood and asked the king's daughter, "Do you want me to go find a Hebrew woman who can nurse the baby and help you care for it?"
God's Word™	.
Good News Bible (TEV)	.

<i>The Message</i>	Then his sister was before her: "Do you want me to go and get a nursing mother from the Hebrews so she can nurse the baby for you?"
NIRV	Then his sister spoke to Pharaoh's daughter. She asked, "Do you want me to go and get one of the Hebrew women? She could breast-feed the baby for you."

Thought-for-thought translations; paraphrases:

Common English Bible	Then the baby's sister said to Pharaoh's daughter, "Would you like me to go and find one of the Hebrew women to nurse the child for you?"
Contemporary English V.	At once the baby's older sister came up and asked, "Do you want me to get a Hebrew woman to take care of the baby for you?"
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	Then [the baby's] sister went up and asked Pharaoh's daughter: 'Would you like me to call a Hebrew [woman] to nurse the child for you?'
Beck's American Translation	.
International Standard V	Then his sister asked Pharaoh's daughter, "Shall I go and call one of the nursing Hebrew women so she can nurse the child for you?"
New Advent (Knox) Bible	And at that, the boy's sister asked, Wouldst thou have me go and fetch one of the Hebrew women, to nurse the child for thee?
Translation for Translators	Then ◀the baby's/my▶ <i>older</i> sister <i>approached</i> the king's daughter and said, "Do you want me to go and find someone from among the Hebrew women who will <i>be able to</i> nurse the baby for you?"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Then was to say his sister, to Pharaoh's daughter: I was to proceed, and am to have called she nursing of the Hebrew women, even was she to nurse him.
Conservapedia	.
Ferrar-Fenton Bible	Then his sister asked' the daughter of Pharaoh, " Shall I go and seek for you a nursing woman of the Hebrews, so that she may nurse the lad for you ?"
HCSB	.
Lexham English Bible	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And his sister said to Pharaoh's daughter, Shall I walk, and call a nurse for you of the Hebrew women, that she may nurse the boy baby for you?
New American Bible (2002)	.
New American Bible (2011)	Then his sister asked Pharaoh's daughter, "Shall I go and summon a Hebrew woman to nurse the child for you?"
New Jerusalem Bible	.
New RSV	.
Revised English Bible	At this the sister approached Pharaoh's daughter: "Shall I go and fetch you one of the Hebrew women to act as a wet-nurse for the child?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	At this point, his sister said to Pharaoh's daughter, "Would you like me to go and find you one of the Hebrew women to nurse the baby for you?"
exeGesés companion Bible	Then his sister says to the daughter of Paroh, Go I and call a woman suckler of the Hebrews to suckle the child for you?
JPS (Tanakh—1985)	Then his sister said to Pharaoh's daughter, "Shall I go and get you a Hebrew nurse to suckle the child for you?"
Kaplan Translation	[The infant's] sister said to Pharaoh's daughter, 'Shall I go and call a Hebrew woman to nurse the child for you?'
Orthodox Jewish Bible	Then said his achot to Bat Pharaoh, Shall I go and call to thee a nurse of Halvriyyot, that she may nurse the yeled for thee?
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	Then the baby's sister asked the king's [Pharaoh's] daughter, "Would you like me to go and find a Hebrew woman to nurse the baby for you?"
The Geneva Bible	.
Kretzmann's Commentary	Then said his sister, who had quietly drawn near during the excitement, 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? She managed to make her question so casual that no one suspected her of being in the neighborhood by design, and her inquiry contained just enough of the suggestion necessary to direct the thoughts of Pharaoh's daughter as she wished matters to proceed.
NET Bible®	Then his sister said to Pharaoh's daughter, "Shall I go and get a nursing woman for you from the Hebrews, so that she may nurse the child for you?"
Syndein/Thieme	.
The Voice	Child's Sister (<i>coming out of her hiding place</i>): Would you like me to find a Hebrew woman to nurse the child for you?.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and his sister said to the daughter of "Paroh ^{Great house} ", should I walk and should I call out (for) you a woman, a [nurse] from the ones of "Ever ^{Other side} ", and should she [nurse] the boy (for) you?...
Concordant Literal Version	Then his sister said to the daughter of Pharaoh: Shall I go and call for you a woman, a wetnurse from the Hebrews that she may nurse the boy for you?
Modern English Version	Then his sister said to Pharaoh's daughter, "Shall I go and call for you a nursing woman of the Hebrew women so that she may nurse the child for you?"
Stuart Wolf	.
World English Bible	Then his sister said to Pharaoh's daughter, "Should I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?"
<i>Young's Literal Translation</i>	.
Young's Updated LT	And his sister says unto the daughter of Pharaoh, "Do I go? When I have called for you a suckling woman of the Hebrews, then she does suckle the lad for you."

The gist of this passage: The child's older sister comes out of hiding and offers to find a wet-nurse for the baby.

Exodus 2:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'āmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
'āchōwth (אָחוּת) [pronounced <i>aw-KHOWTH</i>]	<i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #269 BDB #27
'el (אֶל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine singular construct	Strong's #1323 BDB #123
par ^e ōh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i></i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: Then the child's [lit., *his*] sister [came forward] and said to the daughter of Pharaoh,...

Miriam is watching the ark and watching what will happen to it. She seems to be a fairly bright young girl, given what she has done, and what she will say.

Miriam, Moses' sister, has been watching from the background. Even though she is very young, she seems to know that right time to make herself known.

Exodus 2:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (ה) [pronounced <i>heh</i>]		interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .	Strong's #none BDB #209

Exodus 2:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	1 st person singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרַךְ) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i>	1 st person singular, Qal perfect	Strong's #7121 BDB #894
The NET Bible: <i>The text uses אָרַךְ (qara'), meaning "to call" or "summon." Pharaoh himself will "summon" Moses many times in the plague narratives. Here the word is used for the daughter summoning the child's mother to take care of him. The narratives in the first part of the book of Exodus include a good deal of foreshadowing of events that occur in later sections of the book (see M. Fishbane, Biblical Text and Texture).²⁵</i>			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person feminine singular suffix	No Strong's # BDB #510
îshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61
yânaq (יָנַק) [pronounced yaw-NAHK]	<i>nurse, causing one to nurse [suck], being a nurse; giving suck to</i>	feminine singular, Hiphil participle	Strong's #3243 BDB #413
The NET Bible: <i>The object of the verb "get/summon" is "a woman." But תִּקְנִינִי (meneqet, "nursing"), the Hiphil participle of the verb קָנַי (yanaq, "to suck"), is in apposition to it, clarifying what kind of woman should be found – a woman, a nursing one. Of course Moses' mother was ready for the task.²⁶</i>			
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
îb ^r îyôwth (תּוֹרְבַע) [pronounced gîh ^b -vree-OHTH]	<i>those from beyond; Hebrew women; transliterated Hebrewesses</i>	proper feminine plural gentilic/noun/adjective with the definite article	Strong's #5680 BDB #720

Translation: ...["Should I go and summon a nursing woman from among the Hebrews?"](#)

Miriam does not say, "This is my baby brother." She does not pour out her heart to the daughter of Pharaoh. She asks simply if she should go and find a nursing woman from among the Hebrew women.

²⁵ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

²⁶ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

My educated guess is, the daughter of Pharaoh understood immediately what she was saying; and Miriam probably understood this as well. This daughter would adopt this child, without any sort of formalities, and raise it as her own. That Miriam just happened to offer her services to find a nursing woman told the daughter all she needed to know. She seems to be bright and observant, and she probably understood almost immediately all that was going on, without any words being said.

Miriam does not state what is going on. She can't. She can't say this is my little brother and I can bring my mother here. This has to be an abandoned baby, with no hope for survival; and Miriam might be able to find a nursing mother to help nurse the child. And the daughter knows all of this herself, and she will accept all of this and raise this child as her own.

Exodus 2:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yânaq (יָנַק) [pronounced <i>yaw-NAHK</i>]	<i>to cause one to nurse [suck], to nurse; to give suck to</i>	3 rd person feminine singular, Hiphil imperfect	Strong's #3243 BDB #413
The NET Bible: <i>The form יָנַק (vÿteniḳ) is the Hiphil imperfect/jussive, third feminine singular, of the same root as the word for "nursing." It is here subordinated to the preceding imperfect ("shall I go") and perfect with vav (ו) consecutive ("and summon") to express the purpose: "in order that she may."²⁷</i>			
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person feminine singular suffix	No Strong's # BDB #510
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yeled (יָלֵד) [pronounced <i>YEH-led</i>]	<i>child, one born; son, boy, youth</i>	masculine singular noun with the definite article; pausal form	Strong's #3206 BDB #409

Translation: *She will nurse the male child for you.*"

Miriam offers to find a nursing mother and nurse this child for the daughter. It is accepted by all that the daughter of Pharaoh will raise this child, without any words being said to that effect.

The verb yânaq (יָנַק) [pronounced *yaw-NAHK*] in the Qal means *to suck* but in the Hiphil, it means *to cause a baby to nurse* or simply *to nurse*. It is often translated in the KJV, *to give suck*, however, our modern term *to nurse* is more than adequate.

Notice that there will be a bit of protocol here. The Pharaoh's daughter is not a stupid woman; she carries the genes of the Pharaoh, and therefore has to have a reasonable amount of intelligence and training. She knows that this woman who is potentially offered up to nurse the child is not simply some random woman that this young girl will go out and find. And when the daughter meets the woman (assuming that she does), by her size, age and health, it is unlikely that she is the mother. The Pharaoh's daughter probably immediately surmised that this young

²⁷ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

girl is the boy's sister. Everyone there knows that the woman offered up to nurse the boy is actually the child's mother. None of this is ever stated outright to protect the mother and to protect the child.

Pharaoh's daughter is not a stupid young woman. She knows exactly who Miriam is; and she knows exactly who the nursing mother will be.

Exodus 2:7 Then the child's [lit., *his*] sister [came forward] and said to the daughter of Pharaoh, "Should I go and summon a nursing woman from among the Hebrews? She will nurse the male child for you." (Kukis mostly literal translation)

Exodus 2:7 Then his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?" (ESV)

Exodus 2:7 Then his sister, who had been watching, came out and asked Pharaoh's young daughter, "Could I go and find a nursing woman among the Hebrews for you? She can nurse the child for you." (Kukis paraphrase)

Now, Miriam, Moses' sister, pops up sort of out of nowhere, and she asks if she should find a Hebrew woman to nurse the child. Let me suggest that Miriam and Moses' mother had a plan; and young Miriam would present that plan to Pharaoh's daughter.

At some point, as the daughter of Pharaoh looked at baby Moses with great compassion, knowing the order of her father. However, at the same time, there would be part of her thinking which would have been about the practicalities of, *how would I feed this child?*

Now, note exactly what Miriam said: "Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?" Miriam does not say, "Listen, I know the mother of this child and I can bring her here." Instead she offers, "Shall I go and find a nurse for you from the Hebrew women, so that she can nurse the child?" So Miriam just happens to know a woman who is nursing and would be willing to come and nurse this child.

This allows the daughter of Pharaoh the solution to the first anticipated problem—*how would I feed and take care of this baby?* Without saying so, Miriam is suggesting that the mother—and they both know that this is the baby's mother who will nurse the baby—will not lay claim to the child. She cannot, because of Pharaoh's order.

Although we are not told what the Pharaoh's daughter is thinking, she has clearly bonded with this child and has laid claim to him, as he floated to her in the Nile. By what is carefully said and not said, Pharaoh's daughter knows that the baby can be fed and that she has full claim on this child.

And so says to her daughter of Pharaoh, "Go." And so goes the girl and so she calls a mother of the child. And so says to her daughter of Pharaoh, "Take away the child the this and nurse him for me and I (even, I) will give your wages." And so takes the woman the child and so she nurses him.

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The daughter of Pharaoh said, "Go," and the girl went and summoned the mother of the child. And the daughter of Pharaoh said to her, "Take this child and nurse him for me and I will give [you] your wages." And the women took the child and nursed him.

The daughter of Pharaoh said, "Go then," and the little girl went and summoned her mother to come. Then the daughter of Pharaoh said to the mother, "Take this child and nurse him for me." So the woman took the child and nursed him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says to her daughter of Pharaoh, "Go." And so goes the girl and so she calls a mother of the child. And so says to her daughter of Pharaoh, "Take away the child the this and nurse him for me and I (<i>even, I</i>) will give your wages." And so takes the woman the child and so she nurses him.
Dead Sea Scrolls	.
Targum of Onkelos	And the daughter of Pharaoh said to her, Go; and the maiden went, and called the child's mother. And Pharaoh's daughter said to her, Take this child and nurse it for me, and I will give thee they recompense. And the woman took the child and suckled him.
Targum (Pseudo-Jonathan)	And Pharaoh's daughter said, Go; and the damsel went and called the child's mother. And the daughter of Pharaoh said, Take this child and suckle it for me, and I will give thee thy wages And the woman took the child and suckled him.
Revised Douay-Rheims	She answered: Go. The maid went and called her mother. And Pharaoh's daughter said to her. Take this child and nurse him for me: I will give thee thy wages. The woman took, and nursed the child: and when he was grown up, she delivered him to Pharaoh's daughter. The Latin appears to divide up the verses differently.
Aramaic ESV of Peshitta	Pharaoh's daughter said to her, "Go." The maiden went and called the child's mother. Pharaoh's daughter said to her, "Take this child away, and nurse him for me, and I will give you your wages." The woman took the child, and nursed it.
Peshitta (Syriac)	And Pharaoh's daughter said to her, Go. And the girl went and called the child's mother. And Pharaoh's daughter said to her, Take this child away and nurse him for me, and I will give you your wages. So the woman took the child and nursed him.
Septuagint (Greek)	And the daughter of Pharaoh said, Go: and the young woman went, and called the mother of the child. And the daughter of Pharaoh said to her, Take care of this child, and suckled it for me, and I will give you the wages; and the woman took the child, and suckled it.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Pharaoh's daughter said to her, Go. And the girl went and got the child's mother. And Pharaoh's daughter said to her, Take the child away and give it milk for me, and I will give you payment. And the woman took the child and gave it milk at her breast.
Easy English	Pharaoh's daughter said: 'Yes, do that.' So the girl went and she called the baby's mother. Pharaoh's daughter spoke to the baby's mother. She said: 'Take this baby away and nurse him for me. I will pay you to do this.' So the woman took the baby and she nursed him.
Easy-to-Read Version–2006	The king's daughter said, "Yes, please." So the girl went and brought the baby's own mother. The king's daughter said to the mother, "Take this baby and feed him for me. I'll pay you to take care of him." So the woman took her baby and cared for him.
God's Word™	.
Good News Bible (TEV)	"Please do," she answered. So the girl went and brought the baby's own mother. The princess told the woman, "Take this baby and nurse him for me, and I will pay you." So she took the baby and nursed him.
The Message	.
NIRV	"Yes. Go," she answered. So the girl went and got the baby's mother. Pharaoh's daughter said to her, "Take this baby and feed him for me. I'll pay you." So the woman took the baby and fed him.

New Simplified Bible »Please do,« she answered. So the girl went and brought the baby's own mother. Pharaoh's daughter told her: »Take care of this child, and I will pay you. The baby's mother carried him home and took care of him.«

Thought-for-thought translations; paraphrases:

Common English Bible Pharaoh's daughter agreed, "Yes, do that." So the girl went and called the child's mother. Pharaoh's daughter said to her, "Take this child and nurse it for me, and I'll pay you for your work." So the woman took the child and nursed it.

The Living Bible "Yes, do!" the princess replied. So the little girl rushed home and called her mother! "Take this child home and nurse him for me," the princess instructed the baby's mother, "and I will pay you well!" So she took him home and nursed him.

New Berkeley Version .

New Century Version The king's daughter said, "Go!" So the girl went and got the baby's own mother. The king's daughter said to the woman, "Take this baby and nurse him for me, and I will pay you." So the woman took her baby and nursed him.

New Life Version .

New Living Translation "Yes, do!" the princess replied. So the girl went and called the baby's mother. "Take this baby and nurse him for me," the princess told the baby's mother. "I will pay you for your help." So the woman took her baby home and nursed him.

Partially literal and partially paraphrased translations:

American English Bible And Pharaoh's daughter replied, 'Go!' So the young woman went and called [her] mother. Then Pharaoh's daughter said to [the mother]: 'Take care of this child and nurse it for me, and I'll pay you.' So the woman took the child and nursed it.

Beck's American Translation .

International Standard V Pharaoh's daughter told her, "Go," so the young girl went and called the child's mother. Pharaoh's daughter instructed her, "Take this child and nurse him for me, and I'll pay you a salary." So the woman took the child and nursed him.

New Advent (Knox) Bible Go by all means, she said; and the girl went and fetched her mother. Take this boy, Pharaoh's daughter said, and nurse him for me; I will reward thee for it. So the woman took the boy and nursed him till he was grown; then she handed him over to Pharaoh's daughter, who adopted him as her own son, and gave him the name of Moses, the Rescuer; I had to rescue him, she said, from the river. V. 10 is included for context.

Translation for Translators The king's daughter said to her, " Yes, go *and find one.*" So the girl went and summoned <the baby's/my> mother. The king's daughter said to her, " *Please take this baby and nurse him for me. I will pay you for doing that.*" So <the woman/my mother> took him/me and nursed him/me.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Pharaoh's daughter was to say: Be proceeding. The virgin was to proceed and was to call the child's mother. Pharaoh's daughter was to say: Be departing a departing with this child, and be nursing him, even was I to give you your wages. The woman was to take the child away and was to nurse him.

Conservapedia Pharaoh's daughter said to her, "Go." And the little girl went and called the boy's mother. Pharaoh's daughter said to her, "Take this boy away, and nurse him for me, and I'll pay you wages." So the woman took the boy, and nursed him.

Ferrar-Fenton Bible And the daughter of Pharaoh replied to her "Go"; so she went immediately and called the mother of the child ; to whom Pharaoh's daughter said, "Take this child and nurse

	it for me, and I will pay you the cost." Its mother therefore took the child and nursed it.
God's Truth (Tyndale)	And the maid ran and called the child's mother. Then Pharaoh's daughter said unto her. Take this child away and nurse it for me, and I will reward you for your labor. And the woman took the child and nursed it up. Don't know if the missing text is a typo or if that is what Tyndale did.
HCSB Lexham English Bible	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Pharaoh's daughter said to her, Walk. And the maid walked, and called the boy baby's mother. And Pharaoh's daughter said to her, Walk away with this child, and nurse him for me, and I will give you your wages; and the woman took the boy baby, and nursed him.
New American Bible (2002)	"Yes, do so," she answered. So the maiden went and called the child's own mother. Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will repay you." The woman therefore took the child and nursed it.
New American Bible (2011)	Pharaoh's daughter answered her, "Go." So the young woman went and called the child's own mother. Pharaoh's daughter said to her, "Take this child and nurse him for me, and I will pay your wages." So the woman took the child and nursed him. And I will pay your wages: the idea that the child's mother will be paid for nursing her child—and by Pharaoh's own daughter—heightens the narrative's irony.
New Jerusalem Bible	'Yes,' said Pharaoh's daughter, and the girl went and called the child's own mother. Pharaoh's daughter said to her, 'Take this child away and nurse it for me. I shall pay you myself for doing so.' So the woman took the child away and nursed it.
New RSV Revised English Bible	.
	When Pharaoh's daughter told her to do so, she went and called the baby's mother. Pharaoh's daughter said to her, "Take the child, nurse him for me, and I shall pay you for it." She took the child and nursed him at her breast.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Pharaoh's daughter answered, "Yes, go." So the girl went and called the baby's own mother. Pharaoh's daughter told her, "Take this child away, and nurse it for me, and I will pay you for doing it." So the woman took the child and nursed it.
exeGeses companion Bible	Then his sister says to the daughter of Paroh, Go I and call a woman suckler of the Hebrews to suckle the child for you? And the daughter of Paroh says to her, Go. - and the virgin goes and calls the mother of the child.
JPS (Tanakh—1985)	And Pharaoh's daughter answered, "Yes." So the girl went and called the child's mother. And Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will pay your wages." So the woman took the child and nursed it.
Kaplan Translation	'Go,' replied Pharaoh's daughter. The young girl went and got the child's own mother. 'Take this child and nurse it,' said Pharaoh's daughter to [the mother]. 'I will pay you a fee.' The woman took the child and nursed it.

Orthodox Jewish Bible And Bat Pharaoh said to her, Go. And haalmah [see Gn 24:43; Isa 7:14] went and called the em hayeled.
And Bat Pharaoh said unto her, Take this yeled away, and nurse it for me, and I will give thee thy wages. And the isha took the yeled, and nursed it.

The Scriptures 1998 .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible

.
·The king's [^LPharaoh's] daughter said, "Go!" So the girl went and got the baby's own mother [^CMoses not only survived but was raised by his own mother].
·The king's [^LPharaoh's] daughter said to the woman, "Take this baby and nurse him for me, and I will pay you." So the woman took her baby and nursed him.

The Geneva Bible .

Kretzmann's Commentary

And Pharaoh's daughter said to her, Go. In her deep pity for the crying child she readily acted upon the suggestion offered her. And the maid went and called the child's mother, the best arrangement that could have been devised. And Pharaoh's daughter said unto her, Take this child away, carry it away with you, and nurse it for me, and I will give thee thy wages. So the boy's own mother was engaged to be his nurse, obviously by the dispensation of God. And the woman took the child, and nursed it.

NET Bible®

Pharaoh's daughter said to her, "Yes, do so [Heb "Go" (so KJV, ASV); NASB "Go ahead"; TEV "Please do."]." So the young girl went and got [Heb אָרָק (qara', "called")] the child's mother. Pharaoh's daughter said to her, "Take this child and nurse him for me, and I will pay your wages." So the woman took the child and nursed him.

Syndein/Thieme .

The Voice

Pharaoh's Daughter: All right. *Go find a nurse.*

So the baby's sister went and fetched his mother. *The boy's mother approached Pharaoh's daughter.*

Pharaoh's Daughter (to the nurse): *Here! Take this child and nurse him for me, and I will pay you for your services.*

So the woman took the child—who was secretly her own son—and nursed him *just as Pharaoh's daughter had instructed.*

This child is destined for greatness. Powerful people want him dead; instead, Providence intervenes.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and the daughter of "Paroh ^{Great house} said to her, walk, and the young maiden walked and she called out (to) the mother of the boy, and the daughter of "Paroh ^{Great house} said to her, [take] this boy and [nurse] him (for) me and I will give your wage, and the woman took the boy and she [nursed] him,...

Concordant Literal Version

And Pharaoh's daughter said to her: Go! So the damsel went and called the boy's mother. Then Pharaoh's daughter said to her: Have this boy go, and nurse him for me, and I shall give you your hire. So the woman took the boy and nursed him.

NASB

Pharaoh's daughter said to her, "Go ahead." So the girl went and called the child's mother. Then Pharaoh's daughter said to her, "Take this child away and nurse him for me and I will give you your wages." So the woman took the child and nursed him.

New King James Version

And Pharaoh's daughter said to her, "Go." So the maiden went and called the child's mother. Then Pharaoh's daughter said to her, "Take this child away and nurse him for me, and I will give you your wages." So the woman took the child and nursed him.

Stuart Wolf
World English Bible
Young's Literal Translation
Young's Updated LT

And the daughter of Pharaoh says to her, "Go;" and the virgin goes, and calls the mother of the lad, and the daughter of Pharaoh says to her, "Take this lad away, and suckle him for me, and I—I give your hire." And the woman takes the lad, and suckles him.

The gist of this passage: Pharaoh's daughter tells the young girl to get the child's mother; and she offers to pay the mother to nurse the child.

Exodus 2:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person feminine singular suffix	No Strong's # BDB #510
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>go, come, depart, walk; advance</i>	2 nd person feminine singular, Qal imperative; pausal form	Strong's #1980 (and #3212) BDB #229

Translation: The daughter of Pharaoh said, "Go,"...

The daughter of Pharaoh is speaking to the young Miriam, Moses' older sister. Both of them understand what is going on, and neither one speaks of it specifically. The young Miriam has offered to find a Hebrew woman who is still nursing in order to nurse the child, and the daughter tells her to go and bring this woman to her.

The single word order, *go*, indicates that Pharaoh's daughter has agreed to what Miriam has offered, and that she should fetch the wet-nurse now.

The woman that Miriam will fetch will be Moses' mother, of course.

Exodus 2:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Exodus 2:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person feminine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
ʿalēmâh (הַמְלֵטָה) [pronounced gah ^e -MAW]	<i>virgin; girl of marriageable age; [possibly] a newly married woman, a young woman</i>	feminine singular noun	Strong's #5959 BDB #761

The NET Bible: *The word used to describe the sister (Miriam probably) is הַמְלֵטָה ('alma), the same word used in Isa 7:14, where it is usually translated either "virgin" or "young woman." The word basically means a young woman who is ripe for marriage. This would indicate that Miriam is a teenager and so about fifteen years older than Moses.*²⁸

Translation: ...and the girl went...

So Moses' older sister goes to get her mother, leaving baby Moses in the arms (presumably) of Pharaoh's daughter.

Exodus 2:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person feminine singular, Qal imperfect	Strong's #7121 BDB #894
ʿêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿêm (אֵם) [pronounced aim]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular construct	Strong's #517 BDB #51
yeled (יָלֵד) [pronounced YEH-led]	<i>child, one born; son, boy, youth</i>	masculine singular noun with the definite article; pausal form	Strong's #3206 BDB #409

²⁸ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

Exodus 2:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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The NET Bible: *During this period of Egyptian history the royal palaces were in the northern or Delta area of Egypt, rather than up the Nile as in later periods. The proximity of the royal residences to the Israelites makes this and the plague narratives all the more realistic. Such direct contact would have been unlikely if Moses had had to travel up the Nile to meet with Pharaoh. In the Delta area things were closer. Here all the people would have had access to the tributaries of the Nile near where the royal family came, but the royal family probably had pavilions and hunting lodges in the area. See also N. Osborn, "Where on Earth Are We? Problems of Position and Movement in Space," BT 31 (1980): 239-42.²⁹*

Translation: ...and summoned the mother of the child.

In case we do not understand what is happening, Moses, writing this narrative, tells us that his older sister Miriam went and got her mother.

Exodus 2:8 *The daughter of Pharaoh said, "Go," and the girl went and summoned the mother of the child.* (Kukis mostly literal translation)

Exodus 2:8 *And Pharaoh's daughter said to her, "Go." So the maiden went and called the child's mother.* (ESV)

Pharaoh's daughter gives the order, and so Miriam goes to get their mother to nurse the child. But, she will never be called the mother of this baby—not to Pharaoh's daughter. I don't doubt that Miriam was so instructed.

Is Miriam taking a chance here? Is the mother of Moses taking a chance? No doubt, they are. But Pharaoh's order did not leave them with a lot of options. It is my guess that, this was figured out all in advance. There seemed to be one way to preserve the life of Moses, and that is what they chose to do. They would depend upon the natural compassion of the daughter of Pharaoh.

Exodus 2:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
lamed (ל) [pronounced leh]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person feminine singular suffix	No Strong's # BDB #510
bath (בת) [pronounced bahth]	<i>daughter; village</i>	feminine singular construct	Strong's #1323 BDB #123

²⁹ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

Exodus 2:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
par ^e ôh (הַעֲרֹף) [pronounced <i>pahr^e-GH</i>]	<i>great house</i> ; possibly <i>hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>take [away], lead [away], cause to go [away], bring, cause to depart, cause to come, make walk</i>	2 nd person feminine singular, Hiphil imperative	Strong's #1980 (and #3212) BDB #229
The NET Bible: <i>The verb is the Hiphil imperative of the verb הָלַךְ (halakh), and so is properly rendered "cause to go" or "take away."</i> ³⁰			
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yeled (יָלֵד) [pronounced <i>YEH-led</i>]	<i>child, one born; son, boy, youth</i>	masculine singular noun with the definite article; pausal form	Strong's #3206 BDB #409
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with the definite article	Strong's #2088, 2090 (& 2063) BDB #260
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yânaq (יָנַק) [pronounced <i>yaw-NAHK</i>]	<i>make one to nurse [suck], nurse; give suck to</i>	2 nd person feminine singular, Hiphil imperative	Strong's #3243 BDB #413
lâmed (לְ) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: And the daughter of Pharaoh said to her, "Take this child and nurse him for me..."

There are several Hebrew words which can be translated *take*, and this one likely means *take away*. There is probably much more that is said here. Will the Hebrew woman bring her child back and forth to this young woman? Will she keep baby Moses until he is weaned? The rest of this passage will tell us.

Exodus 2:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

³⁰ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

Exodus 2:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me;</i> (sometimes a verb is implied)	1 st person singular personal pronoun	Strong's #595 BDB #59
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal imperfect	Strong's #5414 BDB #678
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sâkâr (שָׂכָר) [pronounced saw-KAWR]	<i>remuneration, hire, wages</i>	masculine singular noun with the 2 nd person feminine singular suffix	Strong's #7939 BDB #969

The NET Bible: *The possessive pronoun on the noun "wage" expresses the indirect object: "I will pay wages to you."*³¹

Translation: ...and I will give [you] your wages."

In order for the daughter to pay wages to the mother of Moses for nursing Moses, they have to see one another. Therefore, it seems likely that Pharaoh's daughter will see baby Moses at least weekly, and possibly more often than that.

Exodus 2:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person feminine singular, Qal imperfect	Strong's #3947 BDB #542
'îshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
yeled (יָלֵד) [pronounced YEH-led]	<i>child, one born; son, boy, youth</i>	masculine singular noun with the definite article; pausal form	Strong's #3206 BDB #409
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

³¹ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

Exodus 2:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yânaq (יָנַק) [pronounced yaw-NAHK]	to cause one to nurse [suck], to nurse; to give suck to	3 rd person feminine singular, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong's #3243 BDB #413

Translation: *And the women took the child and nursed him.*

Moses' mother takes Moses and nurses him. She no doubt interacted with the daughter of Pharaoh many times after that.

Note that nothing is said about the true parents of the child; no one is acknowledging that they are doing anything illegal. Miriam, Moses' sister—which she never admits to—just happens to be passing by, and she just happens to know someone who could nurse this child.

Furthermore, the woman, Moses' mother, is paid by the Pharaoh's daughter to nurse the child on her behalf. All of these points of protocol protect the mother and the child. If she is ever caught with the child and questioned, she need only say that she is being paid by the Pharaoh's daughter to nurse it for her. All of this could be verified and the child would remain safe. If the Pharaoh's daughter is questioned with regards to her own lawfulness, she simply discovered an abandoned child—how was she to know it was condemned to death? If this matter were pursued, then she would appeal to her father.

Satan has been warned from the beginning of human history that the seed of the woman would crush his head. Although Satan is not omnipresent, he still has a huge demon force which keeps him informed as to what is occurring throughout the world and Satan is a super genius (no human or group of humans has his intelligence). Satan is a genius and is able to process a great deal of information; more than we could imagine. He does not know what exactly the savior/deliverer of Israel is going to be; who the seed of the woman who will crush his head will be. He looks for certain signs and is a better student of the Bible than 99.9% of all Christians. So when the time is right, Satan will make an attempt to kill this child before it has grown. Satan's intention is to do more than *bruise the heel* of the seed of the woman—he will attempt to destroy such a child. He did that here and when Christ was born. And notice: he was not going to take any chances but he would attempt to kill an entire generation, if possible. Taking out the innocent means nothing to Satan.

Satan's plans, no matter how genius they are, are no match for God's plans. To those few confused individuals who think that Satan is always after them; first of all, he isn't, and secondly, God is far greater than Satan and God's plan is far greater than Satan's. If you are alive, God has a plan for your life and this plan is far greater than anything Satan could devise. Even if you are a believer and believe (rightly so) that demons plague you; they are a part of Satan's plan and God's plan is far greater. There is no suffering or disaster or persecution or demonic attack that can befall us that God has not made provision for in **eternity past**.

Furthermore, the emphasis in the Church Age appears to be God's Word much more than it is signs, miracles or amazing events. Even though we may view some events in our lives to be quite extraordinary, I think that in 99% of these cases, we would be hard-pressed to convince anyone else of an extraordinary event. At most, there are some things which may be quite amazing, but still fall within the realm of accepted science.

The point I am trying to make here is, during the time of our Lord, He performed some miracles and they could not be explained in any other way (turning water into wine; instantly curing people who had lifelong diseases). Put a man of science face to face with such an occurrence, and he would have to admit to that great act as being a miracle; or be stumped on how he could be fooled. But today, we don't have such miracles occurring. There are no believers with the gift of healing. No believer with the gift of healing walks into a hospital and cures most of

the people there, amazing every person there (we mistakenly believe that should be proof that no one could deny). However, negative volition is negative volition. It will reject God, whether viewing a miracle or at the hearing of the gospel. And a person on positive signals does not require a miracle in order to believe in Jesus Christ.

What is usually the case is that a believer, very negative toward God's word and God's plan, has made a total mess out of his own life and now thinks that it is irreparable. Even David with his escapade with Bathsheba and the murder of her husband; that was terrifically bad judgement and one sin compounded after another; and God not only blessed David (after the discipline) but the line of Jesus Christ came through Bathsheba because she was David's right woman. Can you imagine that? After all that David did, God even gave him his right woman and restored the kingdom to him.

By the way, don't get any foolish ideas; David was a great man who loved God's Word and grew daily by it. Furthermore, he received discipline which would crush any other person. God blessed David despite his shortcomings. This is how God treats a super grace believer. Had he not married all those other women, he would have met and married Bathsheba and have needed no other woman. But, I digress.

The interactions between Pharaoh and his young daughter concerning this child are not given to us. However, when you have a teenage daughter who asks for something that is reasonable and shows some altruism, few fathers would refuse them.

Exodus 2:9 *And the daughter of Pharaoh said to her, "Take this child and nurse him for me and I will give [you] your wages." And the women took the child and nursed him. (Kukis mostly literal translation)*

Exodus 2:9 *Then Pharaoh's daughter said to her, "Take this child away and nurse him for me, and I will give you your wages." So the woman took the child and nursed him. (ESV)*

The Pharaoh's daughter does not raise the child at home at first; he is sent back with the mother to nurse. It is unclear as to how long this was; and what sort of protection was afforded the child and mother; but, some sort of protection and agreement was made, so that Moses was allowed to live as an infant with his mother. Then, at some point, the infant was brought back to Pharaoh's daughter. I would assume that this is when the child stopped nursing. Such details about the protection of the child are not given in this narrative.

Other details as to, was there any formal adoption or was this simply assumed; what did Pharaoh say about this, etc.—none of this is discussed. I think that, at most, we can assume that Miriam, the mother and Pharaoh's daughter left a great deal intentionally unsaid. I don't think that Moses' mother was ever called his mother—not in front of Pharaoh's daughter—and I think that the love of Pharaoh's daughter for this little child was so strong that, she almost automatically assumed responsibility and ownership.

Let me suggest that Pharaoh's daughter knew and understood the order given by her father, to throw male infants of the Hebrew people into the Nile. However, when she encountered such a child face to face, she could not bear to see him harmed.

Exodus 2:8–9 *The daughter of Pharaoh said, "Go," and the girl went and summoned the mother of the child. And the daughter of Pharaoh said to her, "Take this child and nurse him for me and I will give [you] your wages." And the women took the child and nursed him. (Kukis mostly literal translation)*

Exodus 2:8–9 *The daughter of Pharaoh said, "Go then," and the little girl went and summoned her mother to come. Then the daughter of Pharaoh said to the mother, "Take this child and nurse him for me." So the woman took the child and nursed him. (Kukis paraphrase)*

A Review of Exodus 2:1–9: A male child is born to two Levites at a time when the Pharaoh has demanded that all Israelite male infants be thrown into the Nile. His mother, instead, places him into a watertight ark, and Miriam,

the older sister, watches the ark to see what would happen to him. The ark came to rest in some reeds where the daughter of pharaoh was bathing. She sent one of her servants to fetch the ark, and when she opened it, there was a baby inside—clearly a male Hebrew child. Although she immediately took to the child, she would have been unable to nurse the child. The young Miriam approaches her, offering to find a suitable nursemaid among the Hebrew people to nurse the child for the royal daughter.

The subtext is, the royal daughter no doubt knew that Miriam is his sister and that the nursemaid would be his mother—but this is never said out loud. Instead, this is some lone helpless male child, floating in the Nile, and Miriam appears out of nowhere as an interested bystander, and she just happens to know that she might find a woman to nurse the child. The relationships are left unsaid, so that the daughter of Pharaoh—if her heart is right—will adopt this child, unencumbered by any other potential claims on him. To make this a proper transaction, the royal daughter would even pay the nursemaid to feed the infant, as would be proper.

Protection for the child at this time is not discussed—but bear in mind, this is treated as if this child belongs to the pharaoh's daughter, and the child is in the Hebrew city simply to be nursed. No one would harm the son of the pharaoh's daughter.

And so grows the child and so she brings him to a daughter of Pharaoh and so he is to her for a son. And so she called his name Moses, and so she said, "For out of the waters I have drawn him."

Exodus
2:10

The child grew [and was weaned] and the mother [lit., *she*] brought him to the Pharaoh's daughter so that he is [now] her son. And she called his name Moses, saying, "Because I have drawn him out of the water."

The child grew and was weaned, and finally his mother brought him to the Pharaoh's daughter for the final time, and he became her son. She named him Moses, because, she said, "I drew him out of the water."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so grows the child and so she brings him to a daughter of Pharaoh and so he is to her for a son. And so she called his name Moses, and so she said, "For out of the waters I have drawn him."
Dead Sea Scrolls	.
Targum of Onkelos	And the child grew, and she brought him to Pharaoh's daughter, and he became to her a son, and she called his name Mosheh, saying, Because I drew him out from the water.
Targum (Pseudo-Jonathan)	And the child grew, and was brought to Pharaoh's daughter, and he was beloved by her as a son; and she called his name Mosheh, Because, said she, I drew him out of the water of the river. [JERUSALEM. I uplifted him.]
Revised Douay-Rheims	...and when he was grown up, she delivered him to Pharaoh's daughter. And she adopted him for a son, and called him Moses, saying: Because I took him out of the water. The text is not the same as it is found in the Hebrew.
Aramaic ESV of Peshitta	The child grew, and she brought him to Pharaoh's daughter, and he became her son. She named him Mosha, and said, "Because I drew him out of the water."
Peshitta (Syriac)	And the child grew, and she brought him to Pharaoh's daughter, and he became her son. And she called his name Moses; for she said, I drew him out of the water.
Septuagint (Greek)	And when the boy was grown, she brought him to the daughter of Pharaoh, and he became her son; and she called his name, Moses, saying, I took him out of the water.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when the child was older, she took him to Pharaoh's daughter and he became her son, and she gave him the name Moses, Because, she said, I took him out of the water.
Easy English	When the baby was older, his mother brought him to Pharaoh's daughter. He became her son and she called him Moses. She said: 'I will call him Moses because I pulled him out of the water.' Moses' mother believed that God would keep her baby safe. God did not fail to do this for her. Moses became like a son to Pharaoh's daughter. His mother nursed him at first. But later he grew to be a man in Pharaoh's palace. God had important things for Moses to do in future times.
Easy-to-Read Version–2006	The baby grew, and after some time, the woman gave the baby to the king's daughter. The king's daughter accepted the baby as her own son. She named him Moses because she had pulled him from the water.
God's Word™	When the child was old enough, she brought him to Pharaoh's daughter, and he became her son. Pharaoh's daughter named him Moses [Pulled Out] and said, "I pulled him out of the water."
Good News Bible (TEV) <i>The Message</i>	. After the child was weaned, she presented him to Pharaoh's daughter who adopted him as her son. She named him Moses (Pulled-Out), saying, "I pulled him out of the water."
NIRV	When the child grew older, she took him to Pharaoh's daughter. And he became her son. She named him Moses. She said, "I pulled him out of the water."

Thought-for-thought translations; paraphrases:

Common English Bible	After the child had grown up, she brought him back to Pharaoh's daughter, who adopted him as her son. She named him Moses, "because," she said, "I pulled him out of the water."
The Living Bible New Berkeley Version New Century Version	. When the child grew older, the woman took him to the king's daughter, and she adopted the baby as her own son. The king's daughter named him Moses, because she had pulled him out of the water.
New Life Version New Living Translation	. Later, when the boy was older, his mother brought him back to Pharaoh's daughter, who adopted him as her own son. The princess named him Moses, for she explained, "I lifted him out of the water."

Partially literal and partially paraphrased translations:

American English Bible	And after the boy had grown, she brought him to Pharaoh's daughter and he became her son. [Pharaoh's daughter] named him Moses (Egyptian: <i>Mo-sheh</i> , or, <i>to draw</i>), because she said, 'I drew him from the water.'
Beck's American Translation International Standard V	. After the child had grown older [The Heb. lacks <i>older</i>], she brought him to Pharaoh's daughter, and he became her son. She named him Moses [The Heb. name <i>Moses</i> sounds like the Heb. verb <i>draw out</i>], because she said, "I drew him out of the water."
Translation for Translators	◀ <i>A few years later/when</i> ▶the child/I▶ grew <i>older</i> ▶, she brought him/me to the king's daughter. She adopted him/me <i>as though I was</i> her own son. She named him/me <i>Moses, which sounds like the Hebrew words</i> ◀ <i>pull out</i> ▶, because she said "I pulled him out of the water."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The child was to grow up, and she was to bring him to Pharaoh's daughter, for her son. She was to call his name Moses, and was to say: I am to have drawn him out of the water.
Conservapedia	The boy grew up, and she brought him to the Pharaoh's daughter, and she adopted him as her son. And she named him Moses, because she drew him out of the water. The name Moses means "drawn out" or "removed."
Ferrar-Fenton Bible	When the lad grew up he was taken to the daughter of Pharaoh as a son, and she called his name Moshe [Moses = "From the Water" F.F.], for she said " I drew him out of the water."
God's Truth (Tyndale)	And when the child was grown, she brought it unto Pharaoh's daughter, and it was made her son, and she called it Moses, because (said she) I took him out of the water..
HCSB	.
Lexham English Bible	.
Tree of Life Version	.
Wikipedia Bible Project	And the boy grew, and they brought him to the daughter of pharaoh, and he was to her as a son; and she gave him his name, Moshe (Moses), and said, "Because I have drawn him (Mashitehu) from the water."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Pharaoh's daughter said to her, "Take the child and nurse him for me and I will pay you." So the woman took the child and nursed him and, when the child had grown, she brought him to Pharaoh's daughter who adopted him as her son. And she named him Moses to recall that she had drawn him out of the water. V. 9 is included for context.
The Heritage Bible	And the boy baby became large, and she brought him to Pharaoh's daughter, and he was her son; and she called his name Moses, for she said, Because I pulled him out of the water.
New American Bible (2002)	When the child grew, she brought him to Pharaoh's daughter, who adopted him as her son and called him Moses; for she said, "I drew him out of the water." When the child grew: probably when he was weaned or a little later. Moses: in Hebrew, Mosheh; the Hebrew word for "draw out" is mashah. This explanation of the name is not intended as a scientific etymology but as a play on words. The name is probably derived from an Egyptian word for "has been born," referring the birth to a god thought to be its sponsor.
New American Bible (2011)	When the child grew, she brought him to Pharaoh's daughter, and he became her son [Acts 7:21; Heb 11:24]. She named him Moses; for she said, "I drew him out of the water." When the child grew: while v. 9 implies that the boy's mother cared for him as long as he needed to be nursed (presumably, between two and four years), the same verb appears in v. 11 to describe the attainment of adulthood. And he became her son: Pharaoh's daughter adopts Moses, thus adding to the irony of the account. The king of Egypt had ordered the killing of all the sons of the Hebrews, and one now becomes the son of his own daughter! Moses: in Hebrew, mosheh. There is a play on words here: Hebrew mosheh echoes meshithu ("I drew him out"). However, the name Moses actually has nothing to do with that Hebrew verb, but is probably derived from Egyptian "beloved" or "has been born," preserved in such Pharaonic names as Thutmose (meaning approximately "Beloved of the god Thoth" or "The god Thoth is born, has given birth to [the child]"). The original meaning of Moses' name was no longer remembered (if it was Egyptian, it may have contained an Egyptian divine element as well, perhaps the name of the Nile god Hapi), and a

secondary explanation was derived from this story (or gave rise to it, if the drawing from the water of the Nile was intended to foreshadow the Israelites' escape from Egypt through the Red Sea).

New Jerusalem Bible	When the child grew up, she brought him to Pharaoh's daughter who treated him like a son; she named him Moses 'because', she said, 'I drew him out of the water.'
New RSV	When the child grew up, she brought him to Pharaoh's daughter, and she took him as her son. She named him Moses [Heb <i>Mosheh</i>], 'because', she said, 'I drew him out [Heb <i>mashah</i>] of the water.'
Revised English Bible	Then, when he was old enough, she brought him to Pharaoh's daughter, who adopted him and called him Moses, "because", said she, "I drew him out of the water".

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then, when the child had grown some, she brought him to Pharaoh's daughter; and she began to raise him as her son. She called him Moshe [pull out], explaining, "Because I pulled him out of the water."
exeGesés companion Bible	And the child grows and she brings him to the daughter of Paroh and he becomes her son: and she calls his name Mosheh: and she says, Because I drew him from the water.
Hebraic Roots Version	And the child grew, and she brought him to the daughter of Pharaoh. And he became a son to her, and she called his name Moses, and said, Because I drew him out of the water.
JPS (Tanakh—1985)	When the child grew up, she brought him to Pharaoh's daughter, who made him her son. She named him Moses, explaining, "I drew him out of the water."
Kaplan Translation	When the child matured [He was two years old (Sh'moth Rabbah) 1:31]., [his mother] brought him to Pharaoh's daughter. She adopted him as her own son, and named him Moses (Moshe). 'I bore (mashe) him from the water,' she said. In Egyptian, Moshe means a son. Thus, his naming is prefaced by a phrase that is literally translated, 'he became to her as a son' (cf. Ibn Ezra; Hadar Zekenim). Significantly, the suffix moshe is found (and exclusively so) in the names of many Pharaohs of the 18th Dynasty, such as Ka-moshe ('son of [Ra's] majesty'), Ach-moshe (Ahmose; 'son of the moon,' or 'the moon is born') and Toth-moshe (Thutmose; 'son of Toth'). The word moshe may indeed be of Semitic origin (see next note, this verse, 'bore'), introduced by the Semitic Hyksos. According to other ancient sources, the name Moses comes from the Egyptian mo (water) and uses (drawn from) (Josephus, Antiquities 2:9:6, Contra Apion 1:31; Philo De Vita Moses 2:17; Malbim). Some sources state that Moses' Egyptian name was Monius (Ibn Ezra; cf. Abarbanel; Josephus, Contra Apion 1:26, 28). Other ancient sources claim that Moses' name was preserved among the Gentiles as the legendary Musaeus, teacher of Orpheus, from whom the Muses obtained their name (Artapanus, in Eusebius, Preparatio Evangelica 9:27).
Orthodox Jewish Bible	And the yeled grew, and she brought him unto Bat Pharaoh, and he became her ben. And she called shmo Moshe: and she said, Because meshitihu (I drew him) out of the mayim.
The Scriptures 1998	.

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible	When the child grew older [“was weaned”], the woman took him to the king’s [“Pharaoh’s”] daughter, and she adopted the baby as her own son. The king’s daughter named him Moses [“sounds like the Hebrew word for “draw/pull up”], because she had pulled [drawn] him out of the water.
The Geneva Bible Kretzmann’s Commentary	. And the child grew, he reached the age at which he was weaned, and she brought him unto Pharaoh’s daughter, and he became her son, was formally adopted by the princess, but not before he had been informed of his descent and of his deliverance, for with his mother’s milk he drank in the Hebrew spirit. <i>And she called his name Moses; and she said, Because I drew him out of the water.</i> This Egyptian name, Mousheh, which means saved, that is, delivered from the water, became in the Hebrew Mosheh, which means deliverer, a name with prophetic significance. As the adopted son of Pharaoh’s daughter Moses was educated according to the highest Egyptian standards, and became mighty in words and deeds, Acts 7:22. Thus God holds His sheltering hand over them that are His and saves them in the midst of great perils.
NET Bible®	When the child grew older she brought him to Pharaoh’s daughter, and he became her son [The idiomatic expression literally reads: “and he was to her for a son.”]. She named him Moses, saying, “Because I drew him from the water.”
Syndein/Thieme	{Moses Adopted into the Royal Family of Egypt} And the child grew, and she brought him unto Pharaoh’s daughter, and he became her son. And she called his name Moses {name means 'drawn'} . . . and she said, "Because I drew him out of the water."
The Voice	The boy grew, and when the time was right, the woman brought him to Pharaoh’s daughter, and she adopted him as her own. She named him Moses because, <i>as she explained</i> , “I took him out of the water.”

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and the boy magnified, and she [brought] him to the daughter of "Paroh ^{Great house"} , and he existed to her (for) a son, and she called out his title "Mosheh ^{Plucked out"} , and she said, given that from the waters I plucked him out,...
Concordant Literal Version	When the boy was growing up she brought him to Pharaoh’s daughter, and he became her son. She called his name Moses and said: Because I have removed him from the water.
<i>Emphasized Bible</i> English Standard Version	. When the child grew older, she brought him to Pharaoh’s daughter, and he became her son. She named him Moses, "Because," she said, "I drew him out of the water."
Stuart Wolf Third Millennium Bible	. And the child grew, and she brought him unto Pharaoh’s daughter, and he became her son. And she called his name Moses [that is, Drawn out], and she said, "Because I drew him out of the water."
World English Bible <i>Young’s Literal Translation</i> Young’s Updated LT And the lad grows, and she brings him in to the daughter of Pharaoh, and he is to her for a son, and she calls his name Moses, and says, “Because—from the water I have drawn him.”

The gist of this passage: Once the child is old enough, he is brought to Pharaoh’s daughter, and he becomes her son. She names him Moses, which means *drawn out*.

Exodus 2:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
gâdal (גָּדַל) [pronounced <i>gaw-DAHL</i>]	<i>to be [become] great; to grow; to be greatly valued [celebrated, praised]; to twist together, to bind together</i>	3 rd person masculine singular, Qal imperfect	Strong's #1431 BDB #152
The NET Bible: <i>The verb is the preterite of גָּדַל (gadal), and so might be rendered "and he became great." But the context suggests that it refers to when he was weaned and before he was named, perhaps indicating he was three or four years old (see Gen 21:8).³²</i>			
yeled (יָלֵד) [pronounced <i>YEH-led</i>]	<i>child, one born; son, boy, youth</i>	masculine singular noun with the definite article	Strong's #3206 BDB #409

Translation: [The child grew \[and was weaned\]...](#)

The mother of Moses is raising him as an infant, nursing him. We are not told how exactly he remained safe but no doubt all of this was made known to Pharaoh, and he specified that his adopted grandson could not be killed, for his daughter loved him.

The rabbins suggest that this is age 2, the time at which he would have been weaned, and this seems reasonable.

During this time, it would have been understood that this young child belonged to Pharaoh's daughter, and therefore, could not be harmed.

Exodus 2:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person feminine singular, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong's #935 BDB #97
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bath (בַּת) [pronounced <i>bath</i>]	<i>daughter; village</i>	feminine singular construct	Strong's #1323 BDB #123

³² From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

Exodus 2:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
par ^e ôh (הַעֲרֹף) [pronounced <i>pahr^e-GŌH</i>]	<i>great house; possibly hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: ...and the mother [lit., she] brought him to the Pharaoh's daughter...

At the point where the natural feeding from the mother was no longer necessary, Moses' mother brought him to the Pharaoh's daughter, for the final trip.

Exodus 2:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person feminine singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun	Strong's #1121 BDB #119

The NET Bible: *The idiomatic expression literally reads: "and he was to her for a son." In this there are two prepositions lamed. The first expresses possession: "he was to her" means "she had." The second is part of the usage of the verb: הָיָה (haya) with the lamed (ל) preposition means "to become."*³³

Translation: ...so that he is [now] her son.

I took some liberties with the Hebrew. Literally, this reads, *and so he is [or, he became] to her for a son*. This was the final step in the adoption process, where Moses remained as a young child with the daughter of Pharaoh, to be brought up as royalty in the palace of the king.

³³ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

Exodus 2:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced kaw-RAW]	to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]	3 rd person feminine singular, Qal imperfect	Strong's #7121 BDB #894
shêm (שֵׁם) [pronounced shame]	name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602

Translation: And she called his name Moses,...

We do not know when the child was given a name. The repetition of the wâw consecutives followed by imperfect verbs suggests that this did not occur until the Pharaoh's daughter took permanent possession of the child. This would make sense. He is the daughter's child, and upon taking him into her care, she names him at that point.

She probably thought about the little boy constantly and her relationship with him. And this all comes to pass when Moses' mother brings him to her to keep.

The NET Bible: *The naming provides the climax and summary of the story. The name of "Moses" (מֹשֶׁה, mosheh) is explained by "I have drawn him (מִיַּתְּיָהוּ; mÿshitihu) from the water." It appears that the name is etymologically connected to the verb in the saying, which is from מָשָׁה (mashah, "to draw out"). But commentators have found it a little difficult that the explanation of the name by the daughter of Pharaoh is in Hebrew when the whole background is Egyptian (U. Cassuto, Exodus, 20). Moreover, the Hebrew spelling of the name is the form of the active participle ("the one who draws out"); to be a precise description it should have been spelled מִשְׁחֵי (mashuy), the passive participle ("the one drawn out"). The etymology is not precise; rather, it is a wordplay (called paronomasia). Either the narrator merely attributed words to her (which is unlikely outside of fiction), or the Hebrew account simply translated what she had said into Hebrew, finding a Hebrew verb with the same sounds as the name. Such wordplays on names (also popular etymology) are common in the Bible. Most agree that the name is an Egyptian name. Josephus attempted to connect the biblical etymology with the name in Greek, Mouses, stating that Mo is Egyptian for water, and uses means those rescued from it (Ant. 2.9.6 [2.228]; see also J. Gwyn Griffiths, "The Egyptian Derivation of the Name Moses," JNES 12 [1953]: 225). But the solution to the name is not to be derived from the Greek rendering. Due to the estimation Egyptians had of the Nile, the princess would have thought of the child from the river as a supernatural provision. The Egyptian hieroglyphic ms can be the noun "child" or the perfective verb "be born." This was often connected with divine elements for names: Ptah-mose, "Ptah is born." Also the name Rameses (R'-m-sw) means "[the god] Re' is he who has born him." If the name Moses is Egyptian, there are some philological difficulties (see the above article for their treatment). The significance of all this is that when the child was named by the princess, an Egyptian word related to ms was used, meaning something like "child" or "born." The name might have even been longer, perhaps having a theophoric element (divine name) with it – "child of [some god]." The name's*

motivation came from the fact that she drew him from the Nile, the source of life in Egypt. But the sound of the name recalled for the Hebrews the verb “to draw out” in their own language. Translating the words of the princess into Hebrew allowed for the effective wordplay to capture the significance of the story in the sound of the name. The implication for the Israelites is something to this effect: “You called him ‘born one’ in your language and after your custom, but in our language that name means ‘drawing out’ – which is what was to become of him. You drew him out of the water, but he would draw us out of Egypt through the water.” So the circumstances of the story show Moses to be a man of destiny, and this naming episode summarizes how divine providence was at work in Israel. To the Israelites the name forever commemorated the portent of this event in the early life of the great deliverer (see Isa 63:11).³⁴

Exodus 2:10e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
min (מ) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
mayim (מים) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
mâshâh (משח) [pronounced maw-SHAW]	<i>to draw out, to take out [of the water]</i>	1 st person singular, Qal perfect	Strong's #4871 BDB #602

Translation: ...saying, “Because I have drawn him out of the water.”

Moses is quite similar to *I have drawn out*. The greatest hope of the mother who bore Moses is that he live, and God granted her desire.

One of the explanations given for Moses' name is that it is a combination of the word for son (*mos*) and the name of an Egyptian river God; further, it is stated that this woman may have thought he had been given birth to by the river-god. This is nonsense—she knows that he is an Hebrew and has said so. She is a bright, observant young woman who was raised in the palace whose superstitions are probably not too different from our own. Furthermore, she tells why she named him what she did.

Moses was not an unusual name for an Egyptian. In fact, several Pharaoh's names were compounded based upon that root. "Rameses" is actually "Ramose" and "Thutmose" is based upon that root word. The Egyptians and the Jews grew up side-by-side for 400 years. During that time, although the Hebrews kept themselves

³⁴ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

relatively isolated, genetically and socially, they would still have a strong influence upon each other's language. In the Hebrew, Moses is Mosheh (מֹשֶׁה) [pronounced *moh-SHEH*] and the word for *to draw out* is mâshâh (מִשָּׁח) [pronounced *maw-SHAW*]. Mōsheh also means *to draw out of the water*. It is very possible that mâshâh is Hebraized Egyptian, seeing that the Pharaoh's daughter named Moses and not his own mother. This word is not found but here in in two much later passages (2Sam. 22:17 Psalm 18:16).

The Pharaoh's daughter, by the syntax of the sentence, emphasizes *out of the water*, using two very Hebrew words, min (מִן) [pronounced *min*] and mayim (מַיִם) [pronounced *mah-YIHM*]. My guess is that she spoke in Egyptian, not using these latter two words but words which were Egyptian for *water-saved*. Very likely, this was a word of intersection or similarity between the two languages and, the Pharaoh's daughter being as brilliant as she is, rightfully deemed this the most appropriate name for Moses. The name of Moses certainly has elements of Hebrew and Egyptian both in it; which is very appropriate and is one way that we recognize the genius of Moses' adopted mother.

The Intelligence of Pharaoh's Daughter

Now, let's have some points on the intelligence of Pharaoh's daughter:

(1) She immediately recognized the baby as being Hebrew. In checking the child, she knew what to look for. (2) Not one time does she acknowledge that the "nurse" for the baby is the baby's mother. Without missing a beat, when speaking to Moses' sister, she arranges for the baby's survival. If she is confronted, it is a baby that she has adopted and is having a Hebrew woman nurse it. If the mother of Moses is confronted, she is merely working for the Pharaoh's daughter. (3) In an instant, the Pharaoh's daughter chooses the perfect name. (4) The name is similar to the name of several Egyptian rulers, which is absolutely necessary if she is going to raise this child. (5) It is a name which has Jewish origins also. (6) In the Hebrew or in the Egyptian language, the meaning of this word and similar words describe how she found the child. (7) The simple conclusion: God chose this woman to raise Moses.

Chapter Outline

Charts, Graphics and Short Doctrines

She could provide him the protection that he needed when he was young and the proper training once he has reached an age where he can tell right from wrong (somewhere between 2 and 4). During this time of youth, her brilliance with the languages of the two races would be one way that Moses would develop his ability to think and to reason. Afterward, after Moses has gone through perhaps the most important stage of child growth, he would be exposed to education and training that no other child, other than his step-brother, would have access to. Not every person can appreciate this kind of training and upbringing. No one else would have benefitted by this as much as Moses did. A prime example of the same opportunities is his step-brother.

We all have free will and our free will reacts differently to the same stimuli. With two million complainers and stragglers and reversionists, God need to have the right person in leadership. God raised up a leader who knew what to do, although almost everyone in his generation opposed him in some way or another. It was like Noah: Noah taught the gospel for 120 years without a single convert other than his own family and daughter's-in-law. Not only would most people view Noah is an extraordinarily failed evangelist, but no one in his shoes could have taught God's Word for 120 days even, without some sort of positive response. It is human viewpoint to think that there must be a good response to indicate that we created in God's will. Both Moses and Noah faced very negative responses. Again, to head off those who take everything wrong; who see a little light at the end of the tunnel and race for it. Just because you are stubborn and hard-headed and you make everyone in your periphery angry; this does not mean that you are in God's will or that you are doing god's work. While that is a possibility, is highly unlikely. God only chooses the very best men to lead in the face of constant adversity. These are men of His Word.

We find out about Moses growing up from Acts 7:22: "Now Moses was educated in all the learning of the Egyptians, and he was a man of power in words and deeds." We find that Moses was treated, as we would expect, just like royalty in his youth from Hebrews. **By faith, Moses, when he had grown up, refused to be called**

the son of Pharaoh's daughter; choosing rather to endure ill-treatment with the people of God, than to enjoy the passing pleasures of sin; considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward. (Acts 7:24–26) I know that some people are concerned when I mention Jesus Christ in the Old Testament and when Yahweh Elohim appears to a patriarch, I tend to call Him Jesus Christ. I take this cue from the writer of Hebrews, this passage. These passages tell us that (1) Moses was raised in the palace; (2) he was given a royal education; (3) his intellectual power was great, as were the things that he did; (4) he chose between a relatively easy life in the castle and a life of hardship leading the Israelites out of Egypt; (5) when it reads that *he refused to be called the son of Pharaoh's daughter*, this is renouncing his royal claim to the throne of Egypt.

Saint Stephen speaks of these early years of Moses in this way: *At this time Moses was born; and he was beautiful in God's sight. And he was brought up for three months in his father's house, and when he was exposed, Pharaoh's daughter adopted him and brought him up as her own son. And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and deeds.* (Act 7:20–23; ESV)

Exodus 2:10 *The child grew [and was weaned] and the mother [lit., she] brought him to the Pharaoh's daughter so that he is [now] her son. And she called his name Moses, saying, "Because I have drawn him out of the water."* (Kukis mostly literal translation)

Exodus 2:10 *And the child grew, and she [the nursemaid, the child's birth mother] brought him [the weaned infant] to Pharaoh's daughter, and he became her son. So she called his name Moses, saying, "Because I drew him out of the water."* (ESV)

At some point, the child is brought to the daughter of Pharaoh (she has no doubt dealt with her father about this), and she raises him as her own son.

The English text sounds like this was a series of singular events. The real mother takes the baby back, nurses him, weans him, and then brings him to Pharaoh's daughter to continue raising him. However, the verbs *grew*, *brought*, *became* and *called* are all in the imperfect tense, and this gives us two possible options: these are a series of actions which take place in this order (when a series of imperfect verbs are held together by *wāw* consecutives, then this is one way to interpret them); but the other way to see these verbs are as processes; a set (not series) of events viewed as a set of coterminous processes. The child grows—that is a process; the child becomes Pharaoh's daughter's son—that is a process. Let me suggest that bringing the child to Pharaoh's daughter was also a process—that it did not take place all at once, but every day,³⁵ the child was brought to Pharaoh's daughter, and every day the child became more and more the child of Pharaoh's daughter.

All of this leads me to the Pharaoh's daughter naming the child. Now, at what point did this take place? If we see this as a series of chronological events, then after everything happens, and now the baby is permanently in the hands of Pharaoh's daughter, she decides, "Why not give him a name?" This might be a year later or even longer. Let me suggest instead that, Pharaoh's daughter began spending more and more time with the child (that she spends time with the child is conjecture on my part), and that she thought about his name for awhile—and, perhaps after a few weeks, settled on *Moses*. This would have logically taken place before she took complete custody of the child. The people involved could only call baby *Moses*, *kid* or *boy* for so long.

The other view is, these are all consecutive actions, and that Pharaoh's daughter would not name the child until he became her child, living with her all of the time. At that time, it all became very real. That is by far the most common way that we interpret consecutive imperfect verbs. Even though it seems quite odd to name a child when that child is age 1 or 3 (or whatever), it is possible that is what took place.

Regarding intervening contact with the child—the text does not indicate that occurred, but one could not rule that out. After all, the nursing mother was paid. Would that not have been an opportunity for the adopting mother to come and see the child? Was she paid weekly or monthly—or even daily?

³⁵ That this may have been a daily or periodic process is conjecture on my part, but it is based upon the imperfect verb.

Whether or not there was intervening contact, there is no doubt that the daughter of pharaoh thought about this infant every day because that is what a woman is like when she opens a place in her soul for another person.

Now, let's consider the Pharaoh, who has ordered the death of these Hebrew children. Why doesn't he kill this child? If you cannot understand how Pharaoh can order the killing all of the male children and yet allow his daughter to raise a young, adopted male child (who is clearly a Hebrew boy), then you have never had a daughter. If the daughter of pharaoh said, "I am adopting this child" or "I would like to adopt this child," her father simply cannot refuse her.

The writer of Hebrews presents this history to us in this way:

Heb. 11:23 **By faith Moses, when he was born, was hidden for three months by his parents, because they saw that the child was beautiful, and they were not afraid of the king's edict.**

The king's edict was that all male children born at that time were to be thrown into the Nile River and drown. Moses' parents refused to be intimidated by this order.

Saint Stephen spoke about Moses during this period of time in a marvelous sermon in Acts 7:

Acts 7:17–18 **"But as the time of the promise drew near, which God had granted to Abraham, the people increased and multiplied in Egypt until there arose over Egypt another king who did not know Joseph.**

God had promised Abraham that he would become a great nation and that there would be many people descended from him. The time of the promise was the time that God would make the people of Israel into a nation.

Acts 7:19 **He dealt shrewdly with our race and forced our fathers to expose their infants, so that they would not be kept alive.**

We have seen previously that Stephen abbreviated Israel's history here and there, sometimes skipping over details which are easy found in Genesis. There king who rose up over Egypt, who did not know Joseph, he dealt shrewdly (subtly, using artifice and fraud) with the people of Israel, putting them into slavery. At some point in the future from that king, his enslaving the people would demand that another pharaoh limit the number of male children being born—to protect the Egyptian people. This other pharaoh was worried that the Hebrew people might become too strong, and possibly able to rise up and oppose the Egyptians.

Acts 7:20–21 **At this time Moses was born; and he was beautiful in God's sight. And he was brought up for three months in his father's house, and when he was exposed, Pharaoh's daughter adopted him and brought him up as her own son.**

At this time refers to a time while the people of Israel were enslaved to the Egyptians and male infants were being killed.

The text in Exodus describes more completely the process of Pharaoh's daughter adopting the Hebrew infant.

Acts 7:22 **And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and deeds.**

This information is new. This is not found in the Exodus account. Moses was well-trained in all the wisdom of the Egyptians. This did not mean that he majored in philosophy, but that he was taught a variety of subjects, which likely included geography, history, languages and war theory. Moses was raised as if he might become pharaoh one day.

Exodus 2:10 The child grew and was weaned, and finally his mother brought him to the Pharaoh's daughter for the final time, and he became her son. She named him Moses, because, she said, "I drew him out of the water." (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Moses, in the Power of the Flesh, Tries to Help His People

Acts 7:23–28

Moses Flees to Midian (headings come from the NKJV Bible)

Moses had been taken in by the Pharaoh's daughter when he was an infant; and she adopted him. Logically, he would have been raised to become Pharaoh at some point in time. He would have received all of the training and preparation that any royal male child would have received, with the thought that, he might become Pharaoh someday. Whatever training took place is all passed over in the Exodus text, but recounted by Stephen 1500 years later. We may assume that there were traditions of Moses' upbringing, perhaps additional texts or commentary; or that Stephen is speaking inspired by God the Holy Spirit, providing this additional information (I believe that it is one of the first two).

We now move ahead in time when Moses is around 40 years old.

The NET Bible: Chapter 1 described how Israel was flourishing in spite of the bondage. Chapter 2 first told how God providentially provided the deliverer, but now when this deliverer attempted to deliver one of his people, it turned out badly, and he had to flee for his life. This section makes an interesting study in the presumption of the leader, what Christian expositors would rightly describe as trying to do God's work by the flesh. The section has two parts to it: the flight from Egypt over the failed attempt to deliver (vv. 11-15), and Moses' introduction to life as the deliverer in Midian (vv. 16-22).³⁶

This section could instead have been titled *Moses Tries to Deliver His People in the Energy of the Flesh*.

And so he is in the days the those and so grows up Moses and so he goes out unto his brothers and so he looks at their burdens and so he sees a man an Egyptian beating a man a Hebrew from his brothers. And so he turns here and here and so he sees that none a man and so he kills the Egyptian and so he hides him in the sand.

Exodus
2:11–12

And so it is in those days that Moses grows up and he goes out [to see] his brothers and he observes their burdens. He sees an Egyptian man beat a Hebrew man (from among his brothers). Then he looked [lit., *turned*] this way and that, and he saw no one, so he killed the Egyptian and buried him in the sand.

At some point in time, the grown up Moses went out to see what was happening with his own people, and he observed their burdens firsthand. He saw an Egyptian taskmaster beating on a Hebrew slave, and this bothered him greatly. He looked this way and that, and, seeing no man, killed the Egyptian taskmaster and buried him in the sand.

Here is how others have translated this verse:

Ancient texts:

³⁶ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

Masoretic Text (Hebrew)	And so he is in the days the those and so grows up Moses and so he goes out unto his brothers and so he looks at their burdens and so he sees a man an Egyptian beating a man a Hebrew from his brothers. And so he turns here and here and so he sees that none a man and so he kills the Egyptian and so he hides him in the sand.
Dead Sea Scrolls Targum of Onkelos	.
Targum (Pseudo-Jonathan)	And it was in those days when Mosheh had grown that he went out to his brethren and beheld their servitude. And he saw a Mizraite man smite a man, a Jehudai, (one) of his brethren. And he turned this way and that, and saw that there was no man; and smote the Mizraite, and buried him in the sand.
Targum (Pseudo-Jonathan)	And in those days when Mosheh was grown up, he went forth to his brethren, and saw the anguish of their souls, and the greatness of their toil. And he saw a Mizraite man strike a Jewish man of his brethren; and Mosheh turned, and considered in the wisdom of his mind, and understood that in no generation would there arise a proselyte from that Mizraite man, and that none of his children's children would ever be con-verted; and he smote the Mizraite, and buried him in the sand. [JERUSALEM. And Mosheh, by the Holy Spirit, considering both the young, men, saw that, behold, no proselyte would ever spring from that Mizraite; and he killed him, and hid him in the sand.]
Revised Douay-Rheims	In those days after Moses was grown up, he went out to his brethren: and saw their affliction, and an Egyptian striking one of the Hebrews his brethren. And when he had looked about this way and that way, and saw no one there, he slew the Egyptian and hid him in the sand.
Aramaic ESV of Peshitta	It happened in those days, when Mosha had grown up, that he went out to his brothers, and looked at their burdens. He saw an Egyptian striking a Hebrew, one of his brothers. He looked this way and that way, and when he saw that there was no one, he killed the Egyptian, and hid him in the sand.
Peshitta (Syriac)	And it came to pass in those days, when Moses was grown up, that he went out among his brethren, and saw their oppression; and he saw an Egyptian beating a Hebrew, one of his brethren of the children of Israel. And he looked this way and that way, and when he saw that there was no man watching, he slew the Egyptian and hid him in the sand.
Septuagint (Greek)	Moses escapes to Midian. Ex.2.11-25 And it came to pass in that length of time, that Moses having grown, went out to his brethren the sons of Israel: and having noticed their distress, he sees an Egyptian smiting a certain Hebrew of his brethren the children of Israel. And having looked round this way and that way, he sees no one; and he smote the Egyptian, and hid him in the sand.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now when Moses had become a man, one day he went out to his people and saw how hard their work was; and he saw an Egyptian giving blows to a Hebrew, one of his people. And turning this way and that, and seeing no one, he put the Egyptian to death, covering his body with sand.
Easy English	Moses runs away to Midian Many years later, Moses grew to be a man. At that time, he went out to look at the Israelites. He knew that he was an Israelite too. He saw them as they worked without any rest. Then he saw an Egyptian who was hitting an Israelite. Yes, the Egyptian was hitting someone from Moses' own country! Moses looked in every direction. He saw nobody near. Then Moses killed the Egyptian and he hid his dead body in the sand.

Easy-to-Read Version—2006
God's Word™

Moses Commits Murder and Flees to Midian

In the course of time Moses grew up. Then he went to see his own people and watched them suffering under forced labor. He saw a Hebrew, one of his own people, being beaten by an Egyptian. He looked all around, and when he didn't see anyone, he beat the Egyptian to death and hid the body in the sand.

Good News Bible (TEV)

Moses Escapes to Midian

When Moses had grown up, he went out to visit his people, the Hebrews, and he saw how they were forced to do hard labor. He even saw an Egyptian kill a Hebrew, one of Moses' own people. Moses looked all around, and when he saw that no one was watching, he killed the Egyptian and hid his body in the sand.

International Children's B.

Moses Helps His People

Moses grew and became a man. One day he visited his people, the Hebrews. He saw that they were forced to work very hard. He saw an Egyptian beating a Hebrew man, one of Moses' own people. Moses looked all around and saw that no one was watching. So he killed the Egyptian and hid his body in the sand.

The Message

Time passed. Moses grew up. One day he went and saw his brothers, saw all that hard labor. Then he saw an Egyptian hit a Hebrew—one of his relatives! He looked this way and then that; when he realized there was no one in sight, he killed the Egyptian and buried him in the sand.

NIRV

Moses Escapes to Midian

Moses grew up. One day, he went out to where his own people were. He watched them while they were hard at work. He saw an Egyptian hitting a Hebrew man. The man was one of Moses' own people. Moses looked around and didn't see anyone. So he killed the Egyptian. Then he hid his body in the sand.

New Simplified Bible

After Moses had grown up, he went out to where his own people (his brothers) were hard at work. He saw an Egyptian beating one of them. Moses looked around to see if anyone was watching. Then he killed the Egyptian and hid his body in the sand.

Thought-for-thought translations; paraphrases:

Common English Bible

Moses runs away to Midian

One day after Moses had become an adult, he went out among his people and he saw their forced labor. He saw an Egyptian beating a Hebrew, one of his own people. He looked around to make sure no one else was there. Then he killed the Egyptian and hid him in the sand.

The Living Bible

One day, many years later when Moses had grown up and become a man, he went out to visit his fellow Hebrews and saw the terrible conditions they were under. During his visit he saw an Egyptian knock a Hebrew to the ground—one of his own Hebrew brothers! Moses looked this way and that to be sure no one was watching, then killed the Egyptian and hid his body in the sand.

New Berkeley Version

New Century Version

Moses Tries to Help

Moses grew and became a man. One day he visited his people and saw that they were forced to work very hard. He saw an Egyptian beating a Hebrew man, one of Moses' own people. Moses looked all around and saw that no one was watching, so he killed the Egyptian and hid his body in the sand.

New Life Version

New Living Translation

Moses Escapes to Midian

Many years later, when Moses had grown up, he went out to visit his own people, the Hebrews, and he saw how hard they were forced to work. During his visit, he saw an Egyptian beating one of his fellow Hebrews. After looking in all directions to

make sure no one was watching, Moses killed the Egyptian and hid the body in the sand.

Partially literal and partially paraphrased translations:

American English Bible	In time, after Moses had grown, he went to see his brothers, the sons of IsraEl. And as he was observing how bad things were, he noticed an Egyptian beating one of his Hebrew brothers of the children of IsraEl. Then he looked around and he didn't see anyone, so he bludgeoned the Egyptian and hid [his body] in the sand.
Beck's American Translation International Standard V	Moses Kills an Egyptian Years later, after [Lit. <i>It happened in those days that</i>] Moses had grown up, he went out to his own people [Lit. <i>brothers</i>], and took notice of their heavy burdens. He saw an Egyptian beating up a Hebrew, one of his own people [Lit. <i>brothers</i>]. Looking around and seeing no one else, he killed [Lit. <i>struck</i>] the Egyptian and hid him in the sand.
New Advent (Knox) Bible	A time came when Moses, now a grown-up man, went out among his brethren the Hebrews, and saw how ill they were treated, saw one of these brethren of his being beaten by an Egyptian; whereupon, after looking this way and that to see that no one was near, he killed the Egyptian and buried him there in the sand.
Translation for Translators	Moses, after murdering an Egyptian, escaped to Midian and later married Zipporah One day, after Moses/I had grown up, he/I went out of the palace area to see his/my people, the Hebrews. He/I saw how they were being forced to work very hard. He/I also saw an Egyptian man beating one of his/my Hebrew people. He/I looked around to see if anyone was watching. Seeing no one, he/I killed the Egyptian man and buried his body in the sand.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	In those days, Moses was to grow up; and he was to go out to his brothers, and was to perceive their burdens. He was to see, a man of Egypt striking a Hebrew brother. He was to turn away from here and there - was he to see a man there? - He was to strike he of Egypt, and was to hide him in the sand.
Conservapedia	It came to pass that when Moses was grown, he went out among his people [The Hebrew renders this "brothers," but "brothers" in Hebrew can and does often mean "cousins" or other kinfolk], and looked on their burdens, and saw an Egyptian hitting a Hebrew, his kinsman. And he looked this way and that, and seeing there was no witness, he killed the Egyptian, and buried him in the sand. Practically none of the depictions of this event in motion pictures or on television has gotten it right. All have embellished this event with vain speculation.
Ferrar-Fenton Bible	The Prince Moses thinks of his Nation. But it was long after this, when Moses had become great, that he went out to his brothers, and examined into their condition. Then he saw a Mitzerite strike a Hebrew, who was related to him. Then he turned this and that way, and not seeing anyone, he struck the Mitzerite, and concealed him in the sand.
God's Truth (Tyndale)	And it happened in these days when Moses was waxed great, that he went out unto his brethren and looked on their burdens, and spied an Egyptian smiting one of his brethren an Hebrew. And he looked round about: and when he saw that there was no man by, he slew the Egyptian and hid him in the sand.
HCSB	Moses in Midian Years later, after Moses had grown up, he went out to his own people and observed their forced labor. He saw an Egyptian beating a Hebrew, one of his people.

Looking all around and seeing no one, he struck the Egyptian dead and hid him in the sand.

Lexham English Bible
NIV, ©2011

.
Moses Flees to Midian

One day, after Moses had grown up, he went out to where his own people were and watched them at their hard labor. He saw an Egyptian beating a Hebrew, one of his own people. Looking this way and that and seeing no one, he killed the Egyptian and hid him in the sand.

Tree of Life Version

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Moses discovers his people

After a fairly long time, Moses, by now a grown man, wanted to meet his fellow Hebrews. He noticed how heavily they were burdened and he saw an Egyptian striking a Hebrew, one of his own people. He looked around and seeing no one, he killed the Egyptian and hid him in the sand.

The Heritage Bible
New American Bible (2002)

.
On one occasion, after Moses had grown up, when he visited his kinsmen and witnessed their forced labor, he saw an Egyptian striking a Hebrew, one of his own kinsmen. Looking about and seeing no one, he slew the Egyptian and hid him in the sand.

After Moses had grown up: ⇒ Acts 7:23 indicates that this was after an interval of nearly forty years. Cf ⇒ Exodus 7:7. Striking: probably in the sense of "flogging"; according to some, "slaying."

New American Bible (2011)

Moses' Flight to Midian.

[Exodus 2:11–14] Acts 7:23–28.

On one occasion, after Moses had grown up, when he had gone out to his kinsmen and witnessed their forced labor, he saw an Egyptian striking a Hebrew, one of his own kinsmen. Looking about and seeing no one, he struck down the Egyptian and hid him in the sand.

After Moses had grown up: cf. 7:7, where Moses is said to be eighty years old at the time of his mission to Pharaoh. **Striking:** probably in the sense of "flogging"; in v. 12, however, the same verb is used in the sense of "killing."

New Jerusalem Bible
New RSV

.
One day, after Moses had grown up, he went out to his people and saw their forced labour. He saw an Egyptian beating a Hebrew, one of his kinsfolk. He looked this way and that, and seeing no one he killed the Egyptian and hid him in the sand.

Revised English Bible

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

(iii) One day, when Moshe was a grown man, he went out to visit his kinsmen; and he watched them struggling at forced labor. He saw an Egyptian strike a Hebrew, one of his kinsmen. He looked this way and that; and when he saw that no one was around, he killed the Egyptian and hid his body in the sand.

exeGesés companion Bible

MOSHEH SMITES A MISRAYIM

And so be it, in those days,

Mosheh grows up;

and he goes out to his brothers

and sees their burdens:

and he sees a man - a Misrayim

smiting a man - a Hebrew, one of his brothers:

and he faces thus and thus and sees no man;

	and he smites the Misrayim and buries him in the sand.
JPS (Tanakh—1985)	Some time after that, when Moses had grown up, he went out to his kinsfolk and witnessed their labors. He saw an Egyptian beating a Hebrew, one of his kinsmen. He turned this way and that and, seeing no one about, he struck down the Egyptian and hid him in the sand.
Kaplan Translation	When Moses was grown [According to various opinions, he was 12 (Sh'moth Rabbah 5:1), 18 (Sefer HaYashar), 20 (Sh'moth Rabbah 1), 21 (Yov'loth 47:10), 29 (Shalshleth HaKabbalah), 32 (BeMidbar Rabbah 14:40), 40 (Sh'moth Rabbah 1), 50 (Artapanus, loc. cit.), or 60 years old (Rabbi Moshe HaDarshan, Bereshith Rabathai, p. 13) at the time.], he began to go out to his own people, and he saw their hard labor. [One day] he saw an Egyptian kill [(Sh'moth Rabbah 1:32). Or 'beating.']] one of his fellow Hebrews [According to tradition, the Hebrew was the husband of Shelomith, daughter of Dibri of Dan, mentioned in Leviticus 24:10, 11 (Sh'moth Rabbah 1:32; Tanchuma 9). According to others, he was a fellow member of Moses' sub-tribe, Kehoth (Pirkey Rabbi Eliezer 48).]. [Moses] looked all around, and when he saw that no one was [watching], he killed the Egyptian and hid his body in the sand.
Orthodox Jewish Bible	And it came to pass in those days, when Moshe was grown, that he went out unto his achim, and looked on their sivlot: and he spied an Egyptian striking an ish Ivri, one of his echium. And he looked this way and that way, and when he saw that there was no ish, he killed the Egyptian, and hid him in the chol (sand).
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	One day, after Moses had grown [into adulthood], it happened that he went to his countrymen and looked [with compassion] at their hard labors; and he saw an Egyptian beating a Hebrew, one of his countrymen. He turned to look around, and seeing no one, he killed the Egyptian and hid him in the sand.
The Expanded Bible	Moses Tries to Help Moses grew and became a man [grew up]. One day he visited his people [went out among his brothers/relatives/kin] and saw that they were forced to work very hard [their hard/forced labor]. He saw an Egyptian beating a Hebrew man, one of Moses' own people [brothers; relatives; kin]. Moses looked all around and saw that no one was watching, so he killed the Egyptian and hid his body in the sand.
The Geneva Bible Kretzmann's Commentary	Verses 11-15 Moses Attempts to Deliver His People 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 an Egyptian smiting an Hebrew, one of his brethren. Moses grew to manhood fully conscious of his derivation, and therefore an Israelite at heart, although a prince of the nation to all appearances. The Israelites were his brethren, as the text emphasizes by the repetition of the word, and the enforced labor under which they were groaning hurt him deeply. He restrained himself, however, until he saw an Egyptian overseer strike down a Hebrew workman. <i>And he looked this way and that way</i> , to be sure that there were no unwelcome witnesses present, <i>and when he saw that there was no man, he slew the Egyptian</i> , thus avenging the murder which the latter had just committed, and hid him in the sand. Although the act of Moses cannot be labeled murder, Acts 7:24-25, yet he anticipated divine providence by his rash act.
NET Bible®	<i>The Presumption of the Deliverer</i>

In those days, when Moses had grown up, he went out to his people [*Heb* “brothers.”] and observed their hard labor, and he saw an Egyptian man attacking a Hebrew man, one of his own people [*Heb* “brothers.”]. He looked this way and that [The text literally says, “and he turned thus and thus”] and saw that no one was there [*Heb* “he saw that there was no man.”], and then he attacked the Egyptian and concealed the body [*Heb* “him”; for stylistic reasons the referent has been specified as “the body.”] in the sand.

Syndein/Thieme
The Voice

.
Years later, when Moses had grown up, he went out to observe his people—the *Hebrews*—and he witnessed the heavy burden of labor forced upon them. He also witnessed an Egyptian beating one of his Hebrew brothers. He looked around to see if anyone was watching but there was no one in sight, so he *beat the Egyptian just as the Egyptian had beaten the Hebrew*. Moses ended up killing the Egyptian and hid the dead body in the sand.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and (it) (came to pass) in (those) days (that) "Mosheh ^{Plucked out} magnified, and he went out to his brothers and he saw them (with) their burdens, and he saw a man of "Mits'rayim ^{Two straits} hitting a man of "Ever ^{Other side}, one from his brothers, and he turned this way and (that way), and he saw that there was (no) man, and he hit the one of "Mits'rayim ^{Two straits} and he submerged him in the sand,...

NASB
Now it came about in those days, when Moses had grown up, that he went out to his brethren and looked on their hard labors; and he saw an Egyptian beating a Hebrew, one of his brethren. So he looked this way and that, and when he saw there was no one *around*, he struck down the Egyptian and hid him in the sand.

New European Version **Moses Tries to Deliver the Israelites**

It happened in those days, when Moses had grown up, that he went out to his brothers, and looked at their burdens. He saw an Egyptian striking a Hebrew, one of his brothers. He looked this way and that way, and when he saw that there was no one, he killed the Egyptian, and hid him in the sand.

New King James Version **Moses Flees to Midian**

Now it came to pass in those days, when Moses was grown, that he went out to his brethren and looked at their burdens. And he saw an Egyptian beating a Hebrew, one of his brethren. So he looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand.

Stuart Wolf
Third Millennium Bible

.
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 an Egyptian smiting a Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian and hid him in the sand.

World English Bible
Young's Literal Translation
Young's Updated LT

.
And it comes to pass, in those days, that Moses is grown, and he goes out unto his brothers, and looks on their burdens, and sees a man, an Egyptian, smiting a man, a Hebrew, one of his brothers, and he turns here and there, and sees that there is no man, and strikes the Egyptian, and hides him in the sand.

The gist of this passage:

As an adult, Moses went out to view his brothers, who were working as slaves, and he saw an Egyptian who struck down another Hebrew. Moses looks around to assure himself that there are no witnesses and he kills the Egyptian, burying his body in the sand.

Exodus 2:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398
hêm (הֵם) [pronounced haym]	<i>those, these [with the definite article]</i>	masculine plural demonstrative adjective with the definite article	Strong's #1992 BDB #241

These 3 words simply mean *in those days*.

The NET Bible: *The expression "those days" refers to the days of bondage.*³⁷

Translation: *And so it is in those days...*

What we have here is a way of indicating that time has passed (quite a lot of time has passed) and there will be no verse which tied the previous events to this one. I have not looked at any other translations yet, but I would not be surprised to find a loose translation reading, "And time passes..."

Exodus 2:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

The NET Bible: *The preterite with the vav (ו) consecutive is here subordinated to the next and main idea of the verse. This is the second use of this verb in the chapter. In v. 10 the verb had the sense of "when he began to grow" or "when he got older," but here it carries the nuance of "when he had grown up."*³⁸

³⁷ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

³⁸ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

Exodus 2:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâdal (גָּדַל) [pronounced gaw-DAHL]	<i>to be [become] great; to grow; to be greatly valued [celebrated, praised]; to twist together, to bind together</i>	3 rd person masculine singular, Qal imperfect	Strong's #1431 BDB #152
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: ...that Moses grows up...

What has happened is that Moses has become an adult.

We should bear in mind that some things a significant and in Moses' life, what was seen to be significant, both from his own mind and from the guidance of God the Holy Spirit is, (1) he is a man of two nationalities or a man of two natures—Jewish and Egyptian. (2) He was protected by God and brought out of the water by the daughter of Pharaoh. (3) He knows his personal history and he knows his actual origins. When God speaks to Moses, it is going to be clear that Moses has sufficient knowledge of his own background .

Exodus 2:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'achîym (אֶחָיוֹם) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

The NET Bible: *This term does not require them to be literal siblings, or even close family members. It simply refers to fellow Hebrews, people with whom Moses has begun to feel close ties of kinship. They are "brothers" in a broad sense, ultimately fellow members of the covenant community.*³⁹

Translation: ...and he goes out [to see] his brothers...

It is quite interesting how much time has passed. He is about 40 years old when all of this takes place (Acts 7:23, 30). We have very little idea as to what has transpired, but he apparently was in line to become Pharaoh (no idea

³⁹ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

how many children would have been; Moses may have been 1 of 2 or 3 or even of 5 or 6). However, it seems quite likely that he was raised as a son of the Pharaoh, as one in line to become Pharaoh. Furthermore, from all that we know about Moses in retrospect, he was a brilliant man and would have shown great promise from a every early age.

It is Stephen, in Acts 7, who tells us that Moses was almost 40 at this time. **"But when he was approaching forty, it entered his thinking [lit., heart] to visit his brothers, the sons of Israel."** (Acts 7:23)

In v. 11, the verb for *looked* is our friend *râ'âh*, which means *to see or to observe* but there is some emotion involved. In this situation, because he sees his fellow Hebrews and observes *their burden*, this emotion is sympathy.

Moses was aware of the fact that he was an Hebrew. At what point in time he found this out, we are not told; nor do we know who told him. His adoptive mother knew this; all of her slave women knew this; and no doubt, many others in the Egyptian palace knew this. Still, we have no idea when Moses was made aware of this—whether as a child or as a young adult (or most recently).

To get the proper picture, you must understand that from Moses' infancy up, he was raised in the palace as the son of the Pharaoh's daughter. This would put him in line for the throne of Egypt. Therefore, he received the best training and education. In examining his life, we will see that Moses was a genius in many categories and this was due to his innate ability which was fostered and challenged by a royal education.

As a youth, Moses had been brought up to take Hebrew slavery for granted—and few of us realize just how much we simply accept or take for granted simply because this is what we are born into.

Being in the palace, Moses was likely exposed to a great deal of anti-Semitism (not from his adoptive mother, naturally, but from others).

We do not know when Moses' contact with his birth mother was cut off—did it happen after he had stopped nursing.

There is certainly a great deal of speculation that we might have. Did Moses' adoptive mother hear him make one too many anti-Semitic remarks and decide to set him straight? Perhaps she told him just a few days prior to this? Perhaps because Moses was now fully an adult, he had been sat down by his adoptive mother and told that he was a Hebrew and told the circumstances of his birth. Or did Moses figure this out early on in his life because he was circumcised? Such information would give any young man pause for thought and serious introspection.

At about the age of 40, Moses, knows his own history and he knows that he is directly related to the slaves outside of the palace walls, and not directly related to the family that raised him. Those slaves are called his brothers. So he decides to go out and see for himself what is going on.

Exodus 2:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906

Exodus 2:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The verb הָאָר (ra'a, "to see") followed by the preposition bet (ב) can indicate looking on something as an overseer, or supervising, or investigating. Here the emphasis is on Moses' observing their labor with sympathy or grief. It means more than that he simply saw the way his fellow Hebrews were being treated (cf. 2:25).</i> ⁴⁰			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ḥib ^l oth (חִבּוֹת) [pronounced <i>sihb-LOHTH</i>]	<i>(heavy) burdens, forced labours</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #5450 BDB #688

Translation: ...and he observes their burdens.

He sees his own people suffering greatly under the hand of his grandfather (or his uncle). He is a smart, observant man, and he views all that is going on. Apart from the miraculous turn that his life took, Moses, in the best case scenario, would be a slave out with the rest of the Hebrews. Under the expected course of his life, Moses would have had his life ended before he was 1 year old.

From a distance, Moses had seen Hebrews doing slave labor and this was just a part of life. Then, at some point, he finds that these are his people; not some foreign race which just happened to be there. Consequently, Moses takes a day to more closely examines the lives of his brothers and the slavery that they endure. This moved Moses so that he reacted when he saw one of his brothers being treated cruelly at the hands of an Egyptian.

The NET Bible: *This journey of Moses to see his people is an indication that he had become aware of his destiny to deliver them. This verse says that he looked on their oppression; the next section will say that the Lord looked on it.*⁴¹

Exodus 2:11a-d **Now it came to pass in those days, when Moses was grown, that he went out to his brethren and looked at their burdens.** (NKJV)

The phrase *now it came to pass in those days* is literally, **And so it is in those days...** Without a specific subject and object, the verb *hâyâh* often means *and it will come to be, and it will come to pass, then it came to pass* (with the *wâw* consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).

Moses apparently knew of his origin—at least enough of it to know that he was a Hebrew (the **circumcision** would have differentiated him from Egyptian children). It is very likely that he knew what his name meant; and he knew pretty much exactly what happened. I do not doubt that his adoptive mother told him about how he came to be her son many, many times.

Furthermore, even though he is adopted into the royal family, it is apparent that he will know his actual brother and sister (based on information which we will study later). The extent to which he knows them is unclear.

⁴⁰ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

⁴¹ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

So, Moses grows up into full adulthood, carefully trained and education to become the next pharaoh. For whatever reason, he decides to go out and see what is going on with his brothers (fellow Hebrews), who are enslaved to Egypt. No doubt, he has lived somewhat of a sheltered existence, with an emphasis upon a royal education. No doubt, he knew history, geography, languages; and that he had physical and military training. But Moses would also have had some understanding of his own origins (I believe a full understanding of them). So here he is, about 40 years old, and he has (apparently) never ventured out among the Hebrew people. Or, if he had gone out among his people before, nothing really came of it.

How does this happen? How does Moses turn 40 without going out among the Hebrew people? Moses is raised under great discipline and structure; with a strong emphasis upon his education. Given that he will write and sing a song later in this book suggests that Moses probably had some musical training as well. His existence would have been somewhat isolated and posh. He would have known about the Hebrew slaves, from whom he was taken; but he may not have had any burning desire to get out there to know them. After all, as the son of the daughter of the Pharaoh, he enjoyed a wonderful upbringing, which included intensive training.

Furthermore, each one of us is born into a specific environment, which we begin to have memories of somewhere between the ages of 2 and 4. We simply accept that environment and the norms and standards of that environment. For many years, in fact, we simply assume that this is the way things *ought* to be. Moses would have been raised apart from the Hebrew people. He would have had contact, possibly, with some Hebrew slaves who worked at the royal palace—perhaps, even those who tutored him. But there is no indication of any further contact with his birth family.

We do not know when (or how) Moses became fully aware that he was of a Jewish heritage, when (or why) he decided to take a walk out among his people; or even if this is the first time that he does this. About the only question above that we can reasonably answer is, his adopted mother told him of his heritage; which included his specific family (which family she came to know when Moses was very young). Given his name, Moses had to know.

I would guess that, at a certain point, once Moses was weaned, that he no longer had contact with his Jewish family—something either required from his adoptive mother or from his grandfather). All of this is conjecture on my part, based upon the little that we know about Moses' youth.⁴²

Exodus 2:11e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
Mits ^e riy (מִצְרַיִם) [pronounced <i>mits^e-REE</i>]	<i>Egyptian, of Egypt; a Mitsrite, or inhabitant of Mitsrajim</i>	feminine singular? gentilic adjective	Strong's #4713 BDB #596

⁴² All I am doing is asking, *what sort of a backstory makes sense and does not contradict what we know about Moses?*

Exodus 2:11e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nākāh (נָכַח) [pronounced naw-KAWH]	<i>the one striking [assaulting, hitting]; striking, hitting; defeating, conquering, subjugating</i>	Hiphil participle	Strong #5221 BDB #645
The NET Bible: <i>The verb נָכַח (makkeh) is the Hiphil participle of the root נָכַח (nakha). It may be translated "strike, smite, beat, attack." It can be used with the sense of killing (as in the next verse, which says Moses hid the body), but it does not necessarily indicate here that the Egyptian killed the Hebrew.</i> ⁴³			
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾIbʿrîy (אִבְרֵי) [pronounced gîh ^b -VREE]	<i>one from beyond; transliterated Hebrew, Eberite</i>	proper masculine singular gentilic/noun with the definite article	Strong's #5680 BDB #720
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʾachîym (אֲחֵימ) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

The NET Bible: *This kinship term is used as a means of indicating the nature of Moses' personal concern over the incident, since the appositional clause adds no new information.*⁴⁴

Translation: He sees an Egyptian man beat a Hebrew man (from among his brothers).

He observes an Egyptian man giving a severe beat down to a Hebrew man. Moses knows that this is a brother of his (in the wide sense of the term); he knows that this could be his own actual brother; and he sees the absolute inhumanity of the way slavery was being practiced.

Exodus 2:11 And so it is in those days that Moses grows up and he goes out [to see] his brothers and he observes their burdens. He sees an Egyptian man beat a Hebrew man (from among his brothers). (Kukis mostly literal translation)

Exodus 2:11 Now it came to pass in those days, when Moses was grown, that he went out to his brethren and looked at their burdens. And he saw an Egyptian beating a Hebrew, one of his brethren. (ESV)

Although the NKJV is an excellent translation, now and again, they miss the mark. Why do they use the word *brethren* right here? Why did they not update this to *brother* or *brothers*?

One of the things which catches Moses' eye is, he see an Egyptian beating a Hebrew man, and this bothers Moses greatly. Given that the Egyptian is in charge of so many men; and given that the Hebrew man is a slave; such a beating was probably common, so that order might be maintained among the slaves. However, this could

⁴³ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

⁴⁴ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

not have been pleasant to Moses, recognizing that, he is uniquely related to that slave being beaten. The man being beaten was of his family—not immediate family, but this was a man he was related to. Let me suggest that Moses had not been acquainted with the true ugliness of slavery.

Sometimes seeing how things really are can be quite affecting. Even though Moses was raised among the Egyptians, seeing an Egyptian beat a Hebrew affected him. Although Moses no doubt had interactions with slaves (perhaps Hebrew slaves, perhaps not), he would be exposed to the best of slaves, so that little or no discipline was required (being a slave in the royal palace would have been the A #1 best gig for any slave).

Moses would have not necessarily been familiar with the inhumanity of slavery. So, Moses sees this beating, which probably shocks him; and it is all based upon these Hebrews—his relatives—being slaves to the Egyptians.

One way a movie or a television show draws us in is, they have one or more characters that we identify with or sympathize with, so that we are concerned with their lives and what happens to them. In this real life situation, Moses identified and sympathized with the beaten man; not with the Egyptian taskmaster—despite his upbringing as Egyptian royalty. Let me suggest that this was a very serious beat down, and the Hebrew man no doubt suffered great physical damage.

Moses is now about 40 years old and he decides to go out among his people, the Hebrews. He knows that he was originally a Hebrew, but brought up by his adoptive Egyptian mother, the daughter of Pharaoh. Moses has no doubt learned some history of his people. There has to be at least an *official* history of them presented from the Egyptian point of view. Given the general intelligence of the Hebrew people, it is my guess that perhaps Moses even had a Hebrew tutor for some subjects, and it is what he said that helped to motivate Moses (this is conjecture on my part).

Exodus 2:11 [Now it came to pass in those days, when Moses was grown, that he went out to his brethren and looked at their burdens. And he saw an Egyptian beating a Hebrew, one of his brethren.](#)

Moses had not seen the ugly part of slavery. In the palace, the slaves there would have been erudite, cooperative, and happy to have that position. But, when it came to Pharaoh's building projects, those Hebrews were not nearly as happy about what they were doing. Therefore, sometimes a Hebrew slave needed to be beaten down to show him his place. Moses observed this and found himself sympathizing with the Hebrew slave rather than identifying with the Egyptian taskmaster, who was maintaining discipline and order.

Exodus 2:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pânâh (פָּנָה) [pronounced paw-NAWH]	<i>to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to</i>	3 rd person masculine singular, Qal imperfect	Strong's #6437 BDB #815
kôh (כֹּה) [pronounced koh]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462
Kôh is repeated, which often gives us a slight change of meaning (<i>here...there; on this side...on that side; hither...thither</i>).			
w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 2:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôh (כֹּה) [pronounced koh]	so, thus, here, hence; now; in the meantime	adverb	Strong's #3541 BDB #462

The NET Bible: *The text literally says, "and he turned thus and thus" (וַיִּפֶּן כֹּה וְכֹה, vayyifên koh vakhoh). It may indicate that he turned his gaze in all directions to ascertain that no one would observe what he did. Or, as B. Jacob argues, it may mean that he saw that there was no one to do justice and so he did it himself (Exodus, 37-38, citing Isa 59:15-16).*⁴⁵

Translation: Then he looked [lit., turned] this way and that,...

Moses apparently is observing this as taking place away from the crowds of slaves and their masters. This seems to be a fairly private beat down. He looks around to see who is watching this.

Exodus 2:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'êyn (אֵין) [pronounced ān]	nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]	particle of negation; substantive of negation	Strong's #369 BDB #34
'îysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, everyone	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

Translation: ...and he saw no one,...

In looking around, Moses sees no one. This does not mean that no one is watching, but that, as far as Moses can tell, no one is watching this.

⁴⁵ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

Exodus 2:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâkâh (נָכַח) [pronounced naw-KAWH]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	3 rd person masculine singular, Hiphil imperfect	Strong #5221 BDB #645
<p>The NET Bible: <i>The verb נָכַח (vayyakh) is from the root נָכַח (nakhah, "to smite, attack") which is used in v. 11. This new attack is fatal. The repetition of the verb, especially in Exodus, anticipates the idea of "eye for eye, tooth for tooth." The problem is, however, that Moses was not authorized to take this matter into his own hands in this way. The question the next day was appropriate: "Who made you a ruler and a judge over us?" The answer? No one – yet.</i>⁴⁶</p>			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Mits ^e rîy (מִצְרַיִם) [pronounced mits ^e -REE]	<i>Egyptian, of Egypt; a Mitsrite, or inhabitant of Mitsrajim</i>	feminine singular? gentilic adjective with the definite article	Strong's #4713 BDB #596

Translation: ...so he killed the Egyptian...

Moses goes and he kills the Egyptian man delivering the beating. We may reasonable assume that Moses was raised with education and exercise and was not given a totally soft life in his upbringing.

The Egyptian taskmaster had to be strong and tough; and Moses kills him.

Perhaps the fact that an Egyptian is being harmed draws some attention from Moses' brothers.

It sounds as though Moses waited until after the beating; when he believed that he and the Egyptian were alone, and then he killed him with his bare hands. Obviously, Moses was a very powerful man, his physical body being trained as well as his mind in the palace.

There is no moral commentary one way or another about what Moses did. People are confused by acts of believers (in this case, Moses was possibly still an unbeliever) and tend to become involved in over-thinking; so we will take this in points:

Moses Commits Murder

1. Murder was wrong and murder carried with it a sentence of death (Gen. 9:6).
2. It is unclear whether Moses knew this as a part of God's law. We have no idea how widespread the Scriptures were in this era.
3. He certainly had moral training in the palace and from his adopted mother. Besides, the Egyptians were not backward barbarians with no moral code or concept of right and wrong. A sentence of death was

⁴⁶ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

Moses Commits Murder

pronounced upon Moses. Ex. 2:15

4. In any case, the law is written on every man's heart (Rom. 2:15).
5. Obviously, this was a powerful emotional response on Moses' part.
6. Furthermore, it is wrong to take the law into one's own hands.
7. Moses did recognize that what he did was wrong, and he fled, fearing retribution.
8. God used this situation as He would have any other situation. The Bible does not condone what Moses did; however, Moses was not executed for this deed. God allowed him to escape.

Bear in mind that Moses is trying to achieve some sort of justice here, but his efforts are of the flesh.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 2:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tâman (טָמַן) [pronounced <i>taw-MAHN</i>]	<i>to hide, to conceal; to bury</i>	3 rd person masculine singular, Qal perfect with the 3 rd person masculine singular suffix	Strong's #2934 BDB #380
bê (ב) [pronounced <i>bêh</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
chôwl (חֹל) [pronounced <i>kohl</i>]	<i>sand</i>	masculine singular noun, used as a collective noun with the definite article	Strong's #2344 BDB #297

Translation: ...and buried him in the sand.

Moses hides what he has done; he buries this man in the sand. Again, this had to have been fairly secluded, and slaves must have known that they were not to stare or watch such a beat down take place.

It will become clear that at least one other person saw what took place.

Exodus 2:12 **Then he looked [lit., *turned*] this way and that, and he saw no one, so he killed the Egyptian and buried him in the sand.** (Kukis mostly literal translation)

Exodus 2:12 **So he [Moses] looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand.** (ESV)

Moses looks around, and, seeing no one, he kills the Egyptian and apparently buries him in the sand. Moses assumes that he is being quite surreptitious here. Although he believes that no one has seen him, people not only have seen him, but they know who he is and who the taskmaster is.

We do not know if Moses was observed; or whether the beaten Hebrew man knew who Moses was and told others about him.

I am reminded of Jesus, when He healed a man from leprosy, and then, afterwards, charged the man not to tell anyone (Mark 1:41–44). Maybe there are times for you (or me) when we should keep our mouths shut.

Exodus 2:11–12 **And so it is in those days that Moses grows up and he goes out [to see] his brothers and he observes their burdens. He sees an Egyptian man beat a Hebrew man (from among his brothers). Then he looked [lit., *turned*] this way and that, and he saw no one, so he killed the Egyptian and buried him in the sand. (Kukis mostly literal translation)**

Exodus 2:11–12 **At some point in time, the grown up Moses went out to see what was happening with his own people, and he observed their burdens firsthand. He saw an Egyptian taskmaster beating on a Hebrew slave, and this bothered him greatly. He looked this way and that, and, seeing no man, killed the Egyptian taskmaster and buried him in the sand. (Kukis paraphrase)**

In what follows, we are dealing with a narrative and the specific renderings of each word is not quite as important to understand what is going on.

And so he goes out the day the second and behold, two of men Hebrews were struggling together. And so he says to the wicked one, “Why do you strike your associate?”

Exodus
2:13

Moses then went out on the second day and he saw [lit., *behold*] two Hebrew men struggling [with one another]. He said to the unrighteous [man], “Why are you assaulting your associate?”

Moses then went out the second day and he observed two Hebrew men struggling with one another. He said to the man in the wrong, “Why did you assault your fellow slave?”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he goes out the day the second and behold, two of men Hebrews were struggling together. And so he says to the wicked one, “Why do you strike your associate?”
Dead Sea Scrolls	.
Targum of Onkelos	And he went out the second day, and, behold, two men, Jehudaeen contended. And he said to the guilty one, Why did you strike your companion?
Targum (Pseudo-Jonathan)	And he went out the second day, and looked; and, behold, Dathan and Abiram, men of the Jehudaeen contended; and seeing Dathan put forth his hand against Abiram to smite him, he said to him, Wherefore dost thou smite thy companion ?
Revised Douay-Rheims	And going out the next day, he saw two Hebrews quarrelling: and he said to him that did the wrong: Why strikest thou thy neighbour?
Aramaic ESV of Peshitta	He went out the second day, and behold, two men of the Hebrews were fighting with each other. He said to him who did the wrong, "Why do you strike your fellow?"
Peshitta (Syriac)	And when he went out the second day, he looked, and behold, two Hebrew men were quarreling together; and he said to him that did the wrong, Why do you beat your fellow?
Septuagint (Greek)	And having gone out the second day he sees two Hebrew men fighting; and he says to the injurer, Why do you smite your neighbour?

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	.
Easy-to-Read Version–2006	The next day Moses saw two Hebrew men fighting each other. He saw that one man was wrong and said to him, “Why are you hurting your neighbor?”
<i>God’s Word</i> ™	.
Good News Bible (TEV)	.
<i>The Message</i>	.
NIRV	The next day Moses went out again. He saw two Hebrew men fighting. He asked the one who had started the fight a question. He said, “Why are you hitting another Hebrew man?”
New Simplified Bible	The next day when Moses went out, he saw two Hebrews fighting. So he went to the man who started the fight and asked: »Why are you beating up one of your own people?«

Thought-for-thought translations; paraphrases:

Common English Bible	When Moses went out the next day, he saw two Hebrew men fighting with each other. Moses said to the one who had started the fight, “Why are you abusing your fellow Hebrew?”
Contemporary English V.	When Moses went out the next day, he saw two Hebrews fighting. So he went to the man who had started the fight and asked, “Why are you beating up one of your own people?”
The Living Bible	The next day as he was out visiting among the Hebrews again, he saw two of them fighting. “What are you doing, hitting your own Hebrew brother like that?” he said to the one in the wrong.
New Berkeley Version	.
New Century Version	The next day Moses returned and saw two Hebrew men fighting each other. He said to the one that was in the wrong, “Why are you hitting one of your own people?”
New Life Version	.
New Living Translation	The next day, when Moses went out to visit his people again, he saw two Hebrew men fighting. “Why are you beating up your friend?” Moses said to the one who had started the fight.

Partially literal and partially paraphrased translations:

American English Bible	Well on the next day, he noticed two Hebrew men fighting, and he asked the bully, “Why are you beating your neighbor?”
Beck’s American Translation	.
International Standard V	Going out the next day, Moses noticed [The Heb. lacks <i>noticed</i>] two Hebrew men fighting right in front of him. He told the one who was at fault, “Why did you strike your companion?”
New Advent (Knox) Bible	When he went out next day, he found two Hebrews that had come to blows, and asked the aggressor what he meant by offering violence to a friend.
Translation for Translators	The next day he/I returned <i>to the same place</i> . He/I was surprised to see two Hebrew men who were fighting each other. He/I said to the man who started the fight, “Why are you striking your fellow <i>Hebrew</i> ?”

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He was to go out another day, even two men, of the Hebrews, are to scurry about, He was to say to he guilty: Was you to strike your fellow?
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Conservapedia	When he went out the next day, he saw two Hebrew men fighting, and he said to the man at fault, "Why have you struck your fellow Hebrew?"
Ferrar-Fenton Bible	At another time when he was inspecting, there were two men, Hebrews, quarrelling, so he said to the wrong-doer, " Why do you strike your neighbour ? "
HCSB	.
Lexham English Bible	.
Tree of Life Version	Then he went out the following day, and saw two Hebrew men fighting. So he said to the guilty one, "Why are you beating your companion?"
Urim-Thummim Version	Later when he went out the second day he saw two men of the Hebrews fighting and he said to him that did the wrong, why did you hit your friend?

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And he went out the second day, and behold, two men of the Hebrews quarreled together; and he said to him who was wicked, Why do you strike your neighbor?
New American Bible (2002)	The next day he went out again, and now two Hebrews were fighting! So he asked the culprit, "Why are you striking your fellow Hebrew?"
New American Bible (2011)	.
New Jerusalem Bible	On the following day he came back, and there were two Hebrews, fighting. He said to the man who was in the wrong, "What do you mean by hitting your kinsman?"
New RSV	.
Revised English Bible	Next day when he went out, he came across two Hebrews fighting. He asked the one who was in the wrong, "Why are you striking your fellow-countryman?"

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	And he goes out the second day, and behold, two men of the Hebrews striving together: and he says to the wicked, Why smite your friend?
Kaplan Translation	Moses went out the next day, and he saw two Hebrew men [According to tradition, Dathan and Aviram, mentioned in Numbers 16:1, 26:9 (Nedarim 64b).] fighting. 'Why are you beating your brother?' he demanded of the one who was in the wrong
Orthodox Jewish Bible	And when he went out the second day, hinei, two anashim Ivrim were fighting; he said to him in the wrong, Why strike thou thy re'a?
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He went out the next day and saw two Hebrew men fighting with each other; and he said to the aggressor, "Why are you striking your friend?"
The Expanded Bible	The next [second] day Moses returned and saw two Hebrew men fighting each other. He said to the one that was in the wrong, "Why are you hitting one of your own people [friends; neighbors]?"
The Geneva Bible	.
Kretzmann's Commentary	And when he went out the second day, behold, two men of the Hebrews strove together, they were engaged in a fight; and he said to him that did the wrong, the one that was in the wrong in the quarrel, Wherefore smitest thou thy fellow?
NET Bible®	When he went out the next day [<i>Heb</i> "the second day" (so KJV, ASV).], there were two Hebrew men fighting. So he said to the one who was in the wrong, "Why are you attacking your fellow Hebrew [<i>Heb</i> "your neighbor."]"?
Syndein/Thieme	.
The Voice	He went out <i>again</i> the next day and saw two of his Hebrew brothers fighting with each other. Moses confronted the offender.

Moses: Why are you hitting your friend?**Literal, almost word-for-word, renderings:**

Brenner's Mechanical Trans.	...and he went out in the second day, and look, two men of "Ever ^{Other side} " were struggling, and he said to the lost one , why would you hit your companion?
Concordant Literal Version	When he went forth on the second day, behold two men, Hebrews, were striving with each other. So he said to the wicked one: Why are you smiting your associate?
<i>Emphasized Bible</i>	.
English Standard Version	When he went out the next day, behold, two Hebrews were struggling together. And he said to the man in the wrong, "Why do you strike your companion?"
New European Version	He went out the second day, and behold, two men of the Hebrews were fighting with each other. He said to him who did the wrong, Why do you strike your fellow?.
New King James Version	And when he went out the second day, behold, two Hebrew men were fighting, and he said to the one who did the wrong, "Why are you striking your companion?"
Stuart Wolf	.
World English Bible	He went out the second day, and behold, two men of the Hebrews were fighting with each other. He said to him who did the wrong, "Why do you strike your fellow?".
<i>Young's Literal Translation</i>	When he went out the next day, behold, two Hebrews were struggling together. And he said to the man in the wrong, "Why do you strike your companion?"

The gist of this passage: Moses goes out the next day, finds two Hebrew men fighting, and tries to reason with the aggressor.

Exodus 2:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
shênîy (שֵׁנִי) [pronounced <i>shay-NEE</i>]	<i>second, the second; two, both, double, twice; secondly; in addition, again. When only two items are named, it can be rendered [the] other</i>	adjective singular numeral ordinal; with the definite article	Strong's #8145 BDB #1041

The NET Bible: *The preterite with the vav consecutive is subordinated to the main idea of the verse.*⁴⁷ The NET Bible translates this: *When he went out the next day, there were two Hebrew men fighting.*

Translation: Moses then went out on the second day...

⁴⁷ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

Moses is intrigued by what he saw, and no doubt conflicted between the life he has lived as opposed to the life that his fellow Hebrews have lived. So he goes out the next day, not realizing that the murder he committed was known about.

We have no idea how many times Moses went out among his people; however, there are two times that he goes out which are quite significant.

Exodus 2:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
<p>This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]; he saw; suddenly, unexpectedly, dramatically</i>. This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.</p>			
<p>The NET Bible: <i>The deictic particle is used here to predicate existence, as in "here were" or "there were." But this use of הִנֵּה (hinneh) indicates also that what he encountered was surprising or sudden – as in "Oh, look!"</i>⁴⁸</p>			
sh ^e nêym (שְׁנַיִם) [pronounced <i>sh^e-NAME</i>]	<i>two of, a pair of, both of, a duo of</i>	masculine plural numeral; construct form	Strong's #8147 BDB #1040
ʾānāshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; also spelled ʾīyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun	Strong's #376 BDB #35
ʾIb ^e rîym (מִיִּבְרֵעַ) [pronounced <i>gⁱbe-VREEM</i>]	<i>those from beyond; transliterated Hebrews, Eberites</i>	proper masculine plural gentilic/noun	Strong's #5680 BDB #720
nātsâh (נִצְּחָ) [pronounced <i>naw-TSAW</i>]	<i>are contending [struggling, striving] with one another; laying waste [to a land], stripping a land bare in war]; making desolate</i>	masculine plural, Niphal participle	Strong's #5327 BDB #663

Translation: ...and he saw [lit., behold] two Hebrew men struggling [with one another].

The phrase *and behold* is common in the ancient Hebrew, but not something that is found in the English. What it tells us is, something that Moses observes. He sees two men—two Hebrew men—fighting with one another.

⁴⁸ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

He understands the inequity between the Hebrews and the Egyptians, and this surprises him to find two Hebrew men fighting with one another. He feels a kinship with them; and apparently does not understand how they would oppose one another, given their circumstances of being enslaved.

Exodus 2:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râshâ' (רָשָׁע) [pronounced <i>raw-SHAWG</i>]	<i>unrighteous; malevolent, lawless, corrupt, wicked (hostile to God); criminal; guilty [of sin] [against God or man]; having an unrighteous cause</i>	masculine singular adjective; can act like a substantive; with the definite article	Strong's #7563 BDB #957

James Rickard: "Wicked man" is the noun RESHA, עֲשָׂרָה that means, "wicked or criminal." It embodies the character that is opposite the character of God, being in opposition to the just and righteous characteristics of God (see Job 34:10; Psalm 5:4; 84:10).⁴⁹

The NET Bible: The word עֲשָׂרָה (*rasha'*) is a legal term, meaning the guilty. This guilty man rejects Moses' intervention for much the same reason Pharaoh will later (5:2) – he does not recognize his authority. Later Pharaoh will use this term to declare himself as in the wrong (9:27) and God in the right.⁵⁰

Translation: He said to the unrighteous [man],...

Moses is able to discern almost immediately which person is in the wrong, and the phrasing of this along with knowing that God the Holy Spirit has inspired this text; tell us that Moses looked and, in short order, determined which man was in the wrong. So he appeals to that man.

Exodus 2:13d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâh (מָה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552

⁴⁹ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015 (slightly edited).

⁵⁰ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

Exodus 2:13d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâkâh (נָכַח) [pronounced naw-KAWH]	to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate	2 nd person masculine singular, Hiphil imperfect	Strong #5221 BDB #645
The NET Bible: <i>This is the third use of the verb נָכַח (nakha) in the passage; here it is the Hiphil imperfect. It may be given a progressive imperfect nuance – the attack was going on when Moses tried to intervene.</i> ⁵¹			
rêa' (עָר) [pronounced RAY-ahó]	associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7453 BDB #945
James Rickard: <i>"Neighbor" is the Hebrew noun REA, עָר, which means, "kinsman, fellow countryman, friend or anyone you know." Here the context is anyone you know as it is linked with ZAR or ZUR, זָר, meaning "stranger, foreigner" in the second half of the verse.</i> ⁵²			
The NET Bible: <i>The word עָרָה (re'ekha) appears again in 33:11 to describe the ease with which God and Moses conversed. The Law will have much to say about how the Israelites were to treat their "neighbors, fellow citizens" (Exod 20:16-17; 21:14, 18, 35; 22:7-11, 14, 26; cf. Luke 10:25-37).</i> ⁵³			

Translation: ...“Why are you assaulting your associate?”

He asks him, “Why are you doing this? Why have you attacked your neighbor? Why are you fighting against your fellow Hebrew?”

What Moses is doing here is acting in the power of the flesh. He may be right here; but what he says does not resolve the situation. He has some knowledge of his past; but he apparently does not tie that to the **Revealed God**.

Exodus 2:13 **Moses then went out on the second day and he saw [lit., behold] two Hebrew men struggling [with one another]. He said to the unrighteous [man], “Why are you assaulting your associate?”** (Kukis mostly literal translation)

Exodus 2:13 **And when he went out the second day, behold, two Hebrew men were fighting, and he said to the one who did the wrong, “Why are you striking your companion?”** (ESV)

So Moses goes out the second day, and he comes across two Hebrew men in a fight.

Moses feels a kinship with his fellow Hebrews, and so he is confused when he finds two Hebrews fighting with one another. He asks them why are they fighting. It is apparent that one man is the initiator here.

Before moving forward in this narrative, let's look at this history that we have been studying from a New Testament perspective. This will lead us into a study of the **Messiah** as understood by Moses' generation.

⁵¹ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

⁵² From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

⁵³ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 1, 2017.

Heb. 11:24–25 **By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin.** (The ESV; capitalized is used throughout)

Let me suggest that there are some additional details here, more than what we studied in Exodus. Moses, as a royal son, would have studied languages, history and geography—certainly from the Egyptian point of view. Let me suggest that Moses, perhaps, was taught by a Hebrew tutor, who at Moses' insistence, gave Moses the true background of his own people. Although this is conjecture on my part, it logically fills in much of the backstory of Moses in the palace of Pharaoh.

We know that Moses was raised up in the palace of Pharaoh (Ex. 2:10) and educated there (Acts 7:22); and that something led him out among the Hebrew people (Ex. 2:11 Acts 7:23). How or why that came about is not revealed to us. I would suggest that Moses heard the non-Egyptian historical perspective. Was this from a Jewish tutor? Did Moses get a copy of Genesis (which he was able to read)? We don't know exactly what took place, but I believe that it was related to Moses' education and the Scriptures, as they existed at that time (likely, the books of Genesis of Job).

What the writer of Hebrews is telling us is, as an adult, Moses identified with the Hebrew people to the point where he took the side of a Hebrew slave against his Egyptian taskmaster who was beating him. *Enjoying the fleeting pleasures of sin* would mean that Moses would accept his lot in life as an Egyptian, and turn his back on this Hebrew slave.

Heb 11:26 **He [Moses] considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward.**

Now, this may seem weird to you that Moses would have considered anything about Jesus Christ back 1500 years prior to these words written by the author of Hebrews; so, how do we make sense of this? The word used here is: *Christ*; which is the Greek word for *Messiah*. This suggests that the Hebrew understanding of the Messiah goes way, way back. This suggests that Moses had some understanding of the Messiah back then—even as a son of the Pharaoh's daughter. This suggests that the Hebrew people had an understanding of the Messiah which goes all the way back to nearly their beginnings.

We should know that Jesus was descended from Abraham, Isaac, and Jacob (like all Hebrews), and He specifically came from the tribe of Judah (which eventually became the ruling tribe—but it was not so recognized by Moses during this time period).

As we study this, we should bear in mind that the Scriptures reveal God and His plan progressively. Someone who has read and understood the book of Genesis understands a great deal of information; but if that same person reads and understands Job, then he knows a great deal more.

The ESV; capitalized is used below, unless otherwise noted.

The Messiah of the Early Hebrew People

1. The prophecy of the Messiah goes all the way back to Gen. 3:15. God is speaking to the serpent, after the fall of Adam) **"I will put enmity between you and the woman, and between your offspring and her offspring [lit., seed]; He shall bruise your head, and you shall bruise His heel."**
 - 1) It is a very odd thing indeed to speak of the seed of the woman, as it is only the seed of the men which was recognized (which is planted in the woman).
 - 2) God here speaks of the serpent's seed and of the woman's seed—both references are quite extraordinary.
 - 3) Messiah would be born of the woman alone—which is not something that anyone in that era would have fully understood. Despite the hundreds of prophecies found in the Old Testament, let me suggest that the Hebrew understanding of Messiah was always somewhat murky.
 - 4) The woman's Seed would bruise (crush) the head of the serpent (a deadly blow); and the serpent
-

The Messiah of the Early Hebrew People

- would bruise the heel of the woman's Seed (not a deadly blow).
- 5) In that era, they would have known the Messiah would be the woman's seed (whatever that means) and that He would crush the serpent who tempted the woman.
 - 6) Today, we understand this as the final conflict between Jesus and Satan.
2. Abraham has an encounter with Melchizedek after defeating an alliance of kings. Gen. 14:18–20 *And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) And he blessed him and said, "Blessed be Abram by God Most High, Possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!" And Abram gave him a tenth of everything.* Melchizedek is not the Messiah; but he is typical of Messiah. At this time, I honestly do not know if this was well understood or even slightly understood among the Hebrew people or Hebrew theologians. It is my opinion that we today understand that Melchizedek is a type of Christ; then, this would not have been understood.
 3. There are many prophecies about Abraham and his seed. I believe that some of these prophecies may be seen in two ways (or have, if you will, a double fulfillment).
 - 1) God tells Abraham that He would give this **Land of Promise** to his seed. Quite obviously, this refers to Abraham's descendants, who would live on this land for many centuries; but, ultimately, Jesus Christ, the Seed of Abraham, would rule over this land from Jerusalem. Gen. 12:7 13:15 15:18
 - 2) God's covenant is made with Abraham's descendants; but we may also read the same passages and understand this to be a specific descendant of Abraham's—namely, the Messiah. Gen. 17:19
 - 3) It is also clear that, many references to Abraham's seed specifically refer to his descendants. God said that He would make Abraham's seed as the dust of the earth or as the stars of the sky—that clearly refers to Abraham's descendants and not to Messiah. Gen. 13:16 15:5 16:10 35:12
 - 4) Abraham's seed would be a stranger in a strange land, referring to the descendants of Abraham living in Egypt. Gen. 15:13 32:12
 - 5) There are many times that related pronouns which are in the plural but referring back to the word *seed* are clearly a reference to Abraham's descendants. Gen. 17:8–9
 - 6) Paul makes an interesting argument in Gal. 3:16 **But the promises were spoken to Abraham and to his Seed (it does not say, And to seeds, as of many, but as of one, "And to your Seed," which is Christ).** *Genesis 3:15; 21:12; 22:18, Rom. 9:6; Heb. 11:18 (LitV).*
 - (1) All of these passages have *seed* in the singular.
 - (2) Some of those passages clearly refer to the Hebrew people.
 - (3) However, Paul's point is, there are times when this refers to Christ (the Messiah).
 4. Abraham met with God and 3 angels prior to the birth of his son Isaac. I doubt that a Theophany was understood to be the Messiah. Gen. 18
 5. There are similar promises made to Isaac and to Jacob concerning their seed:
 - 1) There are times when a passage may be interpreted in two ways. Gen. 24:7, 60 26:3 28:13
 - 2) And there are passages where this clearly refers to the descendants of Abraham, Isaac, and Jacob: Gen. 26:4 28:14
 6. Jacob made the marvelous prophecy/end-of-life blessing of/to his sons, which included these words directed to Judah: **"The scepter shall not depart from Judah, nor the lawmaker from between his feet, until Shiloh come, and the obedience of the peoples to him [or, Him]."** (Gen 49:10)
 - 1) Judah, who is not the firstborn, would become the ruling tribe of Israel; and this rulership would not depart from Judah until Shiloh comes. Many understand Shiloh to be a reference to the Messiah.
 - 2) Shîlôh (שִׁלֹּחַ) [pronounced *shee-LOW*] means, *he whose it is, that which belongs to him; tranquility* (meanings uncertain); transliterated *Shiloh*; possibly a reference to Messiah. Strong's #7886 BDB #1010.
 - 3) The people would be obedient to Judah (to whom this blessing is addressed) and also to Shiloh.
 - 4) A brilliant theologian in that era would have understood from this that Judah would become the ruling tribe and that Messiah would come from his tribe.
 7. Interestingly enough, even though there are numerous mentions of Abraham and his seed; we do not find any similar references to Moses (we *never* hear about Moses and his seed). Abraham is the father of the

The Messiah of the Early Hebrew People

- Hebrew people; Moses is the father of the Hebrew nation. The Messiah will not be descended from Moses.
8. In what we find in these passages in Genesis is not enough information to support Moses choosing the Messiah (as we understand the Messiah) over the treasures of Egypt, as we find stated in Heb. 11:26.
 9. Job, on the other hand, provides a rather complex view of Messiah, in the most amazing chapter Job 19:
 - 1) Job speaks of the harm brought against him by God: “God has put me in the wrong and closed his net about me. Behold, I cry out, ‘Violence!’ but I am not answered; I call for help, but there is no justice. He has walled up my way, so that I cannot pass, and he has set darkness upon my paths. He has stripped from me my glory and taken the crown from my head...He has kindled his wrath against me and counts me as his adversary...He has put my brothers far from me, and those who knew me are wholly...All my intimate friends abhor me, and those whom I loved have turned against me. estranged from me...Have mercy on me, have mercy on me, O you my friends, for the hand of God has touched me! Why do you, like God, pursue me? Why are you not satisfied with my flesh?” (Job 19:6–9, 11, 13, 19, 21–22)
 - 2) In that description, Job is describing himself, and the pain and suffering that he has endured. However, you could go back and capitalize each and every *Me*, and it is Jesus Christ, Jesus the Messiah, describing His Own pain, where God the Father has laid upon Him, God the Son, the penalty for our sins.
 - 3) And after all of that, Job makes the wonderful proclamation: “For I know that my Redeemer lives, and at the last He will stand upon the earth. And after my skin has been thus destroyed, yet in my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not another. My heart faints within me!” (Job 19:25–27)
 - 4) His Redeemer is the Lord, Who will stand upon the earth. The Redeemer pays for him; the Redeemer purchases Job!
 - 5) Given Job’s age in the book of Job, and that there is no mention of the Law; it is reasonable to suggest that Job lived around the time of Abraham, give or take a generation or two.
 10. Moses also speaks of the Messiah (this is future from our narrative):
 - 1) Even though the slain lamb for each family during the **Passover** speaks of Jesus, the people of Israel would not have understood this. Ex. 12
 - 2) The most famous testimony that Moses gave of Messiah is found in Deut. 18:15–16 “The LORD your God will raise up for you a Prophet like me from among you, from your brothers—it is to Him you shall listen—just as you desired of the LORD your God at Horeb on the day of the assembly, when you said, ‘Let me not hear again the voice of the LORD my God or see this great fire any more, lest I die.’ ” (Ex. 20:19)
 - 3) Moses does *not* prophesy about his *seed*; but about a *prophet* like himself.
 - 4) God’s prophecies of Messiah for Eve (Adam’s woman) and for Abraham are all about the word *seed*; but Messiah will not be from Moses’ seed (Moses is a Levite; Jesus is from the tribe of Judah). Jesus will be raised up from among Moses’ brothers.
 - 5) As an aside, it is remarkable that the people of Moses could not listen directly to the words of God (see Ex. 20:18–19); but they will hear the words of Jesus (some will accept those words and some will not). You may recall that He often spoke in parables in order to be heard.
 11. Balaam’s testimony to Balak was of the Messiah—something that Moses was somehow aware of (as this is recorded by Moses). Num. 24:15b–17 “The saying of Balaam the son of Beor, and the saying of the man whose eyes are opened; the saying of him who hears the bulls of God, and he knowing the knowledge of the Most High, who sees the vision of the Almighty, falling down, yet with open eyes: I shall see Him, but not now; I shall behold Him, but not near. A star marches out of Jacob, and a scepter shall rise out of Israel and shall dash the corners of Moab, and break down all the sons of tumult.”
 12. Even though Moses did understand that God would raise up the Messiah (Moses called Him, *a prophet like me*); I think that we need to adjust our interpretation of what the author of Hebrews is saying (Heb 11:26 **He [Moses] considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward.**). I don’t necessarily think that Moses was thinking about the Messiah at this point in time and chose Him over the wealth of Egypt. I think *Hebrews* is saying that Moses eventually

The Messiah of the Early Hebrew People

chose God over a high political position in Egypt. A series of events and a series of decisions made by Moses led him to the point of choosing God over a high position in Egypt.

13. Perhaps we should understand this as also meaning, the author of Hebrews is saying that Messiah is God.

We must certainly bear in mind that what I have pulled together here still rests, to some degree, on hindsight. I would suggest that even Moses did not have half this amount of insight on Messiah.

I realize that this was a long way to explain an interpretation; but, unless there was more information about Messiah that Moses knew, but is not found in Genesis (or Job); then I believe the more general interpretation which I expressed is the accurate view.

We previously stopped at a difficult verse in Hebrews to explain it. We are looking at a portion of the history of Ex. 2:11–3:10 in the New Testament, with the emphasis being on the end of chapter 2. However, these two passages in the New Testament also take into account Moses' actions far later, compressing his life events in Ex. 2 with those when he actually confronts Pharaoh (which we have not covered yet).

Heb. 11:24–25 **By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin.** (The ESV; capitalized is used throughout)

The writer of Hebrews and Saint Stephen both give a lot of Old Testament history, but they tend to abbreviate that history somewhat, in order that their point not be lost in a long historical narration. Neither person covers in great detail each and every event of Moses' life. Neither person covers every historical verse on Moses.

Reread the passage in Hebrews, and then know this: Moses did not, at age 40, say to himself, "I am going to go out and live with the Hebrew people and forsake the palace of Pharaoh. I will become a slave along side of my people." He did not do that. But, he did have a strong identification with the Hebrew people, and he did go out among them. Moses did not need to do that. He did not need to go out among the Hebrew slaves of the Egyptians. This does not mean that, the moment Moses stepped into the realm of the Hebrew slaves that he renounced his life as an Egyptian and said, "Listen, I am never going back to the palace." Because, apparently between Ex. 2:12 and 2:13, he returned to the palace.⁵⁴

The writer of Hebrews combines a number of events together—things which happened to Moses and decisions which he made—and presents them in summation. **By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin.** There is nothing in Ex. 2 to suggest that this happened all at once. He went out among his people, took the side of a Hebrew slave over his master, and killed his Egyptian master. When Moses went out among the people the next day (presumably from the palace again), and spoke to two Hebrew slaves having an altercation. At that point, Moses finds out that his crime is not hidden, and he leaves Egypt. He is not leaving Egypt because he refuses to be called the son of Pharaoh's daughter; he is not leaving Egypt to get away from enjoying the fleeting pleasures of sin; he is leaving Egypt so that he will not be executed (Ex. 2:14–15a).

Now, what happens in Moses' life subsequently, leads him to lead the people of Jacob out of Egypt. This was not a singular decision or a singular event. His opposition to Pharaoh, to the Egyptians, as God's spokesman for the Hebrew people—this is Moses, who, by faith, no longer considers himself to be the son of Pharaoh's daughter; and he chooses to stand with the people of Jacob against the royalty of Egypt. Again, not a singular decision, nor a singular event; but a series of events and decisions which lead him to that place. All of it is summed up by the writer of Hebrews as if a singular event (the purpose of this author was not to confuse or mislead the reader, but to sum up Moses's history—which history nearly everyone in his audience of readers knows).

⁵⁴ One could certainly read that passage and suggest that he remained among the Hebrew people during the entire time.

Heb. 11:24–25 **By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin.**

So, over a period of time—beginning when Moses first stepped out among his people, the Hebrew slaves, and then taken in conjunction with Moses speaking in opposition to Pharaoh on behalf of God and behalf of his people the Hebrews—**Moses refused to be called the son of Pharaoh's daughter**, but he stood in opposition to Pharaoh, **choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin.**

This was not a one-shot decision, but a series of decisions combined with a series of events. We can historically examine this by each decision and each event, or we can look at what Moses chose to do, over a period of time, in terms of its final results. That is the way that the writer of Hebrews presented this information.

Heb 11:26 **He [Moses] considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward.**

We studied the concept of the Messiah (= the Christ) previously. I believe that Moses had some understanding of the Hebrew Messiah. In our study, it is clear that his understanding could not have been extensive. He may have known Messiah as the Seed of the Woman, Who would crush the head of the serpent, and Who would proceed from the tribe of Jacob (Moses is from the tribe of Levi). Did Moses understand that the burning bush of Ex. 3 to be Messiah? I doubt that He did. But God the Holy Spirit knows this; and so, that is reflected in the Scriptures (Moses being the human author of those Scriptures).

The **inspiration** of Scriptures does not require the original writer to fully understand what he writes about. Revelation is **progressive**, so most prophetic writers of Scripture only had a shadow knowledge at best regarding what they wrote about, and sometimes, not even that. Abraham offering up his son is a good illustration of that. Abraham (and Hebrews who studied Genesis) understood his offering of Isaac as an act of obedience (which it was), but it also foreshadowed Jesus Christ dying for our sins. Abraham was not aware of that.

Once Moses developed some trust in God, *he considered the reproach of God of greater value than the treasures of Egypt; and that his value in life would be to follow God.* Do you see how that is very much what Heb. 11:26 says? The only difference is, the writer of Hebrews has the name/title *Christ* rather than *God*; but the Messiah is God! So the writer of Hebrews is taking information known about the history of Moses and infusing it with correct information about Messiah—that the Messiah is Jesus Christ and Jesus Christ is God.

Heb 11:27 **By faith he [Moses] left Egypt, not being afraid of the anger of the king, for he endured as seeing Him Who is invisible.**

The writer of Hebrews, like Saint Stephen, abbreviates the history. We have to unpack and un-abbreviate it, so that we do not misinterpret the writer's words. We should not understand the writer of Hebrews to present a study of Moses than can be laid side-by-side this same set of verses in the Old Testament. It was not the point of the writer of Hebrews to present the entire history of Moses and Pharaoh; the writer of Hebrews is making a point about faith and how Moses exercised faith in God, and this led him to take certain positions and to act on these decisions. That is what this whole *faith* chapter is all about.

Even though exercising faith in Jesus Christ is an initial decision which places us into Christ, with an unbreakable relationship to Jesus Christ; this is not the only time that we will exercise faith in our lives; nor is our faith necessarily static. As we grow spiritually (if we grow spiritually), our faith in God and God's plan becomes greater.

At the beginning, Moses left Egypt because he was afraid of the anger of the king of Egypt (Exodus 2:14–15). And, 40 years after leaving Egypt, Moses was, at first, was reticent to speak for God in front of the king because he believed his ability to speak to be not on par with what God was telling him to do (we have yet to study that).

However, at some point, in these 10 confrontations with Pharaoh, Moses developed great confidence in speaking to the king of Egypt. At some point, Moses went boldly before Pharaoh’s throne during the final warnings of plagues to come. Moses was no longer in fear of Pharaoh; he was, instead, in awe of God.

Moses was unable to see God, only the manifestations of God (the burning bush, for instance). Moses will later be able to sort of see God, when he is in the cleft of the rock (Rock). Moses saw manifestations of God, Who is invisible.

Now let’s allow Saint Stephen to review us of what we have studied so far in Exodus 2:

Acts 7:23–25 "When he [Moses] was forty years old, it came into his heart to visit his brothers, the children of Israel. And seeing one of them being wronged, he defended the oppressed man and avenged him by striking down the Egyptian. He supposed that his brothers would understand that God was giving them salvation by his hand, but they did not understand.

Both Stephen and the writer of Hebrews abbreviate the history of Moses, so we interpret their words in light of this entire episode. V. 25 is quite interesting about God giving the Hebrew people salvation by Moses’ hand—is Stephen placing this within this time frame, or is he looking further down the road?

Acts 7:26–28 And on the following day he [Moses] appeared to them as they were quarreling and tried to reconcile them, saying, 'Men, you are brothers. Why do you wrong each other?' But the man who was wronging his neighbor thrust him aside, saying, 'Who made you a ruler and a judge over us? Do you want to kill me as you killed the Egyptian yesterday?'

At this point, we might want to break this passage down more carefully.

Saint Stephen actually describes this same incident, adding a few details not found in Exodus (which is by means of the power of the Spirit). Stephen goes back to the birth of Moses. All of what follows are the words of Saint Stephen, and so should be understood to be a long quotation. The text is from the ESV; capitalized.

We go through this passage again, but with more detail.

The parallel passage in Acts 7:20–29

Scripture	Text/Commentary
<p>Acts 7:20–21 At this time Moses was born; and he was beautiful in God's sight. And he was brought up for three months in his father's house, and when he was exposed, Pharaoh's daughter adopted him and brought him up as her own son.</p>	<p>Moses’ parents had him, and kept him at home for 3 months. However, he had gotten to an age where, they could not hide him any more. There was an edict to drown all male Hebrew children at this time. His mother places him in a watertight basket, and places it in the Nile. The pharaoh’s daughter found him and brought him up as her son.</p>
<p>Quite obviously, Stephen has skipped over the part where Miriam, his older sister, follows him in the ark and offers to find a nursing Hebrew woman.</p>	
<p>Acts 7:22 And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and deeds.</p>	<p>Moses was brought up with an excellent Egyptian education. He would have been brought up as a potential pharaoh. Therefore, he needed to know history, languages, geography and politics. Being mighty in words and deeds suggests that he was strong in academics and in athletics.</p>

The parallel passage in Acts 7:20–29

Scripture	Text/Commentary
<p>Acts 7:23–24 <i>When he was forty years old, it came into his heart to visit his brothers, the children of Israel. And seeing one of them being wronged, he defended the oppressed man and avenged him by striking down the Egyptian.</i></p>	<p>Moses apparently knew of his origins⁵⁵ and, at age 40, went out among the Hebrew slaves. When he saw a Hebrew brother being beaten, Moses defended him, killing the Egyptian. He hid the body of the Egyptian, believing that no one saw what he had done. He thought that this would be the end of it.</p>
<p>Acts 7:25 <i>He supposed that his brothers would understand that God was giving them salvation by his hand, but they did not understand.</i></p>	<p>Saint Stephen may be speaking on two levels here. (1) Moses assumed that other Hebrews would understand that he was simply defending this Hebrew man against such cruel treatment. But, apparently, they did not understand that.</p> <p>(2) In addition to this, Moses would eventually deliver them as a people, with God using him—but they would not fully appreciate that either.</p>
<p>Saint Stephen is making a very important point here. Moses is God's man. Every Jew in his audience understands that. Moses saw manifestations of God, God worked through Moses, and Moses let the Hebrew people out of Egypt. Every person listening to Saint Stephen understands and believes all of that.</p>	
<p>However, the Hebrew people at that time did not appreciate Moses; nor did they understand his actions. In that one case of protecting the Hebrew slave, the Hebrew people used that against Moses. They did not appreciate that Moses was delivering that man.</p>	
<p>Furthermore, we will study in the future Moses leading the Hebrew people out of Egypt and it is going to be quite clear that they do not understand or appreciate what Moses is doing by giving them this deliverance from Egypt.</p>	
<p>This is Saint Stephen's brilliant, yet unstated point: "Some of you in the audience do not recognize that God, by the hand of Jesus, has given you salvation. We are all familiar with the hard-hearted generation that Moses led out of the desert—well, if you have rejected Jesus, you are just like them!"</p>	
<p>Perhaps you have had the experience of speaking with someone or hearing a speaker deliver a message, but you did not fully appreciate what that person said until a few hours (or days) later. Then you say to yourself, "Oh, I get it now!"</p>	
<p>That is how Saint Stephen was speaking to his audience. Furthermore, this was a very big point made by the early evangelists—they speak of the Exodus generation on many occasions and how much they resisted God and resisted Moses. Their whole point was, many in their audience (or those hearing their epistles being read) are just like the Exodus generation. They hear the truth of God, and yet, they reject it. They are hard-headed like their fathers.</p>	
<p>Acts 7:26 <i>And on the following day he appeared to them as they were quarreling and tried to reconcile them, saying, 'Men, you are brothers. Why do you wrong each other?'</i></p>	<p>Moses goes out the next day, and he tries to intervene in a quarrel between two Hebrew men. He asks them why they are at odds with one another. This strikes Moses as odd. He understood altercations between slaves and their masters; but not between two slaves who were <i>brothers</i>. Oh brother, did he have a lot to learn!</p>

⁵⁵ I have speculated that this was the result of having a Hebrew tutor for some subjects.

The parallel passage in Acts 7:20–29

Scripture	Text/Commentary
<p>Acts 7:27–28 But the man who was wronging his neighbor thrust him aside, saying, 'Who made you a ruler and a judge over us? Do you want to kill me as you killed the Egyptian yesterday?'</p>	<p>The aggressor appears to push Moses out of the way. The quote is almost exactly from the original Hebrew text. The aggressor demands of Moses, “Just who do you think you are? Are you doing to kill me like you killed the Egyptian yesterday?”</p> <p>The aggressor is telling Moses, “You don’t get to judge me; you don’t get to tell me to back off. And if you try it, then this is what I know about you!”</p>
<p>Acts 7:29 At this retort Moses fled and became an exile in the land of Midian, where he became the father of two sons.</p>	<p>When Moses realizes that his actions are known, he does a runner, going to Midian. In Midian, Moses would meet his future wife and future father-in-law (he will get along best with the latter).</p>

It is clear that Saint Stephen had some additional information, beyond the Biblical text which we work from.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

On the first day that Moses went out among his people, he killed an Egyptian taskmaster because the taskmaster (slave driver) was giving a beat-down to a Hebrew slave. Moses hides the body, believing that he secretly killed this man.

Moses Kills the Egyptian (1873 by Julius Schnorr von Carolsfeld) (a graphic); from [Villains Wikia.com](#); accessed June 26, 2018.

On the second day, Moses finds out that this is known among the Hebrew slaves. However, Moses is not seen as a great liberator or a defender of his people.

Exodus 2:13 **And when he [Moses] went out the second day, behold, two Hebrew men were fighting, and he said to the one who did the wrong, “Why are you striking your companion?”** (ESV)

Moses goes out among the people on the second day, and he finds out that he has been found out. Some folks know who he is and what he did.

Exodus 2:13 **Moses then went out the second day and he observed two Hebrew men struggling with one another. He said to the man in the wrong, “Why did you assault your fellow slave?”** (Kukis paraphrase)



And so he says, “Who set you for a man, a prince and a judge over us? Is my killing you are saying as which you had killed the Egyptian?” And so is afraid Moses and so he says, “Surely is known the word.”

Exodus
2:14

And he said, “Who placed you, as a man, a prince and a judge over us? Do you think you will kill me just as you killed the Egyptian?” And Moses was [suddenly very] afraid, thinking, “Surely this thing is known [to all].”

The man responded, saying, “Who made you a prince and judge over us? Are you going to kill me just like you killed the Egyptian?” Suddenly Moses was very afraid, thinking, “Surely everyone knows about this.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he says, “Who set you for a man, a prince and a judge over us? Is my killing you are saying as which you had killed the Egyptian?” And so is afraid Moses and so he says, “Surely is known the word.”
Dead Sea Scrolls Targum of Onkelos	. But he said, Who set you a chief man and judge over us? Will you who speak so kill me, as you killed the Mizraya? And Mosheh was afraid, and said, Surely the thing is known.
Targum (Pseudo-Jonathan)	And Dathan said to him, Who is he who hath appointed thee a chief man and a judge over us ? Wilt thou kill me, said he, as thou didst the Mizraite ? And Mosheh was afraid, and said, Verily, the thing has become known.
Revised Douay-Rheims	But he answered: Who hath appointed thee prince and judge over us: wilt thou kill me, as thou didst yesterday kill the Egyptian? Moses feared, and said: How is this come to be known?
Aramaic ESV of Peshitta	He said, "Who made you a prince and a judge over us? Do you plan to kill me, as you killed the Egyptian?" Mosha was afraid, and said, "Surely this thing is known."
Peshitta (Syriac)	And he replied, Who made you a prince and a judge over us? Do you intend to kill me, as you killed the Egyptian yesterday? And Moses was afraid, and said, Surely this thing is known.
Septuagint (Greek)	And he said, Who made you a ruler and a judge over us? will you slay me as you yesterday slew the Egyptian? Then Moses was alarmed, and said, If it be thus, this matter has become known.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said, Who made you a ruler and a judge over us? are you going to put me to death as you did the Egyptian? And Moses was in fear, and said, It is clear that the thing has come to light.
Easy English	The man answered: ‘You should not be a ruler and a judge over us. Perhaps you are going to kill me, as you killed the Egyptian.’ Then Moses was afraid. He said to himself: ‘People know what I have done!’
Easy-to-Read Version–2006	The man answered, “Did anyone say you could be our ruler and judge? Tell me, will you kill me as you killed the Egyptian yesterday?”
God’s Word™	Then Moses was afraid. He thought to himself, “Now everyone knows what I did.” The man asked, “Who made you our ruler and judge? Are you going to kill me as you killed the Egyptian?” Then Moses was afraid and thought that everyone knew what he had done.
Good News Bible (TEV)	.

<i>The Message</i>	The man shot back: "Who do you think you are, telling us what to do? Are you going to kill me the way you killed that Egyptian?"
NIRV	Then Moses panicked: "Word's gotten out—people know about this." The man said, "Who made you ruler and judge over us? Are you thinking about killing me as you killed the Egyptian?" Then Moses became afraid. He thought, "People must have heard about what I did."

Thought-for-thought translations; paraphrases:

Common English Bible	He replied, "Who made you a boss or judge over us? Are you planning to kill me like you killed the Egyptian?"
Contemporary English V.	Then Moses was afraid when he realized: They obviously know what I did. The man answered, "Who put you in charge of us and made you our judge? Are you planning to kill me, just as you killed that Egyptian?" This frightened Moses because he was sure that people must have found out what had happened.
The Living Bible	"And who are you?" the man demanded. "I suppose you think you are our prince and judge! And do you plan to kill me as you did that Egyptian yesterday?" When Moses realized that his deed was known, he was frightened.
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	The man replied, "Who appointed you to be our prince and judge? Are you going to kill me as you killed that Egyptian yesterday?" Then Moses was afraid, thinking, "Everyone knows what I did."

Partially literal and partially paraphrased translations:

American English Bible	And he replied: 'Who appointed you to be our ruler and judge? Are you going to kill me like you killed that Egyptian yesterday?' This stunned Moses, and he thought: 'If [he knows], then others will know.'
Beck's American Translation	.
International Standard V	The man [Lit. <i>He</i>] replied, "Who appointed you to be an official judge over us? Are you planning [Lit. <i>saying</i>] to kill me like you killed the Egyptian?" Then Moses became terrified and told himself [The Heb. lacks <i>to himself</i>], "Certainly this event has become known!"
New Advent (Knox) Bible	Why, said he, who made thee a ruler and a judge over us? Hast thou a mind to kill me, as thou didst kill that Egyptian yesterday? And Moses was terrified to find that his action had so strangely come to light.
Translation for Translators	The man replied, "◀Who made you our ruler and judge?/No one made you our ruler and judge!▶ [RHQ] <i>You have no right to interfere with us</i> Are you going to kill me just like you killed that Egyptian man yesterday?" Then Moses/I was afraid, <i>because</i> he/I thought, " <i>Since that man knows what I did, surely other people know, too.</i> "

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He was to say: Is you to have been placed, as a man who is a ruler and he judging? - Is you intending to kill me, as you is to have killed he of Egypt? Moses was to fear, and was to say: Surely the concern is to have been made known.
Conservapedia	And he said, "Who made you a chief and judge over us? Do you intend to kill me, as you killed the Egyptian?" And Moses was afraid, thinking, "This matter is surely known." The word rendered "prince" means simply "chief." Prince comes from the Latin <i>princeps</i> , or literally, "first head."
Ferrar-Fenton Bible	But he replied, "Who appointed you as foreman and judge over us ? — Are you going to murder me as you murdered the Mitzerite ? "

God's Truth (Tyndale)	Then Moses was afraid and said to himself, " That affair is known then?" And he answered: who has made you a ruler or a judge over us? Intended you to kill me, as you killed the Egyptian? Then Moses feared and said: of a surety the thing is known.
HCSB Lexham English Bible Tree of Life Version	. . But the man answered, "Who made you a ruler and a judge over us? Are you saying you're going to kill me—just as you killed the Egyptian?" Then Moses was afraid, and thought, "For sure the deed had become known."
Wikipedia Bible Project	And he said "Who put you over us as a judge and minister man--- why, are you setting to kill me, as you killed the Egyptian?" And Moses feared and said "In fact the thing has become known."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	. And he said, Who put you as a man chief ruler, and a judge over us? Will you say to kill me as you killed the Egyptian? And Moses feared, and said, Surely this word is known.
New American Bible (2002) New American Bible (2011)	. But he replied, "Who has appointed you ruler and judge over us? Are you thinking of killing me as you killed the Egyptian?" Then Moses became afraid and thought, "The affair must certainly be known."
New Jerusalem Bible	'And who appointed you', the man retorted, 'to be prince over us and judge? Do you intend to kill me as you killed the Egyptian?' Moses was frightened. 'Clearly that business has come to light,' he thought
New RSV Revised English Bible	. The man replied, "Who set you up as an official and judge over us? Do you mean to murder me as you murdered the Egyptian?" Moses was alarmed and said to himself, "The affair must have become known."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He retorted, "Who appointed you ruler and judge over us? Do you intend to kill me the way you killed the Egyptian?" Moshe became frightened. "Clearly," he thought, "the matter has become known."
exeGesés companion Bible	And he says, Who set you for a man governor and a judge over us? Say you to slaughter me as you slaughtered the Misrayim? And Mosheh awes and says, Surely this word is known.
JPS (Tanakh—1985)	He retorted, "Who made you chief and ruler over us? Do you mean to kill me as you killed the Egyptian?" Moses was frightened, and thought: Then the matter is known
Kaplan Translation	'Who made you our prince and judge?' retorted [the other]. 'Do you mean to kill me as you killed the Egyptian?' Moses was frightened. 'The incident is known,' he said
Orthodox Jewish Bible	And he said, Who made thee a sar and a shofet over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moshe feared, and thought, Surely this thing is known.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But the man said, "Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?" Then Moses was afraid and said, "Certainly this incident is known."
The Expanded Bible	The man answered, "Who made you our ruler [prince over people] and judge? Are you going to kill me as you killed the Egyptian?"
The Geneva Bible Kretzmann's Commentary	. And he said, Who made thee a prince and a judge over us? He plainly told Moses that he had no business to interfere, not having any authority over the Israelites. Intendest thou to kill me as thou killedst the Egyptian? So there must have been a witness on the previous day who had escaped the watchful eye of Moses. And Moses feared and said, Surely this thing is known. How did this matter become known?
NET Bible®	The man [<i>Heb</i> "And he"; the referent (the man) has been specified in the translation for clarity.] replied, "Who made you a ruler [<i>Heb</i> "Who placed you for a man, a ruler and a judge over us?"] and a judge over us? Are you planning [The line reads "[is it] to kill me you are planning?"] to kill me like you killed that [<i>Heb</i> "the Egyptian." Here the Hebrew article functions in an anaphoric sense, referring back to the individual Moses killed.] Egyptian?" Then Moses was afraid, thinking [The verb form is "and he said."], "Surely what I did has become known."
Syndein/Thieme The Voice	. Offender: Who made you our prince and judge? Are you going to kill me as you did the Egyptian yesterday? Fear <i>immediately</i> gripped Moses. Moses (to himself): The news of what I did must have spread. <i>I must get out of here quickly.</i>

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and he said, who placed you (as) a noble man and decider (over) us? are you saying you will kill me <just as> you killed the one of "Mits'rayim ^{Two straits} " and "Mosheh ^{Plucked out} " feared, and he said, surely the (matter) is known,...
Concordant Literal Version	Yet he said: Who appointed you as foreman and judge over us? Are you meaning to kill me just as you killed the Egyptian? Then Moses became fearful and said: Surely the matter is known.
<i>Emphasized Bible</i> English Standard Version	. He answered, "Who made you a prince and a judge over us? Do you mean to kill me as you killed the Egyptian?" Then Moses was afraid, and thought, "Surely the thing is known."
Green's Literal Translation	And he said, Who appointed you as a man, a ruler and a judge over us? Are you saying to kill me, as you killed the Egyptian? And Moses feared, and said, Surely the thing is known.
NASB	But he said, "Who made you a prince or a judge over us? Are you intending to kill me as you killed the Egyptian?" Then Moses was afraid and said, "Surely the matter has become known."
Stuart Wolf World English Bible <i>Young's Literal Translation</i> Young's Updated LT	. . . And he says, "Who set you for a head and a judge over us? To slay me are you saying it, as you have slain the Egyptian?" And Moses is afraid, and he says, "Surely the thing has been known."

The gist of this passage:

Exodus 2:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
mîy (מי) [pronounced mee]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
sîym (שים) [pronounced seem]; also spelled sūwm (שום) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal perfect with the 2 nd person masculine singular suffix	Strong's #7760 BDB #962
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
'îysh (איש) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
sar (שר) [pronounced sar]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular noun	Strong's #8269 BDB #978
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâphaṭ (שפט) [pronounced shaw-FAHT]	<i>judging, governing; a judge, governor</i>	Qal active participle	Strong's #8199 BDB #1047
'al (על) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 1 st person plural suffix	Strong's #5921 BDB #752

The NET Bible: Heb "Who placed you for a man, a ruler and a judge over us?" The pleonasm does not need to be translated. For similar constructions see Lev 21:9; Judg 6:8; 2 Sam 1:13; Esth 7:6.⁵⁶

Translation: And he said, "Who placed you, as a man, a prince and a judge over us?"

The person speaking is the Hebrew man who is in the wrong, who apparently has caused this fight and is beating down a fellow Hebrew. He asks Moses, "Who made you the prince and judge over us? No one has come out

⁵⁶ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 2, 2017.

here and decreed that Moses is the new taskmaster to administer justice throughout. You're just some guy, even as the Pharaoh's grandson, you are still just some guy."

I have cleaned up the Hebrew here, because it is rather difficult to wade through. As you can see in the grey box above, I took a few liberties in this translation.

Exodus 2:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
hârag (גרה) [pronounced <i>haw-RAHG</i>]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	Qal infinitive construct with the 1 st person masculine singular suffix	Strong's #2026 BDB #246
'attâh (אתא) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
'âmar (אמא) [pronounced <i>aw-MAHR</i>]	<i>saying, speaking, saying [to oneself], thinking</i>	Qal active participle	Strong's #559 BDB #55
The NET Bible: <i>The line reads "[is it] to kill me you are planning?" The form אמא ('omer) is the active participle used verbally; it would literally be "[are you] saying," but in this context it conveys the meaning of "thinking, planning." The Qal infinitive then serves as the object of this verbal form – are you planning to kill me?</i> ⁵⁷			
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'âsher (אשר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'âsher (אשרכ) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this for example.			
hârag (גרה) [pronounced <i>haw-RAHG</i>]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	2 nd person masculine singular, Qal perfect	Strong's #2026 BDB #246
'êth (אח) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Mits ^e riy (מצרי) [pronounced <i>mits^e-REE</i>]	<i>Egyptian, of Egypt; a Mitsrite, or inhabitant of Mitsrajim</i>	gentilic adjective with the definite article	Strong's #4713 BDB #596

⁵⁷ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 2, 2017.

Translation: *Do you think you will kill me just as you killed the Egyptian?*

The Hebrew is difficult and I think primarily because this man was just in the middle of a fight. Even if he has the upper hand, he is going to be winded and not speaking with perfect Hebrew.

What happened the previous day is known and these people seem to know who Moses is, even though there are no photographs in that era, and no announcement was made that, *Moses is coming into the workplace to observe his brothers*. Enough is known about him, enough of a description is given, that many, many Jews know what happened on the previous day. So, someone saw, and they spread this information quickly.

The Hebrews under slavery are not of possessors of high moral character themselves. The one who is in the wrong attacks Moses, verbally (he would not do it physically). Despite the fact the Moses acted on behalf of another Hebrew, he has something on Moses and he uses it. This man here may even be the person who sees to it that this becomes known to Pharaoh (see the next verse).

Furthermore, the bully here lacks any sort of respect for Moses as royalty (which could suggest that Moses was not dressed in such a way as to call attention to his royal upbringing). No matter how Moses is dressed, his people recognize him and this man here knows who Moses is.

Exodus 2:14a-b *Then he said, "Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?"*

The aggressor questions Moses. "Who gave to the authority to rule over us? Do you intend is execute me as you did the Egyptian?"

The aggressor is telling Moses, "I know who you are and I know what you did." The implication is, he will use this information against Moses if necessary.

This surprises Moses. He thought that he had killed that Egyptian in secret; and that, even if the body was found, it would not be traced back to him. Now he finds out that this is not the case; and that even these two random guys know about what he did.

Exodus 2:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yârê' (יָרֵא) [pronounced <i>yaw-RAY</i>]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	3 rd person masculine singular, Qal imperfect	Strong's #3372 BDB #431
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: *And Moses was [suddenly very] afraid,...*

Moses is suddenly very afraid. He begins to think things out, in a matter of seconds, and he is quite concerned that this has become known to this virtual stranger. If he knows, then everyone knows.

Moses falls immediately into **mental attitude sinning** (fear). At no time do we hear Moses appealing to YHWH or calling on God's name. This possibly indicates that Moses is an unbeliever or out of fellowship for a long time.

Exodus 2:14c **So Moses feared...**

Moses was suddenly taken back. Being so recognized was unexpected. He had no idea that anyone else knew about this. Now he asks himself this question: *if this random Hebrew bully knew what he did, then many other people also knew about what happened?*

Exodus 2:14d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
The NET Bible: <i>The verb form is "and he said." But the intent of the form is that he said this within himself, and so it means "he thought, realized, said to himself." The form, having the vav consecutive, is subordinated to the main idea of the verse, that he was afraid.</i> ⁵⁸			
'âkên (אכן) [pronounced <i>aw-KAYN</i>]	<i>surely, truly</i>	adverb	Strong's #403 BDB #38
yâda' (יָדָעַ) [pronounced <i>yaw-DAHĠ</i>]	<i>to be known, to become known; to be instructed, to be taught by experience, to be punished</i>	3 rd person masculine singular, Niphal perfect	Strong's #3045 BDB #393
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
The NET Bible: <i>The term דָּבָר (haddavar, "the word [thing, matter, incident]") functions here like a pronoun to refer in brief to what Moses had done. For clarity this has been specified in the translation with the phrase "what I did."</i> ⁵⁹			

Translation: ...thinking, "Surely this thing is known [to all]."

The word *to say* can also mean *to think*; and Moses believes that everyone knows what has happened. It is a correct assessment of the situation.

We'll need to do some reconstruction here and attempt to cover some details not covered in these verses:

Exodus 2:14d ...and said, "Surely this thing is known!"

⁵⁸ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 2, 2017.

⁵⁹ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 2, 2017.

Moses is not saying this aloud; this is what he is thinking (the word for *said* can also mean *think*). He has committed a murder; and it is apparent that many people know about it. Moses quickly reviews his options in life.

Exodus 2:14 *And he said, "Who placed you, as a man, a prince and a judge over us? Do you think you will kill me just as you killed the Egyptian?" And Moses was [suddenly very] afraid, thinking, "Surely this thing is known [to all]."* (Kukis mostly literal translation)

The Familial Background of Moses	
1.	In Ex. 2:11, the two allusions to Moses' <i>brothers</i> (referring to the Jews as a race and not to his literal brothers) indicates that Moses knew that he was a Jew. Acts 7:23 also implies that he knew that he was a Jew at this point in time.
2.	Moses is almost 40 years old here (Acts 7:23)—had he known earlier of his background, it would make more sense that he go out among his race years earlier.
3.	This sudden interest in his family, the Jews, indicates that he had a reason to go out among his <i>brothers</i> . Logically, that reason would be that he just found out that he was a Jew.
4.	Having been raised as royalty for almost 40 years, being raised around Egyptians who saw the Jews as inferior, and always seeing the Jews as slaves, it would be easy for Moses to have been prejudiced against his own race. I theorize that a racial slur eventually prompted his adopted mother to tell him of his origins.
5.	Since he goes out to the Jews twice without going to his family indicates that he did not know, at this time who his family was. If he did, he was allowing it to all sink in before he visited them.
6.	V. 15 indicates Moses had to leave soon thereafter, possibly within hours, and, if he spoke with his adopted mother, she likely told him at that time of his exact origins.
7.	Whereas we are not certain whether Moses knew of his true parents in v. 11, he certainly knows more details about his heritage by Ex. 3:14, where God mentions Aaron, Moses' brother.
8.	The portion of the conversation recorded between God and Moses in chapters 3 and 4 does not have Moses eliciting information concerning his family, indicating that he knew something about them by that time

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV is used below:

Moses Among His People; Comparing Exodus to Acts	
Exodus 2:11–14	Acts 7:23–28
One day, when Moses had grown up, he went out to his people and looked on their burdens, and he saw an Egyptian beating a Hebrew, one of his people. He looked this way and that, and seeing no one, he struck down the Egyptian and hid him in the sand.	"When he was forty years old, it came into his heart to visit his brothers, the children of Israel. And seeing one of them being wronged, he defended the oppressed man and avenged him by striking down the Egyptian.
Moses' thinking on this is not given in the Hebrew of the Old Testament.	He supposed that his brothers would understand that God was giving them salvation by his hand, but they did not understand.
When he went out the next day, behold, two Hebrews were struggling together. And he said to the man in the wrong, "Why do you strike your companion?" He answered, "Who made you a prince and a judge over us? Do you mean to kill me as you killed the Egyptian?" Then Moses was afraid, and thought, "Surely the thing is known."	And on the following day he appeared to them as they were quarreling and tried to reconcile them, saying, 'Men, you are brothers. Why do you wrong each other?' But the man who was wronging his neighbor thrust him aside, saying, 'Who made you a ruler and a judge over us? Do you want to kill me as you killed the Egyptian yesterday?'

Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 2:14 The man responded, saying, “Who made you a prince and judge over us? Are you going to kill me just like you killed the Egyptian?” Suddenly Moses was very afraid, thinking, “Surely everyone knows about this.” (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Moses Escapes to Midian

Many translations placed the final phrase of this verse with the section that followed. In fact, some of them even began a subtitle with v. 15e.

And so hears Pharaoh the word the this and so he seeks to kill Moses. And so flees Moses from faces of Pharaoh and so he stays in a land of Midian and so he stays beside the well.

Exodus
2:15

When Pharaoh heard this thing, he sought to kill Moses. Therefore, Moses fled from Pharaoh and he stayed in the land of Midian, living beside a well.

When Pharaoh heard about this, he sought to kill Moses. For this reason, Moses fled from Pharaoh and moved into the land of Midian. He stayed for awhile beside a well.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so hears Pharaoh the word the this and so he seeks to kill Moses. And so flees Moses from faces of Pharaoh and so he stays in a land of Midian and so he stays beside the well.
Dead Sea Scrolls	.
Targum of Onkelos	And Pharaoh heard that thing, and sought to kill Mosheh; and Mosheh fled from before Pharaoh, and dwelt in the land of Midian. And he sat by a well;...
Targum (Pseudo-Jonathan)	And Pharaoh heard this thing, and sought to kill Mosheh; and Mosheh escaped before Pharaoh, to dwell in the land of Midian. And he sat by a well.
Revised Douay-Rheims	And Pharaoh heard of this word and sought to kill Moses: but he fled from his sight, and abode in the land of Madian, and he sat down by a well.
Aramaic ESV of Peshitta	Now when Pharaoh heard this thing, he sought to kill Mosha. But Mosha fled from the face of Pharaoh, and lived in the land of Midian, and he sat down by a well.
Peshitta (Syriac)	Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the presence of Pharaoh, and went to the land of Midian; and he sat down by a well.
Septuagint (Greek)	And Pharaoh heard this matter, and sought to slay Moses; and Moses departed from the presence of Pharaoh, and dwelt in the land of Madiam; and having come into the land of Madiam, he sat on the well.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now when Pharaoh had news of this, he would have put Moses to death. But Moses went in flight from Pharaoh into the land of Midian: and he took his seat by a water-spring.
Easy English	Then someone told Pharaoh about it. Pharaoh tried to kill Moses. But Moses ran away from Pharaoh. He went to the country called Midian and he stayed there. Moses sat down by a well in the country called Midian. Moses was very angry because of what he saw. He was angry because of what the Egyptians did to the Israelites. He also saw one of his own people who was hitting another Israelite. Moses did not like it when people were not fair to each other. The country called Midian was about 300 kilometres to the east of Egypt. It was also about 300 kilometres south from the country called Canaan (which was the same as Israel).
Easy-to-Read Version–2006	Pharaoh heard about what Moses did, so he decided to kill him. But Moses ran away from Pharaoh and went to the land of Midian. I will place the latter part of this verse with the next passage.
God's Word™	.
Good News Bible (TEV)	.
The Message	Pharaoh heard about it and tried to kill Moses, but Moses got away to the land of Midian. He sat down by a well.
Names of God Bible	When Pharaoh heard what Moses had done, he tried to have him killed. But Moses fled from Pharaoh and settled in the land of Midian. I will place the latter part of this verse with the next passage.
NIRV	When Pharaoh heard about what had happened, he tried to kill Moses. But Moses escaped from Pharaoh and went to live in Midian. There he sat down by a well.
New Simplified Bible	When Pharaoh heard of this matter, he tried to kill Moses. But Moses fled from the presence of Pharaoh and settled in the land of Midian by a well.

Thought-for-thought translations; paraphrases:

Common English Bible	When Pharaoh heard about it, he tried to kill Moses. But Moses ran away from Pharaoh and settled down in the land of Midian. One day Moses was sitting by a well.
The Living Bible	And sure enough, when Pharaoh heard about it he ordered Moses arrested and executed. But Moses ran away into the land of Midian. I will place the latter part of this verse with the next passage.
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	And sure enough, Pharaoh heard what had happened, and he tried to kill Moses. But Moses fled from Pharaoh and went to live in the land of Midian. When Moses arrived in Midian, he sat down beside a well.

Partially literal and partially paraphrased translations:

American English Bible	And when Pharaoh found out about it, he tried to have Moses put to death. So Moses withdrew from the face of Pharaoh and went to live in the land of Midian.
Beck's American Translation	.
International Standard V	Moses Flees to Midian When Pharaoh heard about this matter, he tried to kill Moses. So Moses fled from Pharaoh, settled in the land of Midian, and sat down by a well.
New Advent (Knox) Bible	When Pharaoh heard of it, he was for putting Moses to death; and Moses, to avoid his scrutiny, took refuge in the country of Midian. Here he sat down to rest by the side of a well.

Translation for Translators *And that was correct.* The king heard about what he/I had done *to that Egyptian.* So he ordered his soldiers to execute/kill Moses/me. But he/I fled from the king and left Egypt. He/I traveled east to the Midian region and started to live there.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Pharaoh was to hear of the concern, and he was to require that Moses is to be killed. Moses was to flee, from being turned before Pharaoh, and was to dwell on the solid grounds of the Midianites. He was to sit down by a well.

Conservapedia When the Pharaoh heard about this matter, he sought to have Moses killed. But Moses ran away from Pharaoh, and went to live in the land of Midian, and sat by a well. This event has also been subject to vain interpolation, and sometimes a total rewrite, in dramatic presentations.

Ferrar-Fenton Bible The matter was also Pharaoh who endeavoured to execute Moses. But Moses fled from the presence of Pharaoh, and turned to the land of Midian, where he rested beside a well.

God's Truth (Tyndale) And Pharaoh heard of it and went about to slay Moses: but he fled from Pharaoh and dwelt in the land of Midian, and he sat down by a well's side.

HCSB .

Lexham English Bible .

Tree of Life Version .

Urim-Thummim Version When Pharaoh heard about it he sought to have him executed but Moses fled from the presence of Pharaoh and lived in the land of Midian and he sat down by a well.

Wikipedia Bible Project And Pharaoh heard this thing, and asked to kill Moses; and Moses fled from the face of Pharaoh, and settled in the land of Midyan (Mideon), and sat on the well.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible Now Pharaoh attentively heard this word, and he sought to kill Moses. And Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well.

New American Bible (2002) .

New American Bible (2011) When Pharaoh heard of the affair, he sought to kill Moses. But Moses fled from Pharaoh and went to the land of Midian. There he sat down by a well.
Land of Midian: the territory under the control of a confederation made up, according to Nm 31:8, of five Midianite tribes. According to Gn 25:1–2, Midian was a son of Abraham by Keturah. In view of the extreme hostility in later periods between Israel and Midian (cf. Nm 31; Jgs 6–8), the relationship is striking, as is the account here in Exodus of good relations between Moses and no less than a Midianite priest.

New Jerusalem Bible When Pharaoh heard of the matter, he tried to put Moses to death, but Moses fled from Pharaoh. He went into Midianite territory and sat down beside a well.

New RSV .

Revised English Bible When it came to Pharaoh's ears, he tried to have Moses put to death, but Moses fled from his presence and went and settled in Midian. I will place the latter part of this verse with the next passage.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible When Pharaoh heard of it, he tried to have Moshe put to death. But Moshe fled from Pharaoh to live in the land of Midyan. I will place the latter part of this verse with the next passage.

exeGeses companion Bible And Pharaoh hears of this

and seeks to slaughter Mosheh.
and Mosheh flees from the face of Paroh
and settles in the land of Midyan
- and he sits by a well.

Kaplan Translation

When Pharaoh heard about the affair, he took steps to have Moses put to death. Moses fled from Pharaoh, and ended up in the land of Midian.

See Genesis 25:2. Ironically, the same Midianites who sold Joseph to Egypt (Genesis 37:28) now sheltered the one who would lead his people out of Egypt. Midian was north-east of the Gulf of Aqaba, and therefore Moses fled along the trade route that crossed the Sinai Peninsula, a distance of some 250 miles.

[Moses] was sitting near the well.

Orthodox Jewish Bible

Now when Pharaoh heard this thing, he sought to slay Moshe. But Moshe fled from the face of Pharaoh, and dwelt in Eretz Midyan; and he sat down by a well.

The Scriptures 1998

.

Expanded/Embellished Bibles:

The Amplified Bible

.

The Expanded Bible

When the king [^LPharaoh] heard what Moses had done [^Lof the thing], he tried [sought] to kill him. But Moses ran away [fled] from the king [^LPharaoh] and went to live in the land of Midian [^Cprobably in the eastern Sinai peninsula or in western Arabia]. There he sat down near a well.

The Geneva Bible

.

Kretzmann's Commentary

Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian. And he sat down by a well. The land of the Midianites had no definite boundaries, but may be said to have extended eastward from the Aelanitic Gulf; some tribes, however, were found on the Peninsula of Sinai. He chose this country for his sojourn, pitching his tent near a well, apparently the only source of water for a long distance. This experience of Moses was to serve him in good stead in later years, for it is God's way of preparing great men for their life's work.

NET Bible®

When Pharaoh heard about this event, he sought to kill Moses. So Moses fled from Pharaoh and settled in the land of Midian, and he settled [The verb reads "and he sat" or "and he lived."] by a certain well [The word has the definite article, "the well."].

Syndein/Thieme

.

The Voice

Moses was right. When the news reached Pharaoh, he sought to have Moses killed. But Moses ran away from Pharaoh until he reached the land of Midian. There he sat down beside a well.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.

...and "Paroh ^{Great house"} heard of this (matter), and he searched out to kill "Mosheh ^{Plucked out"}, and "Mosheh ^{Plucked out"} fled away from the face of "Paroh ^{Great house"}, and he settled in the land of "Mid'yan ^{Quarrel"} and he settled upon the well,...

Concordant Literal Version

When Pharaoh heard of this matter, he sought to kill Moses. So Moses ran away from the face of Pharaoh and dwelt in the land of Midian, where he sat by the well.

Context Group Version

Now when Pharaoh heard this thing, he sought to kill Moses. But Moses fled from the face of Pharaoh, and he settled in the land of Midian after having moved to the land of Midian. And [one day] he sat down by a well.

Emphasized Bible

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English Standard Version

When Pharaoh heard of it, he sought to kill Moses. But Moses fled from Pharaoh and stayed in the land of Midian. And he sat down by a well.

Green's Literal Translation	And Pharaoh heard this word, and he sought to kill Moses. And Moses fled from before Pharaoh, and lived in the land of Midian. And <i>he</i> sat down by the well.
Modern English Version	Moses Flees to Midian Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the presence of Pharaoh and settled in the land of Midian, and he dwelled by a well.
NASB	Moses Escapes to Midian When Pharaoh heard of this matter, he tried to kill Moses. But Moses fled from the presence of Pharaoh and settled in the land of Midian, and he sat down by a well.
Stuart Wolf World English Bible Young's Literal Translation Young's Updated LT And Pharaoh hears of this thing, and seeks to slay Moses, and Moses flees from the face of Pharaoh, and dwells in the land of Midian, and dwells by the well.

The gist of this passage: Pharaoh hears that Moses murdered the Egyptian slave master, and he seeks Moses' life. Moses leaves Egypt and travels to Midian to escape.

Exodus 2:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâma ^c (שמע) [pronounced <i>shaw-MAHG</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
The NET Bible: <i>The form with the vav consecutive is here subordinated to the main idea that Pharaoh sought to punish Moses.</i> ⁶⁰			
par ^e ôh (הַעֲרֹף) [pronounced <i>pahr^e-GŌH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i></i>	masculine singular proper noun	Strong's #6547 BDB #829
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
The NET Bible: <i>Heb דָּבָר (haddavar, "the word [thing, matter, incident]") functions here like a pronoun to refer in brief to what Moses had done.</i> ⁶¹			

⁶⁰ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 2, 2017.

⁶¹ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 2, 2017.

Exodus 2:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260

Translation: [When Pharaoh heard this thing...](#)

Pharaoh heard that one of the slave masters had been killed, and what Moses was doing could foment revolution among the Jewish people. Whether or not this is the original Pharaoh who moved the Jews into slavery in the first place is not the issue—in fact, it probably is his son or nephew (or even further down in the line). However, even those these men did not know Joseph, they were convinced of the danger of a overlarge population of Jews. Therefore, the Jews had to be kept under the Egyptian thumb.

If there was anything else personal between this Pharaoh and Moses, we do not know. Remember, this is 40 years later since the Pharaoh's daughter pulled Moses out of the water. So there is probably a new man in this office. Whether he sees Moses as a threat or as competition is a possibility; but, I am certain that the problem that Moses might stir up the Jews to rebel is even a greater concern to this Pharaoh.

Exodus 2:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bâqash (שָׁקַח) [pronounced baw-KAHS]	<i>to seek, to search, to desire, to strive after, to attempt to get, to require, to demand, to ask, to seek with desire and diligence</i>	3 rd person masculine singular, Piel imperfect	Strong's #1245 BDB #134
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hârag (גָּרַח) [pronounced haw-RAHG]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	Qal infinitive construct	Strong's #2026 BDB #246
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: [...he sought to kill Moses.](#)

Pharaoh issues and arrest warrant for Moses; the charge is murder in the 2nd degree.

Exodus 2:15a-b [When Pharaoh heard of this matter, he sought to kill Moses.](#)

We do not know how Pharaoh found out about this. Did the man that Moses questioned decide, “If you are going to interfere with my business, then I will interfere with yours”? And so he told Pharaoh (or perhaps a taskmaster who told Pharaoh). Or was this so well known that the information finally came to Pharaoh? This information appears to have traveled very quickly, so I would guess that someone hurriedly reported this incident to Pharaoh.

Throughout the Old Testament, we simply have the title *Pharaoh*. Nearly 40 years have passed since Moses was born. He was raised up in the palace as the son of Pharaoh’s daughter. This Pharaoh in v. 15 would not be the Pharaoh who gave in to his daughter to allow her to raise Moses. This Pharaoh was likely a contemporary of Moses and it is very likely that he saw Moses as a rival for the throne. This killing gave Pharaoh the opportunity to dispose of his rival legally and legitimately. All of this is logical deduction (given the age of Moses’ adoptive mother and the age of her father), but it is not stated explicitly in Scripture.

In the land of Egypt, and for the surrounding lands, there is no more important and powerful a figure than Pharaoh—but, in the Bible, during the early history of Israel, his birth name is never given. He is simply called Pharaoh (pharaohs’ names will be named in Kings, Chronicles and Jeremiah—1Kings 11:40 14:25 2Kings 17:4 19:9⁶² 23:29 2Chron. 12:2, 9 35:20 Jer. 44:30 46:2). As I have mentioned earlier, we know the names of the midwives in Exodus because they feared God; we do not know the names of the pharaohs, as they did not.

During this narrative, there are a number of things that occurred about the same time. Moses tries to break up a fight; he realizes that it is known that he killed the Egyptian; and Pharaoh hears of the matter (there would certainly be informants among the Hebrews).

Exodus 2:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
bârach (בָּרַח) [pronounced <i>baw-RAHKH</i>]	<i>to go [pass] through, to flee [away]; to hasten, to come quickly; to reach across</i>	3 rd person masculine singular, Qal imperfect	Strong’s #1272 BDB #137
The NET Bible: <i>The vav (ו) consecutive with the preterite shows result – as a result of Pharaoh’s search for him, he fled.</i> ⁶³			
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong’s #4872 BDB #602
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong’s #4480 BDB #577
pânîym (פְּנֵיָם) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong’s #6440 BDB #815

⁶² King of Cush.

⁶³ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 2, 2017.

Exodus 2:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, <i>min pānîym</i> mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> . Literally, this means <i>from faces of</i> .			
par ^e ôh (הַעֲרֹף) [pronounced <i>pahr^e-G^OH</i>]	<i>great house; possibly hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: Therefore, Moses fled from Pharaoh...

Moses finds out what is happening and recognizes that he has to flee Pharaoh's jurisdiction. He leaves Egypt.

We do not know the exact relationship with Moses and Pharaoh. Is this is grandfather, by adoption? Or could this be a brother of his adopted mother.

Even as the heir to the throne, Moses was subject to the laws of the land and Pharaoh would have had him executed. Moses fled quite a distance, dressed as an Egyptian (but not as royalty) so that he could slip out of Egypt undetected. There was obviously very little physical difference between the Jews and the Egyptians, as the daughters of Midian will identify Moses immediately as an Egyptian (this is probably based upon his clothing and accent). He ended up southeast of the promised land.

Exodus 2:15c **But Moses fled from the face of Pharaoh...**

It seems reasonable that, after Moses broke up the fight, he may have made himself scarce, listened to find out what was going on, realized that Pharaoh knew and would pursue him for the crime of homicide. Therefore, Moses fled. However, it is possible that Moses simply fled, and Pharaoh found out about it afterwards. There is first a missing taskmaster; and then Moses comes up missing—and an investigation is launched knowing these two things. Moses' crime and his disappearance would have been known by Pharaoh around the same time—no idea which is known first.

It is reasonable to suppose that Moses was being prepared to be the king's successor. In retrospect, we know that he is a genius and a serious man. Apart from this crime, he probably showed the most inherent talent and abilities in the palace.

Exodus 2:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (בָּשַׁב) [pronounced yaw-SHAH ^B V]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442

Exodus 2:15d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun	Strong's #776 BDB #75
Mid ^e yân (מִדְיָן) [pronounced mihd-YAWN]	<i>strife; transliterated Midian, Midjan</i>	masculine singular proper noun	Strong's #4080 BDB #193

Translation: ...and he stayed in the land of Midian,...

Moses did quite a bit of traveling in order to put some distance between himself and Pharaoh. He was wanted for murder in Egypt and therefore, had to get out of there. Whatever his life was—and he was no doubt confused about it—had changed dramatically at this point. His people, the Jews, did not accept him; and the palace guard would have executed him.

Midian was one of Abraham's sons through his concubine Keturah. She had six sons by him and Midian had five more sons. Abraham sent these sons away (along with his other progeny by his concubines) into the east (Gen. 25:1-6).

Back in Genesis, it is the Midianites who sold Joseph into slavery. It is interesting how they play and important part in the history of Israel.

Exodus 2:15c-d **But Moses fled from the face of Pharaoh and dwelt in the land of Midian;...**

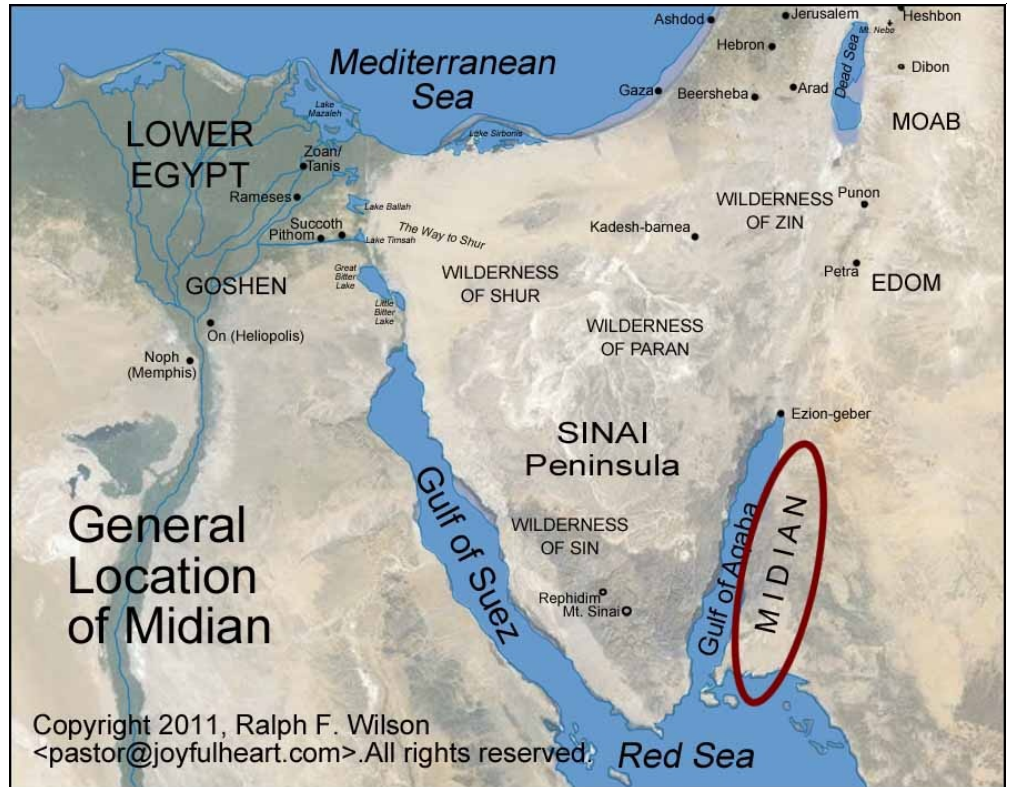
In preparation to become Pharaoh, Moses would have studied geography, languages, history, international relations, and a variety of other subjects, with the best education available to a person in his time. For this reason, it is unlikely that Moses simply fled aimlessly, but that he determined what his various options were, the relationship between Egypt and the other countries, and chose the place where he would have been least likely to be found. Moses fled to the land of Midian. There were two significant bodies of water between Egypt and Midian—the Gulf of Suez and the Gulf of Aqaba.

Perhaps of the neighboring countries, Midian was the least like Egypt. Or, perhaps Moses knew that it would be easy to disappear there. Moses would have known the political connections between Egypt and Midian, he would know how to get to Midian, and he would know enough about Midian to figure out what to do when he got there.

There is no contradiction here. The Midianites had a trading relationship with Egypt back in the days of Joseph; and here, their warm reception of Moses has nothing to do with his national origins, but with his behavior (as we will find out). Furthermore, Moses would have appeared to be Egyptian to them in Midian.

A Map of Egypt and Midian from [Jesus Walk.com](http://JesusWalk.com); accessed January 30, 2016.

This map is quite helpful, as it gives us the lay of the land. We can see Egypt, the cities built by the Jews, and we can see just how far Moses ran from Pharaoh. He probably crossed the Nile River, the waters between the Mediterranean Sea and the Gulf of Suez, and then up and around the Gulf of Aqaba in order to get to Midian.



The exact location of Midian is reasonably guessed at, but it is not known for certain, as per the NET Bible below.

The NET Bible: *The location of Midyan or Midian is uncertain, but it had to have been beyond the Egyptian borders on the east, either in the Sinai or beyond in the Arabah (south of the Dead Sea) or even on the east side of the Gulf of Aqaba. The Midianites seem to have traveled extensively in the desert regions. R. A. Cole (Exodus [TOTC], 60) reasons that since they later were enemies of Israel, it is unlikely that these traditions would have been made up about Israel's great lawgiver; further, he explains that "Ishmaelite" and "Kenite" might have been clan names within the region of Midian. But see, from a different point of view, G. W. Coats, "Moses and Midian," JBL 92 (1973): 3-10.*⁶⁴

Exodus 2:15c-d [But Moses fled from the face of Pharaoh and dwelt in the land of Midian;...](#)

Moses has fled Egypt. He killed an Egyptian taskmaster there, and there is a warrant out for his arrest. When his crime was clearly known, Moses acted quickly, and left his life in Egypt behind.

Exodus 2:15e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (i) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

⁶⁴ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 2, 2017.

Exodus 2:15e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâshab (יָשַׁב) [pronounced yaw-SHAH ^{AV}]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
The NET Bible: <i>The verb reads "and he sat" or "and he lived." To translate it "he sat by a well" would seem anticlimactic and unconnected. It probably has the same sense as in the last clause, namely, that he lived in Midian, and he lived near a well, which detail prepares for what follows.</i> ⁶⁵			
ʿal (עַל) [pronounced ġahʃ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
b ^e êr (בְּעַר) [pronounced b ^e -AIR]	<i>well, pit; spring</i>	feminine singular noun with the definite article	Strong's #875 BDB #91

The NET Bible: *The word has the definite article, "the well." Gesenius lists this use of the article as that which denotes a thing that is yet unknown to the reader but present in the mind under the circumstances (GKC 407-8 §126.q-r). Where there was a well, people would settle, and as R. A. Cole says it, for people who settled there it was "the well" (Exodus [TOTC], 60).*⁶⁶

Translation: ...living beside a well.

Moses likely knew no one where he went. However, some of the back story here is, Moses was probably a man with a great understanding of geography, maps, and the various peoples who controlled this or that land. He would have been well-educated and a potential Pharaoh. Acts 7:21b–22 **Pharaoh's daughter adopted him and brought him up as her own son. And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and deeds.** (ESV)

Therefore, traveling outside of Egypt and knowing where he was and knowing Egypt's relationship to that country would have been in his wheelhouse; this would have been a part of his training as a young man. Therefore, Moses would have known the best place to go for safety; and likely, this would be an area devoid of Egyptian contact.

Exodus 2:15d ...and he [Moses] sat down by a well.

What a person needs, when walking through the desert-wilderness, is water. It would be very natural for Moses to stop and take a rest next to a well.

Exodus 2:15 **When Pharaoh heard this thing, he sought to kill Moses. Therefore, Moses fled from Pharaoh and he stayed in the land of Midian, living beside a well.** (Kukis mostly literal translation)

Interestingly enough, there is a passage where Jesus sits down by a well—and He is also outside of the land and among the gentiles. John 4:4–6 **And He had to pass through Samaria. So He came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph. Jacob's well was there; so Jesus, wearied as He was from His journey, was sitting beside the well. It was about the sixth hour.** This is where He teaches the gentile woman that He provides the drink that one will never thirst again after drinking.

⁶⁵ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 2, 2017.

⁶⁶ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 2, 2017.

Moses is now among the gentiles, sitting down by a well; and he will meet his future wife here. If you will recall, Jacob met his future wife at a well as well. Perhaps this is the ancient singles' scene or simply a common place to socialize.

It is my opinion that Moses had a plan which took him to Midian. At Midian he would regroup and consider his options. Since he is only a few days in travel, Moses will look like an Egyptian to any people that he meets.

Exodus 2:15 When Pharaoh heard about this, he sought to kill Moses. For this reason, Moses fled from Pharaoh and moved into the land of Midian. He stayed for awhile beside a well. (Kukis paraphrase)

At this time in our narrative, Moses has escaped from Egypt and is now in Midian, which is a very rural area with an undetermined governmental authority. He has taken a break from his escape and is sitting by a well.

And to a priest of Midian seven daughters. And so they came and so they drew water and so they filled the troughs to water a flock of their father. And so came the shepherds and so they drove them away. And so takes a stand Moses and so he helps them. And so he waters their flock.

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2:16–17

A priest in Midian had seven daughters. They came [to the well where Moses was] and drew water. They filled the troughs in order to water their father's flock. However, the shepherds came and drove them away. But Moses took a stand and he helped them and he watered their flock.

A priest in Midian had seven daughters who took care of his flock. They came to the well where Moses was and drew out water to fill the troughs in order to water their father's flock. However, shepherds came and drove them away. Moses took a stand against these shepherds and he got them to back off. Then he watered their flock.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And to a priest of Midian seven daughters. And so they came and so they drew water and so they filled the troughs to water a flock of their father. And so came the shepherds and so they drove them away. And so takes a stand Moses and so he helps them. And so he waters their flock.
Dead Sea Scrolls Targum of Onkelos	.
Targum (Pseudo-Jonathan)	And he sat by a well; and the prince (rabba) of Midian had seven daughters; and they came and drew and filled the troughs to water their father's flock. But the shepherds came and drove them away; and Mosheh arose and rescued them, and watered the flock. V. 15e is included for context.
Targum (Pseudo-Jonathan)	And the priest of Midian had seven daughters; and they came and drew, and filled the watering-troughs, to give drink to the flocks of their father. But the shepherds came and drove them away. And Mosheh arose in the power of his might, and rescued them, and gave the flocks drink.
Revised Douay-Rheims	And the priest of Madian had seven daughters, who came to draw water: and when the troughs were filled, desired to water their father's flocks. And the shepherds came and drove them away: and Moses arose, and defending the maids, watered their sheep.
Aramaic ESV of Peshitta	Now the priest of Midian had seven daughters. They came and drew water, and filled the troughs to water their father's flock. The shepherds came and drove them away; but Mosha stood up and helped them, and watered their flock.

Peshitta (Syriac)	Now the priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their fathers flock. And the shepherds came and drove them away; but Moses rose up and rescued them, and watered their flock.
Septuagint (Greek)	And the priest of Madiam had seven daughters, feeding the flock of their father Jothor; and they came and drew water until they filled their pitchers, to water the flock of their father Jothor. And the shepherds came, and were driving them away; and Moses rose up and rescued them, and drew water for them, and watered their sheep.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now the priest of Midian had seven daughters: and they came to get water for their father's flock. And the keepers of the sheep came up and were driving them away; but Moses got up and came to their help, watering their flock for them.
Easy English	Now the priest of Midian had 7 daughters. These 7 girls came to get water out of the well. They filled the long stone dishes with water so that their father's animals could drink. But the shepherds who lived in that place arrived. They made the girls go away. So Moses stood up and he helped the 7 girls. He gave water to their animals. The animals were sheep and goats. The shepherds were not kind to the daughters of the priest of Midian. Moses was kind to the girls. He always wanted to help weak people. That is why he had killed an Egyptian.
Easy-to-Read Version–2006	Moses in Midian Moses stopped near a well in Midian. There was a priest there who had seven daughters. These girls came to that well to get water for their father's sheep. They were trying to fill the water trough with water. But there were some shepherds there who chased the girls away and would not let them get water. So Moses helped the girls and gave water to their animals.
God's Word™	Moses Marries Zipporah One day, while Moses was sitting by a well, seven daughters of the priest of Midian came. They drew water and filled the troughs to water their father's sheep. But some shepherds came and chased them away. So Moses got up, came to their defense, and then watered their sheep. V. 15e is included for context.
Good News Bible (TEV)	One day, when Moses was sitting by a well, seven daughters of Jethro, the priest of Midian, came to draw water and fill the troughs for their father's sheep and goats. But some shepherds drove Jethro's daughters away. Then Moses went to their rescue and watered their animals for them. V. 15e is included for context.
The Message	The priest of Midian had seven daughters. They came and drew water, filling the troughs and watering their father's sheep. When some shepherds came and chased the girls off, Moses came to their rescue and helped them water their sheep.
NIRV	A priest of Midian had seven daughters. They came to fill the stone tubs with water. They wanted to give water to their father's flock. Some shepherds came along and chased the girls away. But Moses got up and helped them. Then he gave water to their flock.

Thought-for-thought translations; paraphrases:

Common English Bible	One day Moses was sitting by a well. Now there was a Midianite priest who had seven daughters. The daughters came to draw water and fill the troughs so that their father's flock could drink. But some shepherds came along and rudely chased them away. Moses got up, rescued the women, and gave their flock water to drink. V. 15e is included for context.
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Contemporary English V.	One day, Moses was sitting there by a well, when the seven daughters of Jethro, the priest of Midian, came up to water their father's sheep and goats. Some shepherds tried to chase them away, but Moses came to their rescue and watered their animals.
The Living Bible	As he was sitting there beside a well, seven girls who were daughters of the priest of Midian came to draw water and fill the water troughs for their father's flocks. But the shepherds chased the girls away. Moses then came to their aid and rescued them from the shepherds and watered their flocks. V. 15e is included for context.
New Berkeley Version	.
New Century Version	.
New Life Version	Now the religious leader of Midian had seven daughters. They came to get water, and filled the barrels used to water their father's flock. The shepherds came and tried to make them go away. But Moses stood up and helped them. He gave water to their flock.
New Living Translation	Now the priest of Midian had seven daughters who came as usual to draw water and fill the water troughs for their father's flocks. But some other shepherds came and chased them away. So Moses jumped up and rescued the girls from the shepherds. Then he drew water for their flocks.

Partially literal and partially paraphrased translations:

American English Bible	Then, upon arriving in the land of Midian, he sat down next to a well. 16 And nearby, the seven daughters of the Priest of Midian happened to be grazing their father's sheep. Then when they came [to the well] to fill their jugs to water the flock, 17 some shepherds arrived and [tried to] chase them away, but Moses stood up and protected them. And thereafter, he drew water for them and watered their sheep. V. 15e is included for context.
Beck's American Translation	.
International Standard V	Meanwhile, the seven daughters of a certain Midianite priest would come to draw water in order to fill water troughs for their father's sheep. Some shepherds came to drive them away, but Moses got up, came to their rescue, and watered their sheep.
New Advent (Knox) Bible	And it chanced that seven maids, daughters to the priest of Madian, came out and began drawing water, to fill the troughs and water their father's sheep. But now came shepherds, and would have turned the maidens away, until Moses stood up for them, and himself watered their sheep.
Translation for Translators	The man who was the <priest/one who offered the people's gifts to God> for the Midian people, <i>whose name was Jethro</i> , had seven daughters. <i>One day</i> as Moses/I sat down beside a well, those girls came <i>to the well</i> and got water, and filled the troughs in order to give water to their father's flock <i>of sheep</i> . Some <shepherds/men who took care of other sheep> came and started to chase away the girls. But Moses/I helped/rescued the girls, and got water for their sheep.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	To the priest of the Midianites are to be seven daughters; they were to come and were to draw water, and were to fill the troughs to water their father's small cattle. They shepherding were to come and were to drive them away, but Moses was to rise up and was to save them, and was to water their small cattle.
Conservapedia	The priest of Midian [In 3:1, identified as Jethro, or Reuel.] had seven daughters, and they came to the well to draw water and fill the watering troughs for their father's sheep. Shepherds came to drive them away, but Moses rose up and saved them, and watered their flock.
Ferrar-Fenton Bible	<i>Moses and the Priest of Midian.</i>

It happened that the Priest of Midian had seven daughters, and these girls came to draw and fill the watering troughs to give drink to their father's sheep. Then the shepherds came and drove them away, but Moses arose and prevented them and watered their sheep.

HCSB

Jubilee Bible 2000

.
Now the priest of Midian had seven daughters who came and drew water to fill the troughs to water their father's sheep. But the pastors came and drove them away. Then Moses stood up and defended them and watered their sheep.

Lexham English Bible

Tree of Life Version

Wikipedia Bible Project

.
. And to a priest of Mideon were seven daughters, and they came and they drew water, and filled the troughs to water their father's sheep. And the shepherds came and scattered them aside, and Moses stood up and aided them, and watered their sheep.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Moses in Midian

A priest of Midian had seven daughters. They came to draw water and fill the troughs to water their father's sheep. Some shepherds came and drove them away; but Moses went to their help and watered the sheep.

The Heritage Bible

And *there were* seven daughters to the priest of Midian, and they came and drew out water, and filled the troughs to water their father's flock. And the shepherds came, and drove them away; and Moses rose up, and saved [**saved**, yasha, to be open or free, or set free, therefore saved or safe. This word is translated in the KJV as *saved, delivered, helped* and a few other similar words. The Heritage Bible has consistently used the word *save* or *saved*. This is the first place the verb form appears in the Bible. The noun, *salvation*, first appears in Gen 49:18.] them, and watered their flock.

New American Bible (2002)

As he was seated there by a well, seven daughters of a priest of Midian came to draw water and fill the troughs to water their father's flock. But some shepherds came and drove them away. Then Moses got up and defended them and watered their flock. V. 15e is included for context.

New American Bible (2011)

New Jerusalem Bible

.
Now there was a priest of Midian with seven daughters. They used to come to draw water and fill the troughs to water their father's flock. Some shepherds came and drove them away, but Moses sprang to their help and watered their flock.

New RSV

Revised English Bible

.
As Moses sat by a well one day, the seven daughters of a priest of Midian came to draw water, and when they had filled the troughs to water their father's sheep, some shepherds came and drove them away. But Moses came to the help of the girls and watered the sheep. V. 15e is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

One day, as he was sitting by a well, the seven daughters of the priest of Midyan came to draw water. They had filled the troughs to water their father's sheep, when the shepherds came and tried to drive them away. But Moshe got up and defended them; then he watered their sheep. V. 15e is included for context.

exeGesés companion Bible

And the priest of Midyan has seven daughters:
and they come and bail
and fill the troughs to moisten the flock of their father:
and the tenders come and expel them:
and Mosheh rises and saves them

	and moistens their flock.
JPS (Tanakh—1985)	Now the priest of Midian had seven daughters. They came to draw water, and filled the troughs to water their father's flock; but shepherds came and drove them off. Moses rose to their defense, and he watered their flock.
Kaplan Translation	The sheik [(Lekach Tov; Targum). Or, 'priest,' the usual connotation of the word cohen used here. Both opinions are found in the Mekhilta (on Exodus 18:1).] of Midian had seven daughters, who came to draw water. As they were beginning to fill the troughs and water their father's sheep, other shepherds came and tried to chase them away. Moses got up and came to their aid, and then watered their sheep.
Orthodox Jewish Bible	Now the kohen of Midyan had sheva banot; and they came and drew mayim, and filled the troughs to water the tzon of their av. And the ro'im (shepherds) came and drove them away; but Moshe stood up and rescued them, and watered their tzon.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	Moses in Midian There was a priest in Midian [^C Jethro; also known as Reuel] who had seven daughters. His daughters went to that well to get [draw] water to fill the water troughs for their father's flock. Some shepherds came and chased [drove] the girls away, but Moses defended the girls and watered their flock.
The Geneva Bible	.
Kretzmann's Commentary	Verses 16-22 Moses in the Land of Midian Now the priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their father's flock. This man is called a priest, but the Midianites apparently had not retained the pure religion of Abraham, Ex. 4:25-26, although the tradition of the true God persisted, as the name Reuel shows. The seven daughters of this priest, as dwellers in the wilderness, performed the work which the unmarried daughters of the Arab tribes do to this day. <i>And the shepherds came and drove them away</i> , for the saying that might makes right held good in the wilderness; but Moses stood up and helped them, and watered their flock.
NET Bible®	Now a priest of Midian had seven daughters, and they came and began to draw water [The object "water" is not in the Hebrew text, but is implied.] and fill the troughs in order to water their father's flock. When some shepherds came and drove them away, Moses came up and defended them and then watered their flock.
Syndein/Thieme The Voice	. Now the priest of Midian had seven daughters. <i>While Moses was sitting there, resting from his journey</i> , they came to get water <i>from the well</i> in order to fill the troughs with water for their father's flock. At that moment, a band of shepherds came and forced the priest's flocks away <i>from the well</i> ; but Moses stood up <i>for the young women</i> , came to their rescue, and even watered their <i>father's flock for them</i> .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and to the administrator of "Mid'yan ^{Quarrel"} were seven daughters, and they came and they drew up and they filled the troughs to make the flocks of their father drink, and the feeders came and they cast them out, and "Mosheh ^{Plucked out"} rose and he rescued them and he made their flocks drink,...
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Concordant Literal Version	Now the priest of Midian had seven daughters, and they came, drew out water and filled the troughs to let their father's flock drink. But the shepherds came and drove them out; so Moses rose, saved them and let their flock drink.
Darby Translation	And the priest of Midian had seven daughters; and they came and drew [water], and filled the troughs, to water their father's flock. And the shepherds came and drove them away; but Moses rose and helped them, and watered their flock.
<i>Emphasized Bible</i>	Now, the priest of Midian, had seven daughters,—and they came and drew and filled the troughs, to water their fathers flock. Then came the shepherds, and drove them away,—so Moses rose up, and succoured them, and watered their flock,...
Modern English Version	Now the priest of Midian had seven daughters, and they came and drew water, and filled the troughs to water their father's flock. Then shepherds came and drove them away, but Moses stood up and helped them, and watered their flock.
New European Version	Moses Flees Egypt Now the priest of Midian had seven daughters. They came and drew water, and filled the troughs to water their father's flock. The shepherds came and drove them away; but Moses stood up and helped them, and watered their flock.
Stuart Wolf	.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And to a priest of Midian are seven daughters, and they come and draw, and fill the troughs, to water the flock of their father, and the shepherds come and drive them away, and Moses arises, and saves them, and waters their flock.

The gist of this passage: There is a priest in Midian who has 7 daughters, who came to the well where Moses is to fill the troughs to water their animals, but shepherds come along there and chase them off. Moses gets up and straightens it out and waters their flock.

16-17

Exodus 2:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular construct	Strong's #3548 BDB #463
Mid ^e yân (מִדְיָן) [pronounced <i>mihd-YAWN</i>]	<i>strife; transliterated Midian, Midjan</i>	masculine singular proper noun	Strong's #4080 BDB #193
sheba ^c (שֶׁבַע) [pronounced <i>she^b-VAHG</i>]	<i>seven</i>	numeral masculine noun	Strong's #7651 BDB #987
bath (בַּת) [pronounced <i>bath</i>]	<i>daughter; village</i>	feminine plural noun	Strong's #1323 BDB #123

Translation: A priest in Midian had seven daughters.

In the Hebrew, this literally reads *And to a priest of Midian [was] seven daughters*. This simply means that he had 7 daughters.

There was a priesthood which existed prior to the priesthood of Aaron. A priest represented man to God. This was often a family priesthood and this indicates that this man and his seven daughters are very likely all believers in Jesus Christ. A priest-father would certainly be found in a family of believers, such as this one; however, Midian was not a country of believers. There will be later dealings between Israel and Midian which will reveal great animosity and enmity (Num. 22:4 25:18 31 Isa. 9:4 10:26).

Usually in the Bible, the sons of a woman are mentioned and the daughters are excluded. Here is an exception. It appears as though this priest (obviously not celibate) had seven daughters and very likely no sons. They were handling the work that his sons would have done. There was not much water in the well and there had been some dispute between them and the shepherds in that area. Whereas the shepherds should have been supporting the priest and growing under his ministry, they were in fact not doing either, indicating that they were a group of unbelievers (hence, the general spiritual degeneracy of Midian). Obviously they were a group of bullies and possibly very immature men. An intelligent believer in Jesus Christ would want to know and ingratiate himself to the daughters of a priest. Not these men.

It is worth noting that the specialized priesthood in the Old Testament (whether in Israel or before the Law of Moses) involved normal marriages and children.

There are some schools of thought which suggest that this priest is something other than a priest. There is nothing in his relationship with Moses or in anything that we read about him that would indicate that he is anything but a priest. Furthermore, throughout his life-long relationship with Moses, he will show more faithfulness towards Moses than the wife of Moses will (the priest's daughter).

Exodus 2:16a [Now the priest of Midian had seven daughters.](#)

Although the NKJV reads *the priest of Midian*; this is actually *a priest of Midian* in the Hebrew. There is no definite article here. Before the Law of Moses, there was a legitimate priesthood, some of whom may be found in the book of Genesis. The pre-Israelic priesthood goes relatively undefined for that era, prior to the giving of the Law. These does not mean that there were no customs or that his duties were undefined; it simply means that we do not have a full delineation of such duties. However, we know enough about the priestly duties from the book of Leviticus to be able to project backwards.

In any case, there is something which needs to be pointed out: throughout the Bible, priests are married and they have children (no matter which era we are speaking of). These are men whose lives are dedicated to God *and* they are married with children. There is a passage where the Apostle Paul says that he has the right to lead around a wife, as Peter does (1Cor. 9:5). Furthermore, there is no passage which specifically links a priest to celibacy (some *Christian* religions view priests as a special class of believers who are celibate).

As an aside, there are several *Christian* denominations who have a confused view of the priesthood: Roman Catholicism and Eastern Orthodoxy; Anglican or Episcopalian; Methodism; and the Latter Day Saints.

I use the descriptive term *Christian* not so much to speak of Jesus Christ or a legitimate churches; but simply to describe churches which see themselves as related to Jesus Christ.

Martin Luther attempted to change these false views of the priesthood.

Christian Traditions Regarding Priests

Group	Their traditions for the priesthood
Roman Catholicism and Eastern Orthodoxy	<i>In neither tradition may priests marry after ordination. In the Roman Catholic Church, priests in the Latin Rite, which covers the vast majority of Roman Catholicism, must be celibate except under special rules for married clergy converting from certain other Christian confessions. Married men may become priests in Eastern Orthodoxy and the Eastern Catholic Churches, but in neither case may they marry after ordination, even if they become widowed. Candidates for bishop are chosen only from among the celibate.</i>
Anglican or Episcopalian	<i>The role of a priest in the Anglican Communion is largely the same as within the Roman Catholic Church and Eastern Christianity...Whilst Anglican priests who are members of religious orders must remain celibate (although there are exceptions, such as priests in the Anglican Order of Cistercians), the secular clergy—bishops, priests, and deacons who are not members of religious orders—are permitted to marry before or after ordination...[but] Most Continuing Anglican churches do not ordain women to the priesthood.</i>
Methodism	<i>Clergy in The United Methodist Church are individuals who serve as commissioned ministers, deacons, elders, and local pastors under appointment of a bishop (full- and part-time), who hold membership in an annual conference, and who are commissioned, ordained, or licensed. The word clergy comes from the Latin clericus, meaning priest.⁶⁷</i>
The Latter Day Saints (Mormons)	<i>In the Latter Day Saint movement, the priesthood is the power and authority of God given to man, including the authority to perform ordinances and to act as a leader in the church. A body of priesthood holders is referred to as a quorum. Priesthood denotes elements of both power and authority. The priesthood includes the power Jesus gave his apostles to perform miracles such as the casting out of devils and the healing of sick (Luke 9:1)...There is some variation among the Latter Day Saint denomination regarding who can be ordained to the priesthood. In The Church of Jesus Christ of Latter-day Saints (LDS Church), all worthy males above the age of 12 can be ordained to the priesthood.</i>
Lutheranism	<i>The general priesthood or the priesthood of all believers, is a Christian doctrine derived from several passages of the New Testament. It is a foundational concept of Protestantism. It is this doctrine that Martin Luther adduces in his 1520 To the Christian Nobility of the German Nation in order to dismiss the medieval Christian belief that Christians were to be divided into two classes: "spiritual" and "temporal" or non-spiritual. ...[However.] Much of European Lutheranism follows the traditional Catholic governance of deacon, priest and bishop...In some Lutheran churches, ordained clergy are called priests as in Sweden and Finland, while in others the term pastor is preferred.</i>

All of this information is not really necessary for Christian growth. However, for this study, I did not want anyone to think that I am going after the Catholic church in particular in these lessons. There are clearly some protestant denominations which misuse and even abuse the terms *priest* and *priesthood*.

Except for the information on the Methodist priesthood, the other quotations are from <https://en.wikipedia.org/wiki/Priest> accessed July 24, 2018.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

⁶⁷ From <http://www.umc.org/what-we-believe/glossary-clergy> accessed July 24, 2018.

Point in fact, the Levitical priesthood (the priesthood of the **Age of Israel**) was passed down from generation to generation, which means that the Old Testament priests of God *had* to marry and have children in order to continue the priesthood. A celibate priesthood would have ended the Levitical priesthood overnight.

The Differences between Christian Priests and Catholic Priests:

The so-called priests in Catholicism deviate from Scriptures in many areas: (1) they do not marry (something which is *never* suggested for priests in the Bible); (2) they separate themselves from the world (the Apostles Paul and Peter were constantly out in the world, evangelizing, establishing churches, teaching in churches and writing letters to churches); (3) and the Catholic priests believe that they have this special status of being a priest, whereas, all believers in the Church Age are priests. (4) Furthermore, these Catholic priests somehow lay claim to being spiritually descended from Peter, but Saint Peter had a wife. And I am fully aware of the passage that Catholics point to, when claiming apostolic succession from Peter but, first of all, there is no apostolic succession; secondly, there were 12 Apostles, not one super special one (except, perhaps for Paul); and thirdly, the passage claimed by Catholic doctrine to represent apostolic succession doesn't. It is actually a play on words, which the Catholic interpretation ignores.

What does Jesus mean when He says, "On this rock..."?

Allow me please to go off on a tangent here, and present that particular passage from the AUV:

Matt. 16:15 He [then] said to them, "But who do you say that I am?"

Jesus is speaking directly to Peter. Jesus is leading Peter in a specific direction. Jesus often taught His Own disciples by means of dialogue. Jesus would guide them towards the correct response. Often, when we come to a conclusion by means of our own thinking, that conclusion remains with us longer.

Matt. 16:16 And Simon Peter answered, "You are the Christ [i.e., God's specially chosen one], the Son of the living God."

This is Peter's great confession. He knows Who Jesus is. Jesus is the Christ (that is, *Jesus is the Messiah*); He is the Son of God. This is a marvelous revelation.

As an aside, *Jesus Christ* is not our Lord's first and last name; but it is His given name (which means *savior*) and His prophetic title, *the Messiah*. It is actually quite humorous to hear critics refer to the LORD as *Jesus Christ*, because they are unknowingly acknowledging Him as Messiah when using those two names together.

Matt. 16:17 Jesus replied, "Simon, son of Jonah, you are fortunate [indeed], for this [truth] was not revealed to you by human beings but [rather] by my Father who is in heaven.

God the Father revealed this to Peter. Our understanding of that which is *truth* is revealed to us by God (in our age, by means of the Scriptures, as guided by a pastor-teacher and the Holy Spirit).

Jesus is not saying that God the Father spoke to Peter in a dream and told him this; but that Peter, based upon what he knew previously and what Jesus had taught him, that Jesus is the Christ. This knowledge is attributed to God the Father because God's plan ultimately is from God the Father. It is in God's plan for Peter to know this.

Matt. 16:18 And I also tell you, [although] you are Peter [i.e., a stone], it is on this rock [i.e., the truth you have just confessed] that I will build my church and [not even] the gates of the unseen place of departed spirits will win out over it [i.e., all efforts to stamp out the church by killing Christians will fail].

The AUV is very helpful to the average reader. We see that this is the play on words. Peter's name, given him by the LORD, is Petros (πέτρος) [pronounced *PEHT-ross*]. His name means *stone, large stone, piece or fragment of a rock*; transliterated *Petros, Peter*. This is a *stone* a man might pick up and throw. This is not *Peter's* original name, but one given him by Jesus (Peter's name at birth was *Simon*; John 1:42 Matt. 10:2 Mark 3:16). Thayer, Zodhiates. Strong's #4074.

Now, the church is *not* built upon Peter, but *upon his confession*; the church is built upon the Lord Jesus Christ. Jesus (and our faith in Him) is the *Rock* (the solid foundation) upon which the church is built. That Rock is Jesus the Messiah—not Peter.

The word *rock* is *petra* (πέτρα) [pronounced *PEHT-ra*], which means *a rock, cliff or ledge; a projecting rock, crag, rocky ground; a rock, a large stone; metaphorically a man like a rock, by reason of his firmness and strength of soul*. Thayer, Zodhiates. Strong's #4073.

If the church was built upon *Peter*, then Jesus would have said, "Upon this *Petros* I will build My church." But the church is built upon Jesus Christ, Whom Peter has just confessed to be the Messiah, the Son of God. "**Upon this Petra I will build My church,**" is what Jesus actually said. We find such plays upon language throughout the Bible; and employed by our LORD many times.

As an aside (another tangent), there is a great deal of discussion about the disciples and Jesus and what language did they speak. There is one faction which teaches that they all really spoke Aramaic, and not in Greek (the language of the New Testament). There is even a movie out where the disciples and Jesus are all speaking Aramaic and not Greek.

However, what we read here in this particular passage only makes sense in the Greek. Jesus here makes a distinction between *stone* (*petros*) and *rock* (*petra*), something which the Aramaic does *not* do. So, at least in this particular passage, Jesus is teaching Peter in the Greek. There are other clues that Jesus and the disciples spoke Greek. The fact that the Scriptures—particularly the epistles—are written in Greek, suggests that is the language which they all used. Secondly, when Aramaic words are found in the gospel, we often find them associated with the words, *which is translated* and then followed by *the Aramaic word*.

In any case, there is abundant Scripture to indicate that the Rock upon which the church is built is Christ Jesus. Matthew 21:42 Acts 4:11 1Peter 2:6–8. *Petra* is the sure foundation of Jesus Christ. See also Matt. 7:24–27, where the wise man builds his house upon a rock (*petra*), rather than upon sand.

Matt. 16:19 [And] I will give you the keys of the kingdom of heaven [i.e., for opening up the way into it]. And whatever [truth] you [and the other apostles. See 18:18] require [people to believe and practice] here on earth will have already been required of them [by God] in heaven. And whatever [truth] you do not require [of people] on earth, will not be required [by God] in heaven." (An Understandable Version)

Peter (and the rest of the disciples) will be teaching the fundamental doctrines of the church (Church Age doctrines); which are the doctrines to which we adhere. This doctrine was revealed to them by God. Almost everything that we know as believers in the Church Age is from the doctrines taught in the epistles, the letters written by Apostles to various churches.

The priest had a very specific purpose, which is carefully described in the Old Testament. Generally speaking, a priest represents man to God. In the Old Testament, a priest would offer up a sacrifice on behalf of an individual (or on behalf of a family). This man of a specialized priesthood was, in this way, representing these individuals before God. It was required by the Law of Moses that people bring these animal sacrifices (which represented Jesus) to the priests (who also represented Jesus). Essentially, we are taught in the Old Testament that there *must be* a go-between man and God. In the new era, which began in Acts 2, we believers may now represent ourselves directly to God—because we are believer-priests. As believers, we have already gone through Jesus to obtain a relationship with God.

We do not travel somewhere and talk to a priest in order to speak to God. If you need to make a request of God or confess your sins, then you do this directly. You don't need to have a priest in front of you (or beside you in a booth); you don't need to be inside of a church or at some sort of sanctuary—you can be driving, you can be walking along the pathway, you can be shopping at a store, you can be at work, you can be studying the Bible at home—in any of those circumstances, you have immediate access to God (provided, of course, that you have first believed in Jesus Christ, Who has given you direct access to God).

Why did the priesthood change from the Old Testament to the New? The Old Testament priests were representative of Jesus. You had to go through them to get to God—there was no direct route for man to go to God. Now that Jesus has come, we believe in Him and we have direct access to God. He promised us, “**I am the way, the truth and the life; no man comes to the Father but through Me.**” (John 14:6) Jesus is our true **High Priest** (Heb. 4:14). Therefore, we no longer have any need to have human priests offer up sacrifices on our behalf, as Jesus is our sacrifice (Heb. 7:27 10:10–12, 18). We no longer offer up animal sacrifices *and* we no longer go to priests with these sacrifices. The priests were a *type* of Christ (that is, they represented Christ), but when the real thing has come, then there is no need anymore for the type. Consequently, in the Church Age, there are no animal sacrifices and there is no specialized priesthood to whom we take the animal sacrifices. There is not a New Testament priest who is some sort of a class A believer. In fact, it is misleading for any church to suggest too big of a distinction between clergy and laity. God has a plan for every believer; and this does not mean that every believer must be a **pastor**, a missionary or a deacon.

In fact, I am convinced that some believers do not pursue spiritual knowledge, worried that God is going to make them do something super religious at the end.

References to the priesthood in the New Testament epistles specifically apply to Christ Jesus or to the universal priesthood of the believer.

Heb 4:14 **Since then we [Christians] have [such] a great Head Priest, who has passed through the skies [i.e., ascended to heaven. See Acts 1:9], Jesus, the Son of God, we should remain true to our profession [of faith in Him].**

In the new era, there is no longer a succession of high priests, as found in the Old Testament. Our True High Priest is Jesus, the Son of God. Since every believer is *in Christ*, we have automatic access through Him to God the Father (Rom. 8:1–2 12:5 1Cor. 15:22 2Cor. 5:17 Eph. 1:3; compare John 14:6).

Heb 4:15 **For we do not have a head priest who is incapable of sympathizing with our weaknesses, but One [i.e., Jesus] who has been tempted in every way that we have, and yet without sinning.**

Furthermore, Jesus, because He is a man, faced all of the temptations which we do, but without sinning.

Jesus is often referred to as a Mediator, because He may perfectly mediate between God and man, being equal to both parties. He is both fully man and fully God.

Heb 4:16 **So, with confidence we should approach God's throne of unearned favor, so we can receive mercy and obtain that favor to help us when we need it. (AUV)**

Some of us are more familiar with the KJV:

Heb. 4:16 **Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.**

Because Jesus is in heaven, at the right hand of God the Father, we now have direct access to God, and we may go to Him—God the Father—for help when we need it. We no longer need to go through a priesthood as those in the Jewish Age had to. Instead, we go to the throne of God with boldness (the AUV, the NASB and the NIV use the word *confidence* here; the KJV uses the word *boldness*).

If you understand these passages, then it is clear that this is a place where denominations that teach a present-day specialized priesthood—where priests are separate from regular, everyday Christians—are clearly far off the mark.

Peter himself clears all of this up for us in 1Peter 2:9–10 **But you** [the people to whom Peter was writing, who are Jews and gentiles] **are a chosen race, a royal priesthood, a holy nation, a people for His Own possession, that you may proclaim the excellencies of Him who called you out of darkness into His marvelous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.** (ESV; capitalized; emphasis mine)

1Peter 2:9 **But you people are especially chosen** [by God]; **you are a royal body of priests; you are a nation especially set apart for God's use; you are a people who belong exclusively to God, that you may express the virtues of the One who called you out of darkness** [i.e., of sin and error], **and into His marvelous light** [i.e., righteousness and truth]. (AUV; emphasis mine)

Read that as many times as you need to. Peter, writing to Jews and Gentiles, to those who have believed in Christ Jesus, says, *you are a royal body of priests.*

Do you see the great status change? In the Old Testament, the chosen race was the Jewish people; their priesthood (which was not royal) was passed along in the **Levitical** family; and the holy nation was Israel in the Old Testament. That was *then*. Now, those to whom Peter wrote are the holy nation (those scattered about in **Pontus, Galatia, Cappadocia, Asia, and Bithynia**—1Peter 1:1b). The people for God's possession are now those who have believed in Jesus. Before, they were not a people; but now, they are God's people! From Pentecost and forward, believers are a *royal body of priests.*

What we want to take from these words of Peter is, he calls the people to whom he is writing *a royal priesthood.* He is not telling them that among them there is a new priesthood; or that some of them might attain to a status called the priesthood; but that they are, right now, *a royal priesthood.*

Even the priests who were descended from Aaron were not a royal priesthood. Judah was the royal family; a subset of the Levites were priests. But believers in Jesus Christ are *a royal priesthood.* If a Catholic ought to pay attention to anyone, it should be Peter and these are his words—*you are a royal priesthood.* If you have believed in Jesus Christ, then you are a priest. Therefore, you are able to represent yourself directly to God, and you are able to **go boldly before the throne of grace.** If you were raised a Catholic, ask yourself, who do you believe? Catholic doctrine or the very clear words of God? If you have sinned, where do you go? It is proper today to go boldly before the throne of grace to name those sins (1John 1:9). If you have a petition, where do you go? Boldly before the throne of grace to make your petitions known to Him (Philip. 4:6). There is no place in the **plan of God** for a specialized priesthood in the Church Age. Nowhere in the New Testament epistles are believers told, "Have you sinned? Go find a priest and tell him. Do you have a request for God? Go find a priest and tell him to make this request for you." That is *not* found in the teaching of the New Testament.

There is no longer a need for a specialized priesthood in the Church Age. Animal sacrifices were **types**; but now, since the reality has come, we no longer offer up animal sacrifices. Likewise, the Levitical priesthood and the High Priest were all types; now, since the reality has come, that priesthood no longer exists; it is no longer relevant to us.

One more thing: since there is no more need for a specialized priesthood, there is no need for a poppa (pope) over the whole thing. There is no such office or gift so described in the Old or New Testaments. There was a High Priest in the Old Testament. He was a type of Christ; but now that the reality (or the **antitype** = Christ) has come, there is no more need to have the type (which looks forward to the antitype).

The animal sacrifices of the Old Testament disappeared because these were types; they looked forward to the death of Jesus Christ on **the cross** (the antitype). Similarly, the specialized priesthood (called the Levitical priesthood or the Aaronic priesthood) is also a type. The priest represented man to God. A person would bring

his animal sacrifice to the priest (who stood between the person and God) and the priest would offer up the animal sacrifice to God. All of this represented Jesus Christ going to the cross and paying for our sins. Now it is Jesus Who stands between God and man. **“I am the way, the truth and the life,”** Jesus said to His disciples. **“No man comes to God except through Me.”** (John 14:6). The animal sacrifices are types; Jesus dying for our sins is the antitype (the thing which the animal sacrifices point to). The priest standing between man and God to offer the sacrifice is a type; Jesus is the antitype, the thing which the priest represents. Jesus, as the antitype, fulfills the promise of the types.

At this point, I will give a basic exegesis of several passages in the book of Hebrews. The book of Hebrews was written to explain to Jewish believers at the beginning of the Church Age what has changed and why; and how these changes are legitimate ones.

Much of the book of Hebrews takes various Old Testament practices and institutions and explains how they revealed the truth of Jesus Christ and His sacrifice on the cross. When the types have been fulfilled by their antitype, there is no longer a need for the type (or, there is no longer a need for the type in its original form). So, animal sacrifices disappeared; and the specialized priesthood disappeared. However, the universal priesthood—the fact that all believers are priests—replaces the Levitical priesthood. All that is different is this: there used to be a priest who stood between us and God, and he represented us to God. But now, since we have believed in Jesus, there is no more any need for a priest. In fact, because we are *in Christ*, we may act as our own priest and represent ourselves directly to God the Father.

Essentially in this table, we will review huge sections of the book of Hebrews, but the intention is to focus in on Jesus as our High Priest, as our sacrifice for sins. As a result, there is no more a need for animal sacrifices to be offered on our behalf; nor is there a need for some sort of specialized priesthood.

Unless otherwise noted, the ESV; capitalized is used below.

Old Testament Priesthoods Are Types; Jesus is the Antitype

Scripture	Commentary
<p>Heb. 5:1–5 For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins.</p>	<p>Those descended from Aaron were priests, and, at any given time, there was one man chosen from among them to be the High Priest. Here, the writer of Hebrews tells us the purpose of the High Priest, to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. The priest represents us to God. The priest stands between us and God.</p>
<p>He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is obligated to offer sacrifice for his own sins just as he does for those of the people.</p>	<p>The High Priest is a man beset by sins, so he also offers up a sacrifice to God on his own behalf. The animal sacrifices were designed to symbolically take away sin.</p>
<p>And no one takes this honor for himself, but only when called by God, just as Aaron was. So also Christ did not exalt himself to be made a high priest, but was appointed by Him who said to Him, "You are my Son, today I have begotten You"; as he says also in another place, "You are a priest forever, after the order of Melchizedek." (Psalm 2:7 110:4)</p>	<p>Jesus was not a member of the Levitical priesthood. Because He was from the tribe of Judah, He was in the royal line, but not the priestly line.</p> <p>Jesus was called in eternity past by God the Father to be a priest. He became a priest after the order of Melchizedek, who was the priest to whom Abraham deferred in Genesis.</p>

Old Testament Priesthoods Are Types; Jesus is the Antitype

Scripture	Commentary
<p>Heb. 7:11–17 Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron?</p>	<p>If we could have attained true forgiveness of sins by the Levitical priesthood, then Jesus would not have needed to offer Himself for our sins.</p> <p>During the time of Christ, the Levitical priesthood had become incredibly corrupt.</p>
<p>For when there is a change in the priesthood, there is necessarily a change in the law as well. For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests.</p>	<p>The tribe of Judah was the royal tribe (Gen. 49:10 Psalm 60:7 2Sam. 2:7 7:8–16); the tribe of Levi was the priestly tribe (Ex. 38:21 Num. 3:6–10). Jesus is descended from the tribe of Judah. Judah became the royal tribe, but it was never the priestly tribe.</p> <p>Moses and his brother Aaron were Levites; and the priesthood began under Aaron (it is his descendants who are specifically priests).</p>
<p>This becomes even more evident when another priest arises in the likeness of Melchizedek, who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life. For it is witnessed of him, "You are a priest forever, after the order of Melchizedek." (Psalm 110:4)</p>	<p>Jesus was not a Levite; he was not descended from a Levitical priest. Jesus was descended from David, not from Aaron.</p> <p>Melchizedek is a priest and a type of Christ. Jesus is a priest forever (He represents man before God forever) after the order of Melchizedek—and that Jesus was a priest according to the order of Melchizedek comes to us from the OT. .</p>
<p>Heb. 7:22b–28 Jesus the guarantor of a better covenant. The former priests were many in number, because they were prevented by death from continuing in office, but He holds His priesthood permanently, because He continues forever.</p>	<p>Levitical priests were constrained by death. As one generation died off, a new generation had to rise up in their place. However, Jesus is the High Priest forever because He has eternal life in His humanity. Jesus and His priesthood are forever.</p>
<p>Consequently, He is able to save to the uttermost those who draw near to God through Him, since He always lives to make intercession for them. For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens.</p>	<p>Jesus, at any time, can save any man who believes in Him. His priesthood is forever; and He is always there to make intercession for us. Jesus stands between God and man.</p> <p>Jesus is our true priest, as He is holy, innocent and sinless; yet exalted from the heavens.</p>
<p>He has no need, like those high priests, to offer sacrifices daily, first for His Own sins and then for those of the people, since He did this once for all when He offered up Himself. For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.</p>	<p>Jesus is superior to the OT priests, as He does not have to offer up a sacrifice for His Own sins.</p> <p>The Mosaic Law appointed fallen men as priests (all men are fallen); but God appointed His Son—unblemished and untainted by sin—instead of these priests.</p>

Old Testament Priesthoods Are Types; Jesus is the Antitype

Scripture	Commentary
<p>Heb. 8:1–9 Now the point in what we are saying is this: we have such a High Priest, One Who is seated at the right hand of the throne of the Majesty in heaven, a minister in the holy places, in the true tent that the Lord set up, not man.</p>	<p>The point that the writer of Hebrews is trying to make is, Jesus is our true High Priest, Who is seated on the right hand of God, which is the perfect place for Him to be to make intercession for us. With this set up, there is no need for us to go to a human priest.</p>
<p>For every high priest is appointed to offer gifts and sacrifices; thus it is necessary for this priest also to have something to offer. Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. They serve a copy and shadow of the heavenly things. (Emphasis mine)</p>	<p>It is the job of a Levitical priest to offer up sacrifices on behalf of those who came to him. A priest offering up sacrifices is a shadow of what God has planned for the future. When the reality come, the shadow fades away.</p>
<p>For when Moses was about to erect the tent, he was instructed by God, saying, "See that you make everything according to the pattern that was shown you on the mountain." But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant He mediates is better, since it is enacted on better promises. (Exodus 25:40)</p>	<p><i>Pattern</i> is the masculine noun tupos (τύπος) [pronounced <i>TOO</i>-poss], which means, <i>a form; an example; a type, i.e. a person or thing prefiguring a future (Messianic) person or thing.</i> Strong's #5179. This is this Greek word which is used in the Doctrine of Typology (HTML) (PDF) (WPD).</p> <p>Jesus is the Mediator of a better covenant based upon better promises.</p>
<p>For if that first covenant had been faultless, there would have been no occasion to look for a second. For He finds fault with them when He says: "Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. For they did not continue in My covenant, and so I showed no concern for them, declares the Lord." (Jer. 31:31–32)</p>	<p>The first covenant refers to the covenants between God and Israel (they are taken as a whole, but in reality, it is a single covenant between God and Israel). But that was a flawed covenant because the sons of Israel were sinful, as were their priests.</p> <p>The concept of a New Covenant was not invented by the disciples; it is found in the Old Testament.</p> <p>The New Covenant would be permanent because it is based upon the sinless perfection of Jesus Christ.</p>
<p>Heb 9:6–15 These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people.</p>	<p>The Tabernacle (and later, the Temple) was divided into two sections. The public did <i>not</i> go into either, as we go into a church. The priests would go into the front section to perform their priestly duties; and the High Priest, once a year, would go into the Holy of Holies (the second section) and sprinkle blood on the Mercy Seat, which is over the Ark of God. This represents the Lord offering Himself once and forever for our sins.</p>
<p>By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing (which is symbolic for the present age).</p>	<p>The Temple, at the time of the writing of the book of Hebrews, still stood. It was symbolic (that is, it was a type). We would, because of Jesus Christ, have access to the Holy of Holies.</p>

Old Testament Priesthoods Are Types; Jesus is the Antitype

Scripture	Commentary
According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation.	All of the Levitical ceremonies could not truly cleanse a man from his sins. These were regulations imposed <i>until</i> the time of the New Covenant, the time of the reformation . All of these ceremonies were types, looking ahead to us being truly cleansed by the Son of Man.
But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) He entered once for all into the holy places, not by means of the blood of goats and calves but by means of His Own blood, thus securing an eternal redemption.	<p>Jesus Christ is our true High Priest, with the promise of good things which have come. Jesus, as the true High Priest, enters into the Holy of Holies (into the Throne Room of God), having offered up His own blood (that is, His spiritual death) for our sins. These secures us our eternal redemption.</p> <p>Jesus entering into the Throne Room of God indicates that His sacrifice was acceptable to God.</p>
For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God.	All of the animal sacrifices offered before did not actually cleanse defiled man. They looked forward to the LORD Christ, Who offered Himself as a lamb without blemish to God. It is through Jesus Christ we are cleansed before God; it is because of Jesus Christ that we may serve the Living God.
Therefore He is the Mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.	By His sacrifice on the cross, Jesus is the Mediator of this New Covenant. It is by this New Covenant that we have an eternal inheritance. This completely supercedes the first covenant (God's original covenants with nation Israel).
Heb. 9:19–28 For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, "This is the blood of the covenant that God commanded for you." (Ex. 24:8)	<p>God, through Moses, had set up a number of ceremonial laws, the first being immortalized by the Passover.</p> <p>Blood was used throughout the worship of the Jewish people from the deaths of millions of animals to represent the spiritual death of our Lord.</p>
And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.	Everything was purified with blood in the Old Testament, because without the shedding of blood there is no forgiveness of sins . Again, all of this looked forward to Jesus Christ dying for our sins.
Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these.	All of the Tabernacle furniture were symbolic of their heavenly counterparts. This does not mean that there is some larger, better loaf of bread in heaven; but that all of these articles of furniture and all of the rituals represent specific truths and doctrines.

Old Testament Priesthoods Are Types; Jesus is the Antitype

Scripture	Commentary
<p>For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer Himself repeatedly, as the high priest enters the holy places every year with blood not his own, for then He would have had to suffer repeatedly since the foundation of the world.</p>	<p>Jesus, as our High Priest, does not enter into the Holy of Holies made by man, but He enters into heaven and before the Presence of God on our behalf. Jesus is the true High Priest, Who has offered Himself to God, which is represented by the Levitical high priest who enters into the holy place each year, but with the blood of animals.</p>
<p>But as it is, He has appeared once for all at the end of the ages to put away sin by the sacrifice of Himself.</p>	<p>Jesus appears at the end of the Age of Israel, and He puts sin away forever by sacrificing Himself.</p>
<p>And just as it is appointed for man to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for Him. (Isa. 53:12)</p>	<p>In His 1st advent, Jesus came and offered Himself once for our sins. He will appear the second time to deliver those who are waiting upon Him.</p>
<p>Heb. 10:1–14 For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins?</p>	<p>The ceremonial portion of the Law is the shadow-form of the reality. The animal sacrifices, year-after-year, could never make anyone clean. These types, these symbols, these shadows no longer have a purpose. They have been replaced by what they represent and so, there is no reason for them.</p>
<p>But in these sacrifices there is a reminder of sins every year. For it is impossible for the blood of bulls and goats to take away sins.</p>	<p>Offering up these animal sacrifices reminds us of our problem with sin, but they do not remove out sins from us. They are only symbolic.</p>
<p>Consequently, when Christ came into the world, He said, "Sacrifices and offerings You have not desired, but a body have You prepared for Me; in burnt offerings and sin offerings You have taken no pleasure. Then I said, 'Behold, I have come to do Your will, O God, as it is written of Me in the scroll of the book.'" Psalm 40:6–8</p>	<p>God the Son is speaking to God the Father in this OT quote from Psalm 40.</p> <p>The animal sacrifices are not what God desires; the body that God the Father prepared for God the Son would be the living sacrifice for our sins.</p> <p>Jesus agrees to do God the Father's will.</p>
<p>When He said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), then He added, "Behold, I have come to do Your will." He does away with the first in order to establish the second. Psalm 40:6a, 8a</p>	<p>Jesus is restating what has already been said, but the idea is to tie together the idea that the animal sacrifices and offerings are set aside, so that Jesus can do the will of the Father, meaning, that He will go to the cross. That being done away with are the representative animal sacrifices; that being established is Jesus dying on the cross for our sins.</p>

Old Testament Priesthoods Are Types; Jesus is the Antitype

Scripture	Commentary
<p>And by that will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins.</p>	<p>The priest offering up these same sacrifices cannot take away our sins. These animal sacrifices can never remove our sins. We are sanctified by Jesus Christ.</p> <p>God does away with the first (animal sacrifices) in order to establish the second (the offer of Jesus Christ for our sins).</p>
<p>But when Christ had offered for all time a single sacrifice for sins, He sat down at the right hand of God, waiting from that time until His enemies should be made a footstool for His feet. For by a single offering He has perfected for all time those who are being sanctified. Psalm 110:1</p>	<p>Jesus, by offering Himself on the cross, has done what all of these animal sacrifices could not do—this was a single sacrifice for sins. Now He sits down at the right hand of God, because He is finished with that part of His ministry.</p> <p>The reference to enemies being made a footstool for Jesus' feet is from Psalm 110:1, quoted many times in the New Testament.</p>
<p>Heb. 10:19–22 Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, by the new and living way that He opened for us through the curtain, that is, through His flesh, and since we have a Great Priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.</p>	<p>Entering into the Holy Place through the curtain is a reference to entering into the Holy of Holies.</p> <p>Our Great Priest is Jesus Christ. We may draw near to God, as we have been cleansed by His sacrifice. Our entering into the holy places does not mean that we now can walk into the Temple and into the Holy of Holies; but that we now have access to God through His Son Jesus.</p>
<p>Over and over again, the writer of Hebrews tells us that the first covenant, of animal sacrifices offered up by priests (which is a type), is to be set aside in favor to the second covenant, the reality, the antitype, which is Jesus Christ dying for our sins.</p>	
<p>Chapter Outline</p>	<p>Charts, Graphics and Short Doctrines</p>

Let me repeat what Peter wrote:

1Peter 2:9 But you people are especially chosen [by God]; you are a royal body of priests; you are a nation especially set apart for God's use; you are a people who belong exclusively to God, that you may express the virtues of the One who called you out of darkness [i.e., of sin and error], and into His marvelous light [i.e., righteousness and truth]. (AUV)

You people are the people to whom Peter wrote, who are believers scattered all over the **Roman empire**. He says that they are chosen and that they are a **royal body of priests**; and that they are a **nation set apart for God's use**. They are a **people who belong to God, called out of darkness into the light**.

Peter refers to the priesthood of the believer also in 1Peter 2:5 (...you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.) Also, twice, there are references to Church Age believers as being priests in Revelation 1:6 5:10. But, none of these passages are as perspicuous as 1Peter 2:9 above.

These are, by the way, all of the epistle passage references to the priesthood. There is no description anywhere in the Bible of some new kind of priesthood, somehow based upon Peter and/or of a bunch a guys who are celibate and living together. This is not found in the New Testament; it is not found in the early church; and it is

not found in the early Catholic church. Saint Jerome, a great man of Christian history, who translated the Bible from Greek to Latin, never claimed to be an Apostle or a member of some special priesthood descended spiritually from Peter. All of that New Testament specialized priesthood was a perversion added later. This was not a result of anything that Saint Jerome did.

All of this confusion about the priesthood has grown out of a misinterpretation of one passage in Matthew and a whole lot of tradition—none of which has any support in Scripture. The new priesthood in the Church Age consists of all believers. There is not some elite group of believers who are priests, and we are all non-priests who just are not as holy or as spiritual or as dedicated. There is no support for this anywhere in Scripture.

I have gone into great detail here on this particular point for a very important reason:

As a Christian, you have to determine whether you believe what the Bible says or do you believe the traditions of man (or some church) instead. As an aside, every believer faces this same challenge at some point in their lives. “I always thought that ____ was true; but it is clear that the Bible teaches just the opposite.” Every believer faces that decision sometime in their lives, and where you go from that point is what is important.

The Priesthood Addendum 2**Peter 1:16–21:** The previous lesson may have seemed to be too strong and dogmatic. Many who receive these lessons have grown up with the idea that there is some sort of specialized priesthood, and that is just the way it has always been. This is true for all Catholics and many Protestants.

One of the things I heard in a Bible class early on as a new believer is, if the Bible clearly teaches something which contradicts what you see, hear or know to be true, the Bible is correct and what you believe to be true is wrong. The Bible may contradict what you see with your own eyes; and still, the Bible is right and what you see is wrong. For many who read this, that statement may seem to be a bit extreme. When I first heard this point of view expressed, I felt the same way. Yet, interestingly enough, even the Bible makes such a statement about itself.

As an addendum to our study of the universal priesthood of the believer, let me go to the words of Peter—who better to be our source for this particular topic?

2Peter 1:16–21 For we did not use cleverly conceived stories when we told you about the power and coming of our Lord Jesus Christ, because we were eyewitnesses of His Majesty [i.e., the apostles had personally seen the miraculous power of Jesus]. For Jesus had received honor and glory from God, the Father, when [God’s] voice came to Him from the Majestic Glory saying, “This is My dearly loved Son, and I am very pleased with Him.” And we heard this voice coming from heaven when we were with Him in the holy mountain. And we have the message of the prophets [confirmed to us] as more certain [than ever]. So, you will do well to pay careful attention to it, as [you would] to a lamp in a dark place, until the day dawns and the morning star rises in your hearts [Note: This probably refers to the beginning of the Gospel age, when people would become enlightened to its message]. Above all, [you should realize] that no prophecy of Scripture originates from a person’s own initiative [Note: This passage is discussing the source of Scripture, not the understanding of it]. For prophecy was never produced by the will of man, but people spoke from God, as they were carried along [i.e., inspired] by the Holy Spirit. (An Understandable Version—2005)

Let’s break this down, verse-by-verse, using the Analytic Literal Translation:

2Peter 1:16 For not having followed having been cleverly made-up myths, we made known to you^p the power and Arrival of our Lord Jesus Christ, but having become eyewitnesses of the magnificence of that One.

In the ALT, you^p means *you [plural] or you all*. Peter, along with the other Apostles, were eyewitnesses to Jesus Christ in the 1st advent. In fact, Peter saw Jesus glorified. This passage briefly describes the magnificence that he saw with his own eyes.

2Peter 1:17 For having received from God [the] Father honor and glory, such a voice being brought [fig., uttered] to Him by the Majestic Glory, "This is My Son—the beloved—in whom I am well-pleased." [Matt 17:5]

In the context of Matt. 17:5, Peter was saying something that was ill-informed (the sort of thing that he so often did), when God the Father cut him off—a voice from heaven—and said these words: "This is My Son—the beloved—in whom I am well-pleased." [Matt 17:5]

So, Peter not only saw the **Shekinah Glory**, but heard the voice of God the Father.

2Peter 1:18 And this voice we heard, being brought [fig., uttered] out of heaven, being with Him on the holy mountain.

We do not know exactly where Jesus and the disciples were, as it took them 6 days to travel to and then up this mountain, so it is simply called the Mount of Transfiguration today. Many translations entitle this section of Matthew *The Transfiguration of Christ*; but it is more properly referred to as *Jesus Exhibits His Shekinah Glory*.

Peter both saw the glorified Messiah and he heard the words of God spoken from heaven. The mountain that they were on was holy because Jesus stood upon it in His glorified form (also known as the Shekinah Glory).

2Peter 1:19 And we have the prophetic word [made] more certain [or, confirmed], to which you^p do well [to be] paying close attention to, as a lamp shining in a dark place, until [the] day dawns and a morning star arises in your hearts [fig., inner selves];...

But more important than what Peter (James and John) saw and heard is the *more certain prophetic word*. What is this word *more certain* than? It is *more certain* than what Peter saw and heard! The word of God is what his readers need to pay attention to, as if they are seeing a lamp in a dark place or seeing the sun rise up. The Word [of God] is like a morning star rising up in your right lobe (that is, in your thinking).

It may be difficult to understand the gist of what Peter is saying, but he (and James and John) saw Jesus Christ transfigured (transformed); they saw Him displayed as the Shekinah Glory, something that no other human being has seen occur. But then Peter talks about *a more certain word of prophecy*, which is the Word of God (we know this as the Bible). So, what is more certain than what Peter, James and John saw with their own eyes and heard with their own ears? The *word of prophecy*; also known as the *Word of God*; also known to us today as the *Bible*.

Then Peter tells us *why* the Bible is more certain than what you can see with your eyes or hear with your ears.

2Peter 1:20 ...knowing this first, that no prophecy of the Scripture comes of private interpretation,...

The *prophecy of Scripture* does not refer to specific prophecies, as we understand them, but generally to the divinely inspired Word of God. Nor is the Word of God subject to a private interpretation; but it means what it says, in its grammatical, literal and historical context.

2Peter 1:21 ...for prophecy never came by [the] will of a person, but holy men of God spoke being moved along by [the] Holy Spirit.

God's words did not come from some guy sitting down and thinking and coming up with some really great things to say; God's words came from the holy men of God who are carried along by God the Holy Spirit. The Bible is more than just a book of some great sayings or interesting thoughts; these are the words of men set apart for this task of writing. They are carried along or moved by God the Holy Spirit.

To put this in another way: there is nothing more important to your life than the Word of God. We won't see the Person of Jesus during our lives—as He appeared in His public ministry and certainly not in His Shekinah Glory. Nor will God speak to us from the sky (or from a burning bush). But what we have in this dispensation is far greater than these things—we have the complete Word of God. Many believers go through their entire lives and never realize just how important the Word of God is; but there is nothing more important to you in this life.

Heb. 4:12 **For the word of God is living, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.** (Webster)

This is why we give heed to this more certain word of prophecy—these are the very words of God meant for us to correctly guide us in this life.

Back to the original digression: there is no doubt the question, *well, so what if I believe in a specialized priesthood, even if it is not in the Bible; what is wrong with that?* The Bible has a vocabulary and that vocabulary is designed for us to understand spiritual principles. There was, at one time, a specialized priesthood. This was under the Jewish economy, where God worked through nation Israel. The specialized priesthood was designed to foretell Christ, who would stand between man and God, much the same way that the specialized priesthood stood between man and God. Man, in the Age of Israel, went to the priest for his spiritual needs (to offer up animal sacrifices). That is because there must be a middle man between God and man (often called a *mediator* in the Word of God). However, when the reality came to be, then the shadow image was set aside. Now, in the Church Age, there continued to be a priesthood, but that was the universal priesthood. This is because we are *in Christ* (a phrase which occurs about 90 times in the New Testament) and therefore, we are able to go straight to God. Because we are *in Christ*, we have complete and total access to the Father. There is nothing in between us and God (apart from our sins). There is not some special person somewhere that we can go to and he can somehow provide us better access to God because of his exalted position. As believers in Jesus Christ, we are *in Christ*; access to God does not get any better than that (in this life)!

So you see, the words *priest, priesthood* is fraught with meaning. To some degree, these words explain our position in Christ. They explain the change which has come because Jesus died on the cross for our sins. That historical event changed everything. So when a particular faith tries to convince you that there is some group of men who are better than you, and therefore, should be called priests, that faith is wrong and it is misleading you.

This does not cancel out the concept of **spiritual gifts**. God has given one or more spiritual gifts to each and every believer in the Church Age. So there are men with the gift of teaching; other men with the gift of evangelism. Those men are certainly priests; but then, so are you!

Let's now return to our passage:

This passage describes where Moses will meet his future wife. He is in Midian, having run away from Egypt where he killed a man. A warrant had been issued for his arrest; had he be found, he would have been executed. Moses made himself scarce.

Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 2:16a **Now the priest of Midian had seven daughters.**

There is a priest in Midian, and, like nearly all priests in Scripture, he was married and had children. This is important to our narrative because Moses will meet these daughters and marry one of them. However, his friendship with the father will be stronger than the relationship to his future wife.

Exodus 2:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
bôw' (בו) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance; to attain	3 rd person feminine plural, Qal imperfect	Strong's #935 BDB #97
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
dâlâh (דלה) [pronounced daw-LAW]	to draw out [water]; to dangle; a drawing device	3 rd person feminine plural, Qal imperfect	Strong's #1802 BDB #194

The NET Bible: *The preterites describing their actions must be taken in an ingressive sense, since they did not actually complete the job. Shepherds drove them away, and Moses watered the flocks.*⁶⁸

Translation: They came [to the well where Moses was] and drew water.

Moses is staying near a well. He has escaped from Pharaoh and is living there in Midian. These daughters comes to where Moses is and they draw out some water.

Exodus 2:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
mâlê' (מלה) [pronounced maw-LAY]	to fill, to make full; to be filled, to be full, to fulfill; to be accomplished, to be ended; to consecrate; to fill [the hand]	3 rd person feminine plural, Qal imperfect	Strong's #4390 BDB #569
The NET Bible: <i>This also has the ingressive sense, "began to fill," but for stylistic reasons is translated simply "fill" here.</i> ⁶⁹			
'êth (אח) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
r ^e hâṭîym (רהטים) [pronounced reh-haw-TEEM]	watering troughs, ringlets, curls (because they are flowing down?)	masculine plural noun with the definite article	Strong's #7298 BDB #923

⁶⁸ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 2, 2017.

⁶⁹ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 2, 2017.

Exodus 2:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâqâh (שָׁקַח) [pronounced shaw-KAW]	<i>to give drink to, to furnish drink, to cause to drink, to make drink; to water [cattle, land]; to irrigate [land]</i>	Hiphil infinitive construct	Strong's #8248 BDB #1052
tsô'n (צֹן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun; construct form	Strong's #6629 BDB #838
Also spelled ts ^o ôwn (צֹנִי) [pronounced tseh-OWN].			
'âb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person feminine plural suffix	Strong's #1 BDB #3

Translation: They filled the troughs in order to water their father's flock.

As we have seen in the book of Genesis, there were often watering troughs near wells, so that they would be filled up to water flocks and herds of domesticated animals. These ladies were taking care of their father's flock.

The whole idea is to establish some separation between the animals and the well, so that animal feces and urine would be found nowhere near the well itself.

Exodus 2:16b **And they** [the priest's seven daughters] **came and drew water, and they filled the troughs to water their father's flock.**

Water was at a premium in the ancient world.

As we have seen throughout Scripture, women and slaves often drew water; and both watched over sheep and livestock, taking them to water. Obviously, livestock must be given water; and there would be no source of water right at the ranch.

A well would be in one place; but, maybe 100 feet away (or more) would be watering troughs. Animals were not brought down to the well because they would foul the well and the ground around the well. So they were given water to drink in troughs set up a reasonable distance away. If the animals are too close to the well, a rain could carry the filth of the animals to the well; so, by this time, every well and every watering trough were set far enough apart to avoid the fouling of the well.

These women would have gathered up water into containers from home; and they would have given their animals water to drink in the nearby troughs. Afterwards, they would load up some water to use at home and return there.

Exodus 2:16–17 **A priest in Midian had seven daughters. They came [to the well where Moses was] and drew water. They filled the troughs in order to water their father's flock.** (Kukis mostly literal translation)

Exodus 2:16 Now the priest of Midian had seven daughters. And they came and drew water, and they filled the troughs to water their father's flock. (ESV)

This sort of responsibility was often given to women and to slaves. It appears that this particular priest had only daughters.

Moses has come to a well in Midian, and 7 women with their flocks have also come to this well so that they might water their livestock and get water for their home.

Recall that there are watering troughs a distance away from the well, and that gals would fill these up for their sheep and goats to drink from.

Exodus 2:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
râ'âh (הִרְאָה) [pronounced raw-GAWH]	<i>shepherding, tending [a flock]; a shepherd, herdsman, one who tends sheep</i>	masculine plural, Qal active participle; with the definite article	Strong's #7462 BDB #944

The masculine plural, Qal active participle is used to designate those who are habitually involved in the action of the verb; i.e., *shepherds, herdsman*.

The NET Bible: *The definite article here is the generic use; it simply refers to a group of shepherds.*⁷⁰ The NET Bible translates this *some shepherds*.

Translation: However, the shepherds came...

Water rights, as we studied in Genesis, were quite important in the ancient world. Here we have a group of environmental activists who were also shepherds. They preserved the water by not allowing others to use it.

Exodus 2:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
gârash (גָּרַשׁ) [pronounced gaw-RASH]	<i>to expel, to cast out, to throw out, to drive out [away]</i>	3 rd person masculine plural, Piel imperfect with the 3 rd person masculine plural suffix	Strong's #1644 BDB #176

⁷⁰ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 2, 2017.

Exodus 2:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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The NET Bible: *The actions of the shepherds are subordinated to the main statement about what Moses did.*⁷¹

The NET Bible: *The verb is מוֹשְׁרָשׁוּ (vaygorshum). Some shepherds came and drove the daughters away. The choice of this verb in the narrative has a tie with the name of Moses' first son, Gershom. Moses senses very clearly that he is a sojourner in a strange land – he has been driven away.*⁷²

Translation: ...and drove them away.

These were men, and the daughters of Midian were women, so they used their greater physical strength to intimidate and chase away the women.

The masculine plural suffix suggests to me that they drove Moses and the women away together.

Their reason for doing this is never part of the discussion. It appears that the ladies brought their flocks here regularly; so it is possible that the shepherds were simply exercising their superior strength against the women.

Moses, again and again, is portrayed physically as a very powerful man. He stood his ground against these shepherds and they backed down. His presence and authority and physical prowess were enough to cause these three or more shepherds to back off.

Exodus 2:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קוּם) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person masculine singular, Qal imperfect	Strong's #6965 BDB #877
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâsha' (יָשָׁא) [pronounced yaw-SHAHG]	<i>to deliver, to save; to set free, to preserve; to aid, to give relief, to give help to</i>	3 rd person masculine singular, Hiphil imperfect with the 3 rd person feminine plural suffix	Strong's #3467 BDB #446

⁷¹ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 2, 2017.

⁷² From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 2, 2017.

Exodus 2:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The verb used here is וַיְיוֹשִׁיעַ (vayyoshi'an, "and he saved them"). The word means that he came to their rescue and delivered them. By the choice of words the narrator is portraying Moses as the deliverer – he is just not yet ready to deliver Israel from its oppressors.</i> ⁷³			

Translation: But Moses took a stand and he helped them ...

Moses, on many occasions, seems to find himself in a place where he makes a judgment call, and then he acts on behalf of the righteous party. Here, he observes the women, and then saw the shepherds chase them off. He takes a stand with the weak against the strong.

Moses even here acts as a savior. The word used here means *to deliver, to save, to set free, to preserve*; and I believe that this is the first time that this word is found in Scripture.

This further suggests that the shepherds simply did what they did because they could. When Moses stood up against them, they back down.

Exodus 2:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâqâh (שָׁקַח) [pronounced <i>shaw-KAW</i>]	<i>to give drink to, to furnish drink, to cause to drink, to make drink; to water [cattle, land]; to irrigate [land]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #8248 BDB #1052
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tsô'n (צֹאן) [pronounced <i>tzohn</i>]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun; construct form; with the 3 rd person masculine plural suffix	Strong's #6629 BDB #838

The suffix here combines the father with his daughters; and when there is a mix of male and female; the masculine plural suffix is used.

Translation: ...and he watered their flock.

Moses stands up for these women, and he waters the flock that they were entrusted with.

⁷³ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 2, 2017.

Based upon what we have seen so far, Moses has a good heart; he does look out for others. Obviously, he makes mistakes now and again.

Watering a flock of sheep took a great deal of time and even with seven women, it still took a lot of strength to drop the bucket and pull up the water. This caused their chores to take time. Moses was able to cut this time simply based upon his superior strength.

Exodus 2:17 *However, the shepherds came and drove them away. But Moses took a stand and he helped them and he watered their flock.* (Kukis mostly literal translation)

Exodus 2:17 *Then the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock.* (ESV)

There is nothing in this passage which indicates that these young ladies did not have a reasonable claim to this water. Who dug this well and who exactly owns it and who exactly controls it, we do not know. However, the entire context suggests that the women had rights to this water as do the shepherds in v. 17.

Some shepherds came, who also drew from this water, and they apparently chased the women away every day, it appears. What might be the case is, the shepherds have a route and they come to daily give water to their sheep and goats, and they were not going to wait around for the women to complete watering their own sheep and goats—so they simply chase them off. Perhaps, they did it to be mean; perhaps they did it simply because they could.

There is also the possibility (and this is what I think actually happened) that these shepherds gave the women time to fill up the troughs, and then they would show up and chase them off. This would have saved them the trouble of filling up the troughs themselves.

Moses is on the scene and sees this, and stands up for the women, who were there first, and he helps them to water their father's flock. It is the shepherds who will have to wait around (the shepherds do not move in and share in the use of the well, because their sheep could too easily become mixed together).

Since the priest's daughters are not chased away this time, they get water for themselves and for their flocks more quickly and return home at an earlier time.

Exodus 2:16–17 *A priest in Midian had seven daughters. They came [to the well where Moses was] and drew water. They filled the troughs in order to water their father's flock. However, the shepherds came and drove them away. But Moses took a stand and he helped them and he watered their flock.* (Kukis mostly literal translation)

Exodus 2:16–17 *A priest in Midian had seven daughters who took care of his flock. They came to the well where Moses was and drew out water to fill the troughs in order to water their father's flock. However, shepherds came and drove them away. Moses took a stand against these shepherds and he got them to back off. Then he watered their flock.* (Kukis paraphrase)

And so they come unto Reuel their father and so he says, "How you [all] have hastened coming the day?" And so they say, "A man of Egypt delivered us from a hand of the shepherds and also drawing water he drew water for us and so he waters the flock." And so he says unto his daughters, "And where [is] he? For why this you [all] have left the man? Call him and he will eat bread."

Exodus
2:18–20

They came [back home] to their father Reuel and he said, "How have you so quickly returned home [lit., **come**] today?" And they said, "A man, an Egyptian, delivered us from the hand of the shepherds, and he also drew water for us and watered the flock." And he said to his daughters, "So where [is] he? Why [is] this that you have left him [there]? Call him and he will eat a meal [with us]."

They returned to their father Reuel, and he asked them, "How did you water the flock and then return so quickly today?" They answered, "An Egyptian saved us from those awful shepherds who have been harassing us. He also drew out water for our flock and watered them." Then he asked his daughters, "So where is he now? Why did you leave him there? Go get him and he will enjoy a meal with us."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so they come unto Reuel their father and so he says, "How you [all] have hastened coming the day?" And so they say, "A man of Egypt delivered us from a hand of the shepherds and also drawing water he drew water for us and so he waters the flock." And so he says unto his daughters, "And where [is] he? For why this you [all] have left the man? Call him and he will eat bread."

Dead Sea Scrolls
Targum of Onkelos

And they came to Reuel their father; and he said, What is this, that ye have come so quickly to-day? And they said, A man, a Mizraya, delivered us from the hand of the shepherds, and also drew for us and watered the flock. And he said to his daughters, And where is he? wherefore have you left the man? Call him, that he may eat bread.

Targum (Pseudo-Jonathan)

And they came to Reuel, their grandfather, who said to them, How is it that you are come (so) early to-day? And they replied, A Mizraite man not only delivered us from the hand of the shepherds, but also himself drawing drew and watered the flock. And he said to his son's daughters, And where is he? Why did you leave the man? Call him, and let him eat bread.

Revised Douay-Rheims

And when they returned to Raguel their father, he said to them: Why are ye come sooner than usual?
They answered: A man of Egypt delivered us from the hands of the shepherds: and he drew water also with us, and gave the sheep to drink.
But he said: Where is he? why have you let the man go? call him that he may eat bread.

Aramaic ESV of Peshitta

When they came to Reuel, their father, he said, "How is it that you have returned so early today?"
They said, "An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock."
He said to his daughters, "Where is he? Why is it that you have left the man? Call him, that he may eat bread."

Peshitta (Syriac)

And when they came to Reuel their father, he said to them, How is it that you have watered the flock so soon today? And they said to him, An Egyptian delivered us out of the hands of the shepherds and also drew water for us and watered our flock. And he said to his daughters, And where is he? Why is it that you have left the man? Go, invite him, that he may eat bread.

Septuagint (Greek) And they came to Raguel their father; and he said to them, Why have you come so quickly to-day?
 And they said, An Egyptian delivered us from the shepherds, and drew water for us and watered our sheep.
 And he said to his daughters, And where is he? and why have you left the man? call him therefore, that he may eat bread.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And when they came to Reuel their father, he said, How is it that you have come back so quickly today? And they said, An Egyptian came to our help against the keepers of sheep and got water for us and gave it to the flock. And he said to his daughters, Where is he? why have you let the man go? make him come in and give him a meal.

Easy English When the girls came to Reuel, their father, he asked them a question. He said: 'Why have you come home so soon today?'
 They answered: 'An Egyptian saved us from the shepherds. He also took water out of the well and he gave it to the animals.' Reuel said to his daughters, 'Where is the man? You should not have left him there. Ask him to come here so that he can eat bread with us.'

Easy-to-Read Version–2006 Then they went back to their father, Reuel. He asked them, "Why have you come home early today?"
 The girls answered, "The shepherds chased us away, but an Egyptian rescued us. He got water for us and gave it to our animals."
 So Reuel said to his daughters, "Where is this man? Why did you leave him? Go invite him to eat with us."

God's Word™

Good News Bible (TEV)
 International Children's B.

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 Then they went back to their father, Reuel, also called Jethro. He asked them, "Why have you come home early today?"
 The girls answered, "The shepherds chased us away. But an Egyptian defended us. He got water for us and watered our sheep."
 He asked his daughters, "Where is this man? Why did you leave him? Invite him to eat with us."

The Message

When they got home to their father, Reuel, he said, "That didn't take long. Why are you back so soon?"
 "An Egyptian," they said, "rescued us from a bunch of shepherds. Why, he even drew water for us and watered the sheep."
 He said, "So where is he? Why did you leave him behind? Invite him so he can have something to eat with us."

NIRV

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Thought-for-thought translations; paraphrases:

Common English Bible When they went back home to their father Reuel, he asked, "How were you able to come back home so soon today?"
 They replied, "An Egyptian man rescued us from a bunch of shepherds. Afterward, he even helped us draw water to let the flock drink."
 Reuel said to his daughters, "So where is he? Why did you leave this man? Invite him to eat a meal with us."

Contemporary English V. When Jethro's daughters returned home, their father asked, "Why have you come back so early today?"

They answered, "An Egyptian rescued us from the shepherds, and he even watered our sheep and goats."

"Where is he?" Jethro asked. "Why did you leave him out there? Invite him to eat with us."

The Living Bible

When they returned to their father, Reuel, he asked, "How did you get the flocks watered so quickly today?"

"An Egyptian defended us against the shepherds," they told him; "he drew water for us and watered the flocks."

"Well, where is he?" their father demanded. "Did you just leave him there? Invite him home for supper."

New Berkeley Version

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New Century Version

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New Life Version

When they came to their father Reuel, he said, "Why have you returned so soon today?" They answered, "An Egyptian saved us from the shepherds. He even got the water for us and gave water to the flock." He said to his daughters, "Where is he? Why have you left the man? Ask him to have something to eat with us."

New Living Translation

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Partially literal and partially paraphrased translations:

American English Bible

Well, after they returned to their home, their father (RagouEl) asked them, 'Why have you returned so quickly today?'

And they replied: 'An Egyptian protected us from the shepherds; and then he drew water for us and watered our sheep.'

So [RaguEl] asked his daughters: 'Where is he... why did you leave the man? Invite him over [for a meal].'

Beck's American Translation

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International Standard V

When they returned to their father Reuel [i.e. another name for Jethro], he asked, "Why have you returned so quickly today?"

"An Egyptian rescued us from the shepherds [Lit. *the hand of the shepherds*]," they replied, "and he even drew water for us and watered the sheep!"

"Then where is he?" He asked his daughters. "Why did you leave the man behind? Go invite him to have something to eat [Lit. *to eat bread*]."

New Advent (Knox) Bible

When they reached home their father, Raguel, asked them why they were earlier than their wont ['Raguel'; more ordinarily he is called Jethro; cf. 3.1 below.]; and they told him, There was an Egyptian there, who took our part against the shepherds, and then drew water for us himself, for our sheep to drink. Upon which he asked, What has become of this man? Why did you part from his company? Bid him come in and eat.

Translation for Translators

When the girls returned to their father *Jethro, whose other name is Reuel*, he asked them, "How is it that you were able to *give water to the sheep and* come home so quickly today?" They replied, "A man from Egypt kept [MTY] other shepherds from sending us away. He also got water for us *from the well* and gave water to the flock of *sheep*."

He said to his daughters, "Where is he? Why did you leave him *out there*?/You should not leave him *out there*! [RHQ] Invite him in, so he can have something to eat [MTY]!"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

As they were to come to Reuel, their father, he was to say: How are yous to have come so quickly today?

They were to say: A man from Egypt is to have rescued us, out from the hand of they shepherding, and is to have drawn water for the small cattle.

	He was to say, to his daughters: Are you to have left the man behind? - Be calling him, he was to eat bread.
Conservapedia	When they returned to their father Reuel, he said, "How come you are home so early today?" And they said, "An Egyptian saved us from the shepherds. He even drew enough water for us, and watered the flock." He said to his daughters, "Where is he? Why have you left the man? Call him. He will eat bread [at my table]."
Ferrar-Fenton Bible	So when they returned to Rael, their father, he asked, " How is that you have returned so quickly to-day ? " They answered him ; " A Mitzerite protected us from the hand of the shepherds and also drew and gave water to our sheep." Then he replied to his daughters, "Where is he? Why have you left the man there? Invite him, and let him eat bread."
HCSB	When they returned to their father Reuel he asked, "Why have you come back so quickly today?" They answered, "An Egyptian rescued us from the shepherds. He even drew water for us and watered the flock." "So where is he?" he asked his daughters. "Why then did you leave the man behind? Invite him to eat dinner."
Lexham English Bible Tree of Life Version Wikipedia Bible Project	. . . And they came to Re'uel their father, and he said "Why now did you hurry to come today?" And they said "An Egyptian man saved us from the hands of the shepherds, and also drew and drew water for us, and watered the sheep." And he said to his daughters "And where? Why then did you leave the man? Call him so he will eat bread."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When the girls returned to their father Reuel, he asked them, "Why have you come back so early today?" They said, "An Egyptian protected us from the shepherds, and even drew water for us and watered the sheep." The man said, "Where is he? Why did you leave him there? Call him and offer him a meal."
The Heritage Bible	And they came to Reuel their father, and he said, How have you come flowing like liquid today? And they said, An Egyptian man snatched us out of the hand of the shepherds, and also drawing, he drew for us, and watered the flock. And he said to his daughters, And where is he? Why is it that you left the man? Call him that he may eat food.
New American Bible (2002)	.
New American Bible (2011)	When they returned to their father Reuel, he said to them, "How is it you have returned so soon today?" They answered, "An Egyptian delivered us from the shepherds. He even drew water for us and watered the flock!" "Where is he?" he asked his daughters. "Why did you leave the man there? Invite him to have something to eat." Reuel: also called Jethro. Cf. 3:1; 4:18; 18:1. An Egyptian: Moses was probably wearing Egyptian dress, or spoke Egyptian to Reuel's daughters.
New Jerusalem Bible	.
New RSV	.

Revised English Bible When they returned to Reuel, their father, he said, "How is it that you are back so quickly today?"
 "An Egyptian rescued us from the shepherds," they answered; "he even drew water for us and watered the sheep."
 "Then where is he?" their father asked. "Why did you leave him there? Go and invite him to eat with us."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible When they came to Re'u'el their father, he said, "How come you're back so soon today?" They answered, "An Egyptian rescued us from the shepherds; more than that, he drew water for us and watered the sheep." He asked his daughters, "Where is he? Why did you leave the man there? Invite him to have something to eat."

exeGeses companion Bible And they come to Reu El their father, and he says,
 How is it that you hasten to come today?
 And they say, A man - a Misrayim rescued us
 from the hand of the tenders
 and in bailing, he also bailed for us
 and moistened the flock.
 And he says to his daughters,
 And where is he? Why is this, that you leave the man?
 Call him to eat bread.

Hebraic Roots Bible And they came to their father Reuel; and he said, Why have you hurried to come today?
 And they said, An Egyptian man rescued us from the hand of the shepherds, and he even drew for us and watered the flock.
 And he said to his daughters, And where is he? Why then have you left the man?
 Call him, and let him eat bread.

JPS (Tanakh—1985) When they returned to their father Reuel, he said, "How is it that you have come back so soon today?" They answered, "An Egyptian rescued us from the shepherds; he even drew water for us and watered the flock." He said to his daughters, "Where is he then? Why did you leave the man? Ask him in to break bread."

Kaplan Translation When they came to their patriarch Reuel [Some say that he was their grandfather (cf. Numbers 10:29; Targum Yonathan; Rashbam; Ibn Ezra; Radak, Sherashim, s.v. Chathan). Others identify Reuel with Jethro (see Exodus 3:1; Mekhilta, Rashi, on Exodus 18:1; Josephus 2:12:1; see Sifri on Numbers 10:29). The name Reuel is also found in Genesis 36:4.], he asked them, 'How did you get to come home so early today?'
 'An Egyptian stranger rescued us from some shepherds,' they replied. 'He also drew water for us and watered our sheep.'
 'And where is he now?' he asked his daughters. 'Why did you abandon the stranger? Call him, and let him have something to eat.'

Orthodox Jewish Bible And when they came to Reuel their av, he said, How is it that ye are come so soon today?
 And they said, An Egyptian delivered us out of the yad of the ro'im (shepherds), and also drew enough for us, and watered the tzon.
 And he said unto his banot, And where is he? Why is it that ye have left the ish?
 Call him, that he may eat lechem.

The Scriptures 1998 .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible	<p>When they went back to their father Reuel [^Canother name for Jethro], he asked them, “Why have you come home early today?”</p> <p>The girls answered, “The shepherds chased us away, but an Egyptian defended us [^LAn Egyptian man rescued us from the hand of shepherds]. He got [drew] water for us and watered our flock.”</p> <p>He asked his daughters, “Where is this man? Why did you leave [abandon; forsake] him? Invite him to eat with us.”</p>
The Geneva Bible Kretzmann’s Commentary	<p>And when they came to Reuel, their father, he said, How is it that ye are come so soon today? It seems that the shepherds made ungallant behavior their daily practice. And they said, An Egyptian, for as such they regarded Moses from his dress and probably from his speech, delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. In comparing this passage with Num. 10:29 and Exodus 18, it should be noted that Reuel (friend of God) was the given name of this priest and Jethro, or Jether, his official title, while Hobab was the name of his son, the brother-in-law of Moses. 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. They had offended against desert hospitality in not inviting Moses to the home of their father, especially after he had shown them such kindness.</p>
NET Bible®	<p>So when they came home [The verb means “to go, to come, to enter.”] to their father Reuel, he asked, “Why have you come home so early today?” They said, “An Egyptian man rescued us from the shepherds [<i>Heb</i> “from the hand of the shepherds” (so NASB); NAB “saved us from the interference of the shepherds.” Most recent English versions translate simply “from the shepherds.”], and he actually drew water for us and watered the flock!” He said [<i>Heb</i> “And he said.”] to his daughters, “So where is he? Why in the world did you leave the man? Call him, so that he may eat a meal [<i>Heb</i> “bread,” i.e., “food.”] with us.”</p>
Syndein/Thieme The Voice	<p>The women returned to their father Reuel (<i>he was also known as Jethro</i>).</p> <hr/> <p>Many people and places in the Scriptures have more than one name. Jethro is likely his given name, while Reuel is his priestly name.</p>
	<p>Jethro: Why are you back so early today?</p> <p>Women: An Egyptian was at the well and he saved us from the bullying of the shepherds. He even drew water from the well and watered the flock for us.</p> <p>Jethro: Where is this man? Why did you leave him at the well? Go find him, and invite him over for a meal.</p>
Literal, almost word-for-word, renderings:	
Brenner’s Mechanical Trans.	<p>...and they came to "Re'u'el ^{Companion of El} their father, and he said, why did you hurry to come <today>? and they said, a man of "Mits'rayim ^{Two straits} [had] delivered us from the hand of the feeders, and also, he surely: drew it up (for) us and he made the flocks drink, and he said to his daughters, and where is he? <for what reason> did you leave the man? call out to him and he will eat bread,...</p>
Concordant Literal Version	<p>When they came to Reuel, their father, he said: For what reason did you hasten to come in today?</p> <p>They said: An Egyptian man rescued us from the hand of the shepherds, and, moreover, he drew, yea drew out water for us and let the flock drink.</p> <p>Then he said to his daughters: And where is he? Why is this that you have forsaken the man? Call him that he may eat bread.</p>
Context Group Version	<p>And when they came to Reuel their father, he said, How is it that you (pl) have come so soon today?</p> <p>And they said, An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock.</p>

And he said to his daughters, And where is he? Why is it that you (pl) have left the man? Call him, that he may eat bread.

Modern English Version When they came to Reuel their father, he said, "Why is it you have come back so soon today?"

And they said, "An Egyptian delivered us out of the hand of the shepherds and also drew water for us and watered the flock."

He said to his daughters, "So where is he? Why is it that you have left the man? Call him so that he may eat bread."

NASB When they came to Reuel their father, he said, "Why have you come back so soon today?" So they said, "An Egyptian delivered us from the hand of the shepherds, and what is more, he even drew the water for us and watered the flock." He said to his daughters, "Where is he then? Why is it that you have left the man behind? Invite him to have something to eat."

Stuart Wolf
World English Bible
Young's Literal Translation
Young's Updated LT

And they come in to Reuel their father, and he says, "Wherefore have you [all] hastened to come in to-day?" And they say, "A man, an Egyptian, has delivered us out of the hand of the shepherds, and also has diligently drawn for us, and waters the flock." And he says unto his daughters, "And where is he? why is this? —you [all] left the man! call for him, and he does eat bread."

The gist of this passage: The young ladies return to their father and he asks them how they are able to return so quickly from this task. They tell him about the Egyptian who rescued them from the shepherds and watered their flock. Their father asks where he is and why was he not invited to sup with them?

Exodus 2:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹ) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance; to attain	3 rd person feminine plural, Qal imperfect	Strong's #935 BDB #97
'el (אֵל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
R ^e cûw'êl (רְעוּאֵל) [pronounced reh-ġoo-ALE]	friend of God; transliterated Reuel, Raguël	masculine singular, proper noun	Strong's #7467 BDB #946

The NET Bible: The name "Reuel" is given here. In other places (e.g., chap. 18) he is called Jethro (cf. CEV, which uses "Jethro" here). Some suggest that this is simply a confusion of traditions. But it is not uncommon for ancients, like Sabeian kings and priests, to have more than one name. Several of the kings of Israel, including Solomon, did. "Reuel" means "friend of God."⁷⁴

⁷⁴ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 2, 2017.

Exodus 2:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'āb (אָב) [pronounced aw ^b v]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person feminine plural suffix	Strong's #1 BDB #3

Translation: They came [back home] to their father Reuel...

This was probably a daily ritual, taking the flock out to the well for water; and they probably brought back water for household necessities as well.

Exodus 2:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
maddu'a (מַדּוּעַ) [pronounced mah-DOO-ahg]	<i>why, wherefore, on what account; how come, and it is probably a contraction of a word which means what being known</i>	adverb	Strong's #4069 BDB #396
māhar (מָהַר) [pronounced maw-HAHR]	<i>to hasten, to hurry, to hustle, to make haste, to rush; its transitive use is to prepare quickly, to bring quickly, to do quickly</i>	2 nd person feminine plural, Piel perfect	Strong's #4116 BDB #554
bôw' (בּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct	Strong's #935 BDB #97

The NET Bible: *The sentence uses a verbal hendiadys construction: אב ותרהם (miharten bo', "you have made quick [to] come"). The finite verb functions as if it were an adverb modifying the infinitive, which becomes the main verb of the clause.*⁷⁵

The NET Bible: *Two observations should be made at this point. First, it seems that the oppression at the well was a regular part of their routine because their father was surprised at their early return, and their answer alluded to the shepherds rather automatically. Secondly, the story is another meeting-at-the-well account. Continuity with the patriarchs is thereby kept in the mind of the reader (cf. Gen 24; 29:1-12).*⁷⁶

⁷⁵ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 2, 2017.

⁷⁶ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 2, 2017.

Exodus 2:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יּוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Translation: ...and he said, "How have you so quickly returned home [lit., come] today?"

Apparently, they have returned more quickly than he is used to. He appears to be aware of the Shepherds that give his girls a hard time, and that this is a part of their daily routine. That is, the shepherds chase them off, and they return whenever they can.

What may have been a factor in the quick return (and I am speculating here) is that, having met Moses, these young women were a bit more focused and returned home quickly, without having to go shopping, or whatever they would do when feeding their flock. Moses was a different kind of man. They had been harassed by the unbelieving shepherds for possibly years (perhaps a result of bullying; perhaps because of a territorial dispute over this well). This was finally a man who stood up for them.

What has occurred up until this time is that it was difficult for them to water their cattle due to the dispute with the other shepherds, who behaved like bullies. They would have to take their cattle there surreptitiously and water them either before or after the other shepherds had been there. Often times they would be chased off, as the shepherds had begun to do that day and they would have to wait for a more opportune time to water their herd. Furthermore, they were not as strong as Moses and could not fetch the water as quickly. Therefore, today, with the help of Moses, they finished watering their cattle much faster than they normally would have. They explain the reason that they have returned so early from watering the flock; they left out the part about running back to their house.

Exodus 2:18 They came [back home] to their father Reuel and he said, "How have you so quickly returned home [lit., come] today?" (Kukis mostly literal translation)

Exodus 2:18 When they came to Reuel their father, he said, "How is it that you have come so soon today?" (ESV)

The flock had to be watered at least daily, and there apparently was one well which serviced many families (or ranches). Despite there being 7 women, it appears that they were chased off each time that they came to water their flock. As a result, their father was used to them taking the flock out and then returning at the same time each day—which included an extra hour or two during which they waited for the shepherds to be gone before returning to the well. Given what their father says here, it appears that daily they endured being run off. After being run off, they would go off at some distance from the well; and when the shepherds were done and gone, they would return to the well to finish watering their sheep. This day, since they could water all of the sheep at once, they returned home earlier than was customary. Because of Moses, they did not have to wait for the shepherds to finish first.

Exodus 2:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Exodus 2:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person feminine plural, Qal imperfect	Strong's #559 BDB #55
'īysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
Mits ^e rīy (מִצְרַיִם) [pronounced mits ^e -REE]	<i>Egyptian, of Egypt; a Mitsrite, or inhabitant (or citizen) of Egypt (Mitsrajim)</i>	gentilic adjective	Strong's #4713 BDB #596
nātsal (נָצַל) [pronounced naw-TSAHL]	<i>to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover</i>	3 rd person masculine singular, Hiphil perfect	Strong's #5337 BDB #664
The NET Bible: <i>Continuing the theme of Moses as the deliverer, the text now uses another word for salvation (נָצַל, natsal, "to deliver, rescue") in the sense of plucking out or away, snatching out of danger.⁷⁷</i>			
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yād (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
Yād as a construct and the min preposition are literally rendered <i>from a hand of</i> ; together, they can also mean <i>out of the hand of</i> ; <i>out of the power of</i> ; <i>from the power of</i> .			
rā'āh (רֹעֵה) [pronounced raw-ĠAWH]	<i>shepherding, tending [a flock]; a shepherd, herdsman, one who tends sheep</i>	masculine plural, Qal active participle	Strong's #7462 BDB #944
The masculine plural, Qal active participle is used to designate those who are habitually involved in the action of the verb; i.e., <i>shepherds, herdsmen</i> .			

Translation: And they said, "A man, an Egyptian, delivered us from the hand of the shepherds,..."

They tell their father about an Egyptian (Moses) who saved them from the shepherds, who probably have harassed them for a very long time.

⁷⁷ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 2, 2017.

Exodus 2:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>and also, together with, along with, joined with, and, furthermore, and furthermore</i> .			
dâlâh (דָּלַח) [pronounced <i>daw-LAW</i>]	<i>to draw out [water]; to dangle; a drawing device</i>	Qal infinitive absolute	Strong's #1802 BDB #194
dâlâh (דָּלַח) [pronounced <i>daw-LAW</i>]	<i>to draw out [water]; to dangle; a drawing device</i>	3 rd person masculine singular, Qal perfect	Strong's #1802 BDB #194
The infinitive absolute has four uses: ❶ when found alone, it sometimes acts as an English gerund, so that we may add <i>ing</i> to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form. ⁷⁸			
The NET Bible: <i>The construction is emphatic with the use of the perfect tense and its infinitive absolute: דָּלַח דָּלַח (daloh dalah). B. Jacob says, "They showed their enthusiasm through the use of the infinitive absolute – And think of that, he even drew water for us; a man did this for us girls" (Exodus, 41).</i> ⁷⁹			
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâqâh (שָׁקַח) [pronounced <i>shaw-KAW</i>]	<i>to give drink to, to furnish drink, to cause to drink, to make drink; to water [cattle, land]; to irrigate [land]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #8248 BDB #1052
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tsô'n (צֹאן) [pronounced <i>tzohn</i>]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun; construct form; with the definite article	Strong's #6629 BDB #838

Translation: ...and he also drew water for us and watered the flock."

We have a word for drawing water used twice, which probably does not emphasize that he really, really drew out water for them; but that Moses did it quickly. Whether Moses assisted or did it all is not clear. The implication here is that he did all of the work.

⁷⁸ *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

⁷⁹ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 2, 2017.

The savings in time was that he stood up against the shepherds. On previous days, the women probably walked their flock elsewhere, waited for the shepherds to leave, and then returned for water.

Exodus 2:19 *And they said, “A man, an Egyptian, delivered us from the hand of the shepherds, and he also drew water for us and watered the flock.”* (Kukis mostly literal translation)

Exodus 2:19 *And they said, “An Egyptian delivered us from the hand of the shepherds, and he also drew enough water for us and watered the flock.”*

Their answer reveals two things: (1) their father knows about the problems with the shepherds running them off and (2) Egyptians have a very specific look, which distinguishes them from other people. Moses does not really blend in to Midian with his look (despite being an Hebrew, Moses looked like an Egyptian⁸⁰).

Midian is close enough to Egypt so that these people would know what Egyptians look like and talk like. We do not know what gave Moses away. Did he dress, talk or walk like an Egyptian? Or did he simply identify himself as an Egyptian? Reliefs and paintings of ancient Egyptians show them without hair; and certainly without beards. I would suggest that this is how Moses looked. Whether there were other specific peculiarities of that time period, I could not say.

Exodus 2:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bath (בַּת) [pronounced bahth]	<i>daughter; village</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #1323 BDB #123
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ayyêh (אֵיךְ) [pronounced ahy-YAY]	<i>where</i>	interrogative adverb (the verb <i>to be</i> is sometimes implied); with the 3 rd person masculine singular suffix	Strong's #346 BDB #32

The NET Bible: *The conjunction vav (ו) joins Reuel's question to what the daughters said as logically following with the idea, “If he has done all that you say, why is he not here for me to meet?”* (see GKC 485 §154.b).⁸¹

⁸⁰ Just as Joseph did back in Genesis.

⁸¹ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 2, 2017.

Translation: And he said to his daughters, “So where [is] he?”

So the father asks, “This Egyptian who saved you, *where is he?*” Why is he not right here in front of me?

That an Egyptian is there among them is an unusual thing. In fact, that a man would defend them in this situation appears to be an unusual thing.

Exodus 2:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh together literally mean <i>for why</i> . They can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence. BDB also offers the rendering <i>lest</i> . Gesenius, perhaps for this passage alone (1Chron. 15:13), offers the rendering <i>on account of [that] which, because that</i> .			
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
I suspect that all 3 particles above combine to mean something together. Gesenius suggests <i>why then</i> ; various translators suggest <i>why [should]; why [is] this; why</i> . See <i>zeh</i> listings as well.			
The NET Bible: <i>This uses the demonstrative pronoun as an enclitic, for emphasis (R. J. Williams, Hebrew Syntax, 24, §118). The question reads more literally, “Why [is] this [that] you left him?”</i> ⁸²			
ʿâzab (עָזַב) [pronounced <i>gaw-ZA^{BV}</i>]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	2 nd person feminine plural, Qal imperfect	Strong's #5800 BDB #736
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35

Translation: Why [is] this that you have left him [there]?

Reuel has daughters of a marriageable age, and they met a decent guy, and they let him go? “Why did you leave him there?” he asks them.

⁸² From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 2, 2017.

Exodus 2:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qârâ' (אָרָא) [pronounced kaw-RAW]	call, proclaim, read, call to, call out to, assemble, summon	2 nd person feminine plural, Qal imperative	Strong's #7121 BDB #894
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'âkal (אָכַל) [pronounced aw-KAHL]	to eat; to devour, to consume, to destroy	1 st person masculine singular, Qal imperfect	Strong's #398 BDB #37
The NET Bible: <i>The imperfect tense coming after the imperative indicates purpose.</i> ⁸³			
lechem (לֶחֶם) [pronounced LEH-khem]	literally means bread; used more generally for food	masculine singular noun; pausal form	Strong's #3899 BDB #536
Keil and Delitzsch: <i>לחם is the most common, all-comprehensive name for nourishment.</i> ⁸⁴			

Translation: Call him and he will eat a meal [with us].”

“Go fetch him for dinner.” Finally, Reuel thinks, a decent man in this area.

These women had never met anyone like Moses before; they were reasonably shy around him and must have jumped at the chance to go back to get him. Even shy people, under orders from their father, lose a great deal of their shyness. They returned, brought Moses home for dinner, and Moses was invited to stay with the family.

The father may have had some ulterior motives were (1) to evangelize Moses; (2) to get much needed help with the cattle; and, (3) for Moses to marry one of the daughters. Like any good father, this priest would like for his daughters to marry someone of character and strength. This was perhaps the first man in that area that he had met who had these qualities. The other males in that area were weak, overbearing, thick, contentious, herd-bound and petty.

The protocol exhibited by this family was as it should have been. Certainly they thought of asking Moses to eat with them at their father's house, but that would have been too forward and presumptuous. Instead, they raced back, told their father, and, under orders from him, returned to ask Moses to dinner.

Exodus 2:20 And he said to his daughters, “So where [is] he? Why [is] this that you have left him [there]? Call him and he will eat a meal [with us].” (Kukis mostly literal translation)

Exodus 2:20 So he [Reuel] said to his daughters, “And where is he? Why is it that you have left the man? Call him, that he may eat bread.” (ESV)

This father has 7 daughters; and this Egyptian who has helped them seems like a pretty decent fellow. He has stood up for his girls. The father sees this as a big plus.

⁸³ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 2, 2017.

⁸⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 9:4–6.

As we will find out in the future, Reuel is a very intelligent man. No doubt, he has figured that an Egyptian in his neck of the woods is a very unusual thing, with the only likely explanation being, there is a problem with the law. Something unusual has to be the explanation for an Egyptian wandering around alone in Midian. However, Reuel weighs this fact against Moses standing up for his daughters. So, in his estimation, despite the reason for being there, this man Moses can't be all bad.

A father with 7 daughters may actually have a desire for a son; or another younger man around, to do things that women would be unable to do. Perhaps he had been giving a lot of thought to the marriage of one of his daughters.

It is also possible that Reuel simply wanted to pay his respects to this man and to thank him.

In any case, the women went and fetched Moses, and that was the beginning of a very beautiful relationship.

Exodus 2:18–20 They came [back home] to their father Reuel and he said, “How have you so quickly returned home [lit., *come*] today?” And they said, “A man, an Egyptian, delivered us from the hand of the shepherds, and he also drew water for us and watered the flock.” And he said to his daughters, “So where [is] he? Why [is] this that you have left him [there]? Call him and he will eat a meal [with us].” (Kukis mostly literal translation)

Exodus 2:18–20 They returned to their father Reuel, and he asked them, “How did you water the flock and then return so quickly today?” They answered, “An Egyptian saved us from those awful shepherds who have been harassing us. He also drew out water for our flock and watered them.” Then he asked his daughters, “So where is he now? Why did you leave him there? Go get him and he will enjoy a meal with us.” (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Moses Marries Reuel's Daughter and Fathers a Child

And so willingly chose Moses to stay with the man and so he gives Zipporah his daughter to Moses. And so she bears a son and so he called his name Gershom, for he had said, “A sojourner I have been in a land [that is] foreign.”

Exodus
2:21–22

Moses willingly chose to remain with the man and the man [lit., *he*] gave to Moses his daughter Zipporah [in marriage]. She then bore him a son that he named Gershom, for he said, “I have been a stranger [living] in a foreign land.”

Moses chose to remain with this man, and the man gave to Moses his daughter Zipporah in marriage. She then bore him a son whom he named Gershom, for he said, “I am a stranger living in a strange land.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so willingly chose Moses to stay with the man and so he gives Zipporah his daughter to Moses. And so she bears a son and so he called his name Gershom, for he had said, “A sojourner I have been in a land [that is] foreign.”

Dead Sea Scrolls
Targum of Onkelos

And Mosheh was willing to dwell with the man; and he gave Zipporah his daughter unto Mosheh. And she bare a son; and he called his name Gershom; for, said he, I am a stranger in a foreign land.

Targum (Pseudo-Jonathan)

But when Reuel knew that Mosheh had fled from before Pharaoh he cast him into a pit; but Zipporah, the daughter of his son, maintained him with food, secretly, for the

time of ten years; and at the end of ten years brought him out of the pit. And Mosheh went into the bedchamber of Reuel, and gave thanks and prayed before the Lord, who by him would work miracles and mighty acts. And there was shown to him the Rod which was created between the evenings, and on which was engraven and set forth the Great and Glorious Name, with which he was to do the wonders in Mizraim, and to divide the sea of Suph, and to bring, forth water from the rock. And it was infixed in the midst of the chamber, and he stretched forth his hand at once and took it. Then, behold, Mosheh was willing to dwell with the man, and he gave Zipporah, the daughter of his son, to Mosheh. And she bare him a male child, and he called his name Gershom, Because, said he, a sojourner have I been in a strange land which is not mine.

Revised Douay-Rheims

And Moses swore that he would dwell with him. And he took Sephora his daughter to wife:

And she bore him a son, whom he called Gersam, saying: I have been a stranger in a foreign country. And she bore another, whom he called Eliezer, saying: For the God of my father, my helper hath delivered me out of the hand of Pharaoh.

Aramaic ESV of Peshitta

Mosha was content to dwell with the man. He gave Mosha Zipporah, his daughter. She bore a son, and he named him Gershom, for he said, "I have lived as a foreigner in a foreign land."

Peshitta (Syriac)

And Moses was content to dwell with the man; and he gave Moses Zipporah his daughter. And she bore a son, and he called his name Gershon; for Moses said, I have been a stranger in a strange land. And she bore again, the second son to Moses, and he called his name Eleazar, saying, For the God of my fathers has helped me and has delivered me from the sword of Pharaoh.

Septuagint (Greek)

And Moses was established with the man, and he gave Sephora his daughter to Moses to wife. And the woman conceived and bore a son, and Moses called his name Gersam, saying, I am a sojourner in a strange land.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And Moses was happy to go on living with the man; and he gave his daughter Zipporah to Moses. And she gave birth to a son, to whom he gave the name Gershom: for he said, I have been living in a strange land.

Easy English

Moses was happy to stay with Reuel. Reuel gave his daughter Zipporah to Moses as his wife. After several months, Zipporah gave birth to a baby boy. Moses called the boy Gershom. He called him that because he said: 'I have been a stranger in a foreign country.'

Moses called his son 'Gershom' which means 'a foreign person'. Moses remembered that he (Moses) really belonged to the Israelites. He did not belong to Midian. Reuel's daughters had thought that Moses was an Egyptian. This was because he was wearing Egyptian clothes.

God was kind to Moses because he had been kind to Reuel's daughters. Moses was happy to have a place in Reuel's family. He was happy to marry Zipporah. He was happy to have a son.

Easy-to-Read Version–2006

Moses was happy to stay with that man. Reuel let Moses marry his daughter, Zipporah. Zipporah became pregnant and had a son. Moses named him Gershom because Moses was a stranger in a land that was not his own.

God's Word™

Moses decided to stay with the man. So Reuel gave his daughter Zipporah to Moses as his wife. She gave birth to a son. Moses named him Gershom [Foreigner], because he said, "I was a foreigner living in another country."

Good News Bible (TEV)	So Moses decided to live there, and Jethro gave him his daughter Zipporah in marriage, who bore him a son. Moses said to himself, "I am a foreigner in this land, and so I name him Gershom."
<i>The Message</i>	Moses agreed to settle down there with the man, who then gave his daughter Zipporah (Bird) to him for his wife. She had a son, and Moses named him Gershom (Sojourner), saying, "I'm a sojourner in a foreign country."
NIRV	Moses agreed to stay with the man. And the man gave his daughter Zipporah to Moses to be his wife. Zipporah had a son by him. Moses named him Gershom. That's because Moses said, "I'm an outsider in a strange land."

Thought-for-thought translations; paraphrases:

Common English Bible	Moses agreed to come and live with the man, who gave his daughter Zipporah to Moses as his wife. She gave birth to a son, and Moses named him Gershom, "because," he said, "I've been an immigrant living in a foreign land."
The Living Bible	Moses eventually decided to accept Reuel's invitation to live with them, and Reuel gave him one of the girls, Zipporah, as his wife. They had a baby named Gershom (meaning "foreigner"), for he said, "I am a stranger in a foreign land."
New Berkeley Version	.
New Century Version	Moses agreed to stay with Jethro, and he gave his daughter Zipporah to Moses to be his wife. Zipporah gave birth to a son. Moses named him Gershom, because Moses was a stranger in a land that was not his own.
New Life Version	.
New Living Translation	Moses accepted the invitation, and he settled there with him. In time, Reuel gave Moses his daughter Zipporah to be his wife. Later she gave birth to a son, and Moses named him Gershom, for he explained, "I have been a foreigner in a foreign land."

Partially literal and partially paraphrased translations:

American English Bible	Well [after that], Moses developed a good relationship with the man, and [RaguEl] gave his daughter SepPhoran to be Moses' woman. Then she got pregnant and gave birth to a son, whom Moses named Gersam (Visitor); for he said, 'I'm a visitor in a strange land.'
Beck's American Translation	.
International Standard V	Moses agreed to stay with the man, and he gave his daughter Zipporah to Moses in marriage [The Heb. lacks <i>in marriage</i>]. Later she gave birth to a son, and Moses [Lit. <i>he</i>] named him Gershom [Gershom sounds like Heb. for <i>alien</i>], because he used to say, "I became an alien in a foreign land."
New Advent (Knox) Bible	So it came about that Moses bound himself by an oath to live there with Raguel, and wedded his daughter Sephora. The first son she bore him he called Gersam, as if he would say, I have been a stranger, Ger, in an alien land. And when she bore another son, Moses called him Eliezer, Help from God; the God of my father (said he) has helped me to escape from the power of Pharaoh. The second part of this verse is found in the Septuagint Greek, but not in the Hebrew text. It is possibly an addition derived from 18.4 below.
Translation for Translators	<i>So they did, and Moses/I accepted and ate with them. And Moses/I decided to live there. Later Jethro gave him/me his daughter Zipporah to be his/my wife. Later she gave birth to a son, and Moses/I named him Gershom, which sounds like the Hebrew words that mean "foreigner", because he/I said, "I am living as a foreigner in this land."</i>

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Moses was to be willing to stay with the man, and he was to give Moses, Zipporah, his daughter. She was to bear forth a son, and he was to call his name Gershom; for he is to have said: I am a nonnative on unfamiliar solid grounds.
Conservapedia	And Moses was disposed to dwell with the man, and the man gave to Moses his daughter Zipporah as a wife. She gave birth to a son for him, and he named him Gershom, for he said, "I've been a stranger in a strange land." The Hebrew root גר (gr-) means "sojourner."
Ferrar-Fenton Bible	Thus Moses began to stay with the man, who gave Ziforah his daughter to him, and she bore a son, and he called his name Gher sham [Heb. " A-stranger-here."— F. F.], "for," he said, " I am a stranger in a foreign land."
God's Truth (Tyndale)	And Moses was content to dwell with the man. And he gave Moses Zephora his daughter which bare a son, and he called him Gerson: for he said. I have been a stranger in a strange land. And she bare yet another son, whom he called Elieser saying: the God of my father is mine helper, and has rid me out of the hands of Pharao. This additional verbiage here seems reasonable.
HCSB	.
Lexham English Bible	.
Tree of Life Version	.
Urim-Thummim Version	Later Moses accepted the invitation to live with the man, and he gave Moses Zipporah his daughter. She gendered him a son and he called his name Gershom for he thought, I have been a foreigner in a foreign land.
Wikipedia Bible Project	And it agreed with Moses to settle with the man; and he gave Moses Tziporah his daughter. And she bore a son, and he called him Gershom: because he said "I was a stranger (Ger) in a foreign land."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Moses yielded to dwell with the man, and he gave Zipporah, his daughter, to Moses. And she bore a son, and he called his name Gershom, because, he said, I have been a guest in a strange land.
New American Bible (2002)	Moses agreed to live with him, and the man gave him his daughter Zipporah in marriage. She bore him a son, whom he named Gershom; for he said, "I am a stranger in a foreign land." Gershom: the name is explained as if it came from the Hebrew word ger, "stranger," joined to the Hebrew word sham, "there." Some Greek and Latin manuscripts add here a passage taken from ⇒ Exodus 18:4.
New American Bible (2011)	Moses agreed to stay with him, and the man gave Moses his daughter Zipporah in marriage. She conceived and bore a son, whom he named Gershom;* for he said, "I am a stranger residing in a foreign land." Ex 18:3 Gershom: the name is explained unscientifically as if it came from the Hebrew word ger, "sojourner, resident alien," and the Hebrew word sham, "there." Stranger residing: Hebrew ger, one who seeks and finds shelter and a home away from his or her own people or land.
New Jerusalem Bible	Moses agreed to stay on there with the man, who gave him his daughter Zipporah in marriage. She gave birth to a son, whom he named Gershom 'because', he said, 'I am an alien in a foreign land.'
New RSV	.
Revised English Bible	So it came about that Moses agreed to stay with the man, and he gave Moses his daughter Zipporah in marriage. She bore him a son, and Moses called him Gershom, "because", he said, "I have become an alien in a foreign land."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe was glad to stay on with the man, and he gave Moshe his daughter Tzipporah in marriage. She gave birth to a son, and he named him Gershom [foreigner there], for he said, "I have been a foreigner in a foreign land."
exeGesés companion Bible	And Mosheh wills to settle with the man; and he gives Mosheh Sipporah his daughter: and she births a son and he calls his name Gershom: for he says, I become a sojourner in a strange land.
Kaplan Translation	Moses decided to live with the man. He gave Moses his daughter Tzipporah [Literally, 'Lady-bird.'] as a wife. When she gave birth to a son, [Moses] named him Gershom [Ger Sham, 'a foreigner there.']. 'I have been a foreigner (ger) in a strange land,' he said.
Orthodox Jewish Bible	And Moshe was content to dwell with the ish; and he gave Moshe Tzipporah his bat. And she bore him a ben, and he called shmo Gershom; for he said, I have been a ger in a foreign land.
<i>The Scriptures</i> 1998	And Mosheh agreed to dwell with the man, and he gave Tsipporah his daughter to Mosheh. And she bore him a son, and he called his name Gēreshom, for he said, "I have become a sojourner in a foreign land."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Moses was willing to remain with the man, and he gave Moses his daughter Zipporah [to be his wife]. She gave birth to a son, and he named him Gershom (stranger); for he said, "I have been a stranger in a foreign land."
The Expanded Bible	Moses agreed to stay with Jethro, and he gave his daughter Zipporah to Moses to be his wife. She gave birth to a son. Moses named him Gershom [°sounds like "stranger/resident alien there" in Hebrew], because Moses was a stranger in a land that was not his own [foreign land].
The Geneva Bible Kretzmann's Commentary	. And Moses was content to dwell with the man, he consented to accept the urgent invitation; and he gave Moses Zipporah, his daughter. And she bare him a son, and he called his name Gershom (always a sojourner, ever a stranger); for he said, I have been a stranger in a strange land. The birth of this son is of particular interest, inasmuch as at various times the Lord threatened to destroy the children of Israel and to make the descendants of Moses a great nation. Through the long period of trial and humiliation Moses clung to his faith in the true God and learned to submit unconditionally to the will of God.
NET Bible®	Moses agreed [Or "and Moses was willing" to stay with Reuel.] to stay with the man, and he gave his daughter Zipporah to Moses in marriage [The words "in marriage" are implied, and have been supplied in the translation for clarity.]. When she bore a son, Moses [<i>Heb</i> "and he called"; the referent (Moses) has been specified in the translation for clarity.] named him Gershom, for he said, "I have become a resident foreigner in a foreign land."
Syndein/Thieme	{Moses' First Wife Zipporah} And Moses was content to 'dwell in prosperity' {yashab} with the man. And he gave Moses, Zipporah, his daughter. {name means 'bird' - daughter of Reuel/Jethro and mother of Gershom and Eliezer} And she bare him a son, and he called his name Gershom {name means 'foreigner'} . . . for he {Moses} said, 'I have been a stranger in a strange land.'
The Voice	<i>After experiencing Jethro's hospitality</i> , Moses agreed to come and live with him; and eventually Jethro arranged for one of his daughters, Zipporah, to marry Moses. Later Zipporah became pregnant and gave birth to a son; and Moses named the child Gershom because, as he explained, "I have been an outsider in a foreign land."

What begins as a dinner invitation turns into an adoptive home for this wandering fugitive. Through all the twists and turns in Moses' life, God is preparing him for a special task. Since he is raised by his Hebrew mother, he hears the stories of his people and learns to love them and identify with their suffering. Since he becomes part of Pharaoh's extended family, he knows how to gain access to power. Since he spends these years in the land of Midian taking care of Jethro's flocks, he has an intimate connection with a land through which one day he will lead a vast company of people. In the meantime, Moses must figure out who he is and whose he is, for soon there will be a job to do.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Mosheh ^{Plucked out} [agreed] to settle (with) the man, and he gave "Tziporah ^{Bird} ", his daughter, to "Mosheh ^{Plucked out} ", and she brought forth a son, and he called out his title "Gershom ^{Evicted} " given that he said, I existed as a stranger in a foreign land,...
Concordant Literal Version	Hence Moses was disposed to dwell with the man. He gave Zipporah, his daughter, to Moses for a wife. When she bore a son, he called his name Gershom, for he said: A sojourner have I become in a foreign land.
New King James Version	Then Moses was content to live with the man, and he gave Zipporah his daughter to Moses. And she bore him a son. He called his name Gershom, for he said, "I have been a stranger in a foreign land."
Stuart Wolf Third Millennium Bible	. And Moses was content to dwell with the man; and he gave Moses Zipporah his daughter. And she bore him a son, and he called his name Gershom [that is, A stranger there]; for he said, "I have been a stranger in a strange land."
World English Bible Young's Literal Translation Young's Updated LT	. . . And Moses is willing to dwell with the man, and he gives Zipporah his daughter to Moses, and she bears a son, and he calls his name Gershom, for he said, "A sojourner I have been in a strange land."

The gist of this passage: Moses chooses to live with the man and he marries one of his daughters. There is one son born here; and in other ancient manuscripts, both sons are named.

21-22

Exodus 2:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâ'al (יָאַל) [pronounced yaw-AHL]	<i>to willingly chose, to be willing to, to willingly undertake; to give ascent to; to undertake, to attempt, to try</i>	3 rd person masculine singular, Hiphil perfect (not found in the Qal)	Strong's #2974 BDB #383
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Exodus 2:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâshab (יָשַׁב) [pronounced yaw-SHAH ^o V]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	Qal infinitive construct	Strong's #3427 BDB #442
’êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
’îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35

Translation: Moses willingly chose to remain with the man...

Moses moved far away from Egypt. Then he stopped for a big of time by this well, and God put together provisions for Moses for the next 40 years. He met the 7 daughters, and he met his father-in-law (whom he will be closer to than his wife).

Moses realized that this is where God wanted him to stay.

The NET Bible: *The Talmud understood this to mean that he swore, and so when it came time to leave he had to have a word from God and permission from his father-in-law (Exod 4:18-19).*⁸⁵

Exodus 2:21a Then Moses was content to live with the man,...

Moses: His Conversion and His Spiritual Growth: I don't know that we know when Moses became a believer in the Revealed God; nor do we know when or where he experienced spiritual growth.

It is possible that Moses left Egypt as an unbeliever. Although Joseph's bones were a witness to the Hebrew people and one of the things in their life which they associated with the Revealed God and the Land of Promise, Moses had not been brought up under that environment. Instead, he was brought up in the Pharaoh's palace, very likely cut off from his birth mother after the age two (or so), and would have had no reason to have believed in the Revealed God.

Actually, we do not know if there were many believers among the Egyptians (some will join the Hebrew people when they leave Egypt). Based upon what is coming in the future, there appear to be very few Egyptian believers at this time. Things were quite different 400 years previous; there were quite a few believers when Joseph was prime minister of Egypt (I base this upon their attitude towards Jacob). Many of the Egyptians of Moses' era were probably evangelized through the mighty works of God.

At the same time, it appears that almost all of the Hebrews at this time and at the time of the exodus believed in the Revealed God. Here is how we know this: when the Passover is instituted, the Hebrews had to splatter blood

⁸⁵ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 3, 2017.

on their door sills to keep their firstborn safe from God—generally speaking, this is a ritual that you will participate in if you are a believer and you believe the words of God.

I have thought that it is very possible that Moses was influenced by a Hebrew teacher. Certainly he was exposed, when in the palace, to a variety of teachers and a variety of subjects. A Hebrew teacher would have been no different than any other teacher, despite being a slave. He would have had areas of expertise, and my guess is (this is conjecture), Moses may have had a Hebrew teacher and he may have spoken of the God of the Hebrews. Something had to have taken Moses out among to Hebrew people. Whether his knowledge of his relationship to them was all he had, or if he knew more, we don't know.

In any case, I think that it is very likely that this priest in Midian is a believer in Y^ehowah, as were his daughters.

Did Moses believe at this time, under their influence? Or did Moses believe in the God of the Hebrews in Egypt? We really don't know. However, it seems most like that Moses experienced spiritual growth while in Midian with this family. When Moses speaks to the Burning Bush, he is clearly a believer in the Revealed God (this is 40 years into the future from where we are now in this narrative). It seems reasonable that Moses experience some spiritual growth while he is with this family (otherwise, why else would God guide Moses to this particular place?).

Throughout the Bible, God tends to use prepared people. For anyone of importance in Scripture, there appears to have been a time of preparation, which preparation must involve the teaching of the existing Scriptures.

Reuel is another example of a believer in Jesus Christ with a public ministry which had practically no response. This priest had a congregation of eight—his seven daughters and Moses. Apparently, he had been unable to even evangelize the shepherds in his periphery. He had one convert outside of his family that we are aware of; a spiritual failure by anyone's standards today. Yet it was his witness to Moses and his teaching to Moses which gave Israel its greatest leader. "[Who has despised the day of small things?](#)" (Zech. 4:10) Moses' late conversion may have been one of the reasons that God spared him judgement for killing the Egyptian. Our sins from the past are wiped out once we become believers in Jesus Christ. This in no way made what Moses did right nor does it mean that we should set free prisoners who believe in Jesus Christ. Such men often have a ministry to others who are also in jail.

To be sure, we do not know many of the things which I have just written. They are speculation based upon logic. I do believe that this is a priest to the True God; and I also believe that he had an influence on Moses. Did Moses grow spiritually under his direction? Let me put that in a different way, which may help to answer this question: do you believe that Moses randomly ran into this family when running from Egypt?

Exodus 2:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
nāthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Exodus 2:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Tsippôrâh (צִפּוֹרָה) [pronounced <i>tsihp-poh-RAW</i>]	<i>bird, lady-bird</i> and is transliterated <i>Zipporah, Tzipporah, Tsipporah</i>	feminine singular proper noun	Strong's #6855 BDB #862
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #1323 BDB #123
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water]</i> and is transliterated <i>Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: ...and the man [lit., *he*] gave to Moses his daughter Zipporah [in marriage].

The priest gave Moses Zipporah, one of his daughters, in marriage. Her name means *bird*. This will not be a great marriage.

Zipporah (Tzipporah, Tsipporah) means *lady-bird*. The wife of a former U.S. President (Lyndon Johnson) was named *Lady Bird*.

Generally speaking, the father of the bridegroom would make the official proposal of marriage to the father of the prospective bride. However, in this case there was no father of the bridegroom to consult so tradition was reversed here and it is implied that the father of the bride did the proposing. This did occur in other instances (Josh. 15:16–17 1Sam. 18:27)

Exodus 2:21 *Moses willingly chose to remain with the man and the man [lit., *he*] gave to Moses his daughter Zipporah [in marriage].* (Kukis mostly literal translation)

Exodus 2:21 *Then Moses was content to live with the man, and he gave Zipporah his daughter to Moses.* (ESV)

Time passes. Moses has no set future agenda with his life. He has no place to be; no specific place to go. He is hiding out, on the run from Egypt to save himself. At this time, in Egypt, the current Pharaoh would have gladly executed him (I am assuming that there is a sibling rivalry going on there between Pharaoh and Moses, but that is not specifically stated in the narrative. The Pharaoh could have been the father of Moses' rival as well.).

The word translated *content* by the NKJV actually has nothing to do with *contentment*; it simply means that Moses *willingly chose* to live with Reuel.

Zipporah means *bird*, and we will find out in subsequent chapters that she was rather flighty. It was a very apropos name for her. It would not surprise me that many names given in Scripture were not necessarily the birth names, but perhaps a play on these names, giving us a better idea as to who this person is.

Although we are told quite a bit about Zipporah and her interactions with Moses, the Bible never speaks of her beauty (or lack thereof). The Bible does, on many occasions, speak of the beauty of this or that woman, but not of Zipporah.

Exodus 2:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâlad (יָלַד) [pronounced <i>yaw-LAHD</i>]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	3 rd person feminine singular, Qal imperfect	Strong's #3205 BDB #408
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun	Strong's #1121 BDB #119

The NET Bible: *The preterite with the vav (ו) consecutive is subordinated to the next clause, which reports the naming and its motivation.*⁸⁶

Translation: *She then bore him a son...*

She gives him a son.

Exodus 2:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027
Gêr ^e shôwm (גֵּרְשׁוֹם) [pronounced <i>gay-rehsh-OHM</i>]	<i>exile, refugee; to cast out; transliterated Gershon, Gershom</i>	masculine singular proper noun	Strong's #1648 BDB #177

Translation: *...that he named Gershom,...*

Moses calls the name of this boy *Gershom*, which means *exile, refugee, cast out*. This is where Moses was in his life. He has been brought up in Egypt, in line for the throne, and suddenly, virtually overnight, his life changed.

⁸⁶ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 3, 2017.

At this point, at least a year has passed by since he left Egypt.

Exodus 2:22c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
gêr (גר) [pronounced <i>gare</i>]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun	Strong's #1616 BDB #158
hâyâh (היה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	1 st person singular, Qal perfect	Strong's #1961 BDB #224
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (ארץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun	Strong's #776 BDB #75
nōk ^e rîy (יִרְכָּנִי) [pronounced <i>nawck^e-REE</i> or <i>nohk-REE</i>]	<i>foreign, alien, stranger; strange; foreign woman, a harlot; of another family; metaphorically, unknown, unfamiliar; new, unheard of</i>	masculine singular adjective	Strong's #5237 BDB #648

This has that odd vowel games-hartuf (ō as in *cost*) that looks exactly like a qâmats (â as in *car*).

Translation: ...for he said, "I have been a stranger [living] in a foreign land."

The way that this reads in the KJV is, "A stranger in a strange land," a phrase you may have **heard** before.

Saint Stephen sums up these past two sections of Scripture in Acts 7:29 **At this retort Moses fled and became an exile in the land of Midian, where he became the father of two sons.** Obviously, there is yet one more son to be born to Moses.

Some Aramaic manuscripts add to this verse: **And she bore again, the second son to Moses, and he called his name Eleazar, saying, For the God of my fathers has helped me and has delivered me from the sword of Pharaoh.**

The NET Bible: *Like the naming of Moses, this naming that incorporates a phonetic wordplay forms the commemorative summary of the account just provided. Moses seems to have settled into a domestic life with his new wife and his father-in-law. But when the first son is born, he named him*







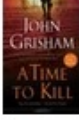




גֶרְשׁוֹם (*ger'yshom*). There is little information available about what the name by itself might have meant. If it is linked to the verb “drive away” used earlier (שָׂרַג, *garash*), then the final mem (מ) would have to be explained as an enclitic mem. It seems most likely that that verb was used in the narrative to make a secondary wordplay on the name. The primary explanation is the popular etymology supplied by Moses himself. He links the name to the verb גִּירָה (*gur*, “to sojourn, to live as an alien”). He then adds that he was a sojourner (גֵר, *ger*, the participle) in a foreign land. The word “foreign” (הֵרֶקֶן, *nokhriyyah*) adds to the idea of his being a resident alien. The final syllable in the name would then be connected to the adverb “there” (שָׁמָּה, *sham*). Thus, the name is given the significance in the story of “sojourner there” or “alien there.” He no doubt knew that this was not the actual meaning of the name; the name itself had already been introduced into the family of Levi (1 Chr 6:1, 16). He chose the name because its sounds reflected his sentiment at that time. But to what was Moses referring? In view of naming customs among the Semites, he was most likely referring to Midian as the foreign land. If Egypt had been the strange land, and he had now found his place, he would not have given the lad such a name. Personal names reflect the present or recent experiences, or the hope for the future. So this naming is a clear expression by Moses that he knows he is not where he is supposed to be. That this is what he meant is supported in the NT by Stephen (Acts 7:29). So the choice of the name, the explanation of it, and the wordplay before it, all serve to stress the point that Moses had been driven away from his proper place of service.⁸⁷

Exodus 2:22 She then bore him a son that he named Gershom, for he said, “I have been a stranger [living] in a foreign land.” (Kukis mostly literal translation)

Exodus 2:22 And she bore him a son. He called his name Gershom, for he said, “I have been a stranger in a foreign land.” (ESV)

Gershom, the first son of Moses, has a name that means *exile*; and Moses is exiled from Egypt, which is his home. Moses is the one who names the child, and this name defines Moses’ situation at this time—he is in exile; he is *a stranger in a foreign land*.

The KJV translates this: *I have been a stranger in a strange land*. This, like many phrases found in the Bible, has become the title of a book. In fact, there are at least **186 books** whose titles have come straight out of the Bible.

- 1  **Absalom, Absalom!**
by William Faulkner
★★★★☆ 3.96 avg rating — 33,367 ratings
score: 1,385, and 14 people voted
- 2  **East of Eden**
by John Steinbeck
★★★★☆ 4.35 avg rating — 349,581 ratings
score: 1,367, and 14 people voted
- 3  **The Sun Also Rises**
by Ernest Hemingway
★★★★☆ 3.83 avg rating — 312,554 ratings
score: 959, and 10 people voted
- 4  **Stranger in a Strange Land**
by Robert A. Heinlein
★★★★☆ 3.91 avg rating — 236,752 ratings
score: 852, and 9 people voted
- 5  **Song of Solomon**
by Toni Morrison
★★★★☆ 4.02 avg rating — 66,709 ratings
score: 782, and 8 people voted
- 6  **The Children of Men**
by P.D. James
★★★★☆ 3.69 avg rating — 33,279 ratings
score: 754, and 8 people voted
- 7  **A Time to Kill**
by John Grisham (Goodreads Author)
★★★★☆ 4.04 avg rating — 625,254 ratings
score: 664, and 7 people voted
- 8  **Go Down, Moses**
by William Faulkner
★★★★☆ 3.93 avg rating — 8,053 ratings
score: 660, and 7 people voted
- 9  **The Violent Bear It Away**
by Flannery O'Connor
★★★★☆ 4.14 avg rating — 8,155 ratings
score: 569, and 6 people voted
- 10  **Chariots of Fire**
by William J. Weatherby
★★★★☆ 3.95 avg rating — 308 ratings
score: 566, and 6 people voted
- 11  **A River Runs Through It**
by Norman Maclean
★★★★☆ 4.16 avg rating — 5,317 ratings
score: 489, and 5 people voted

⁸⁷ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 3, 2017.

Books with Titles from the Bible (a graphic); from [Good Reads](#); accessed January 31, 2018. That link takes you to these and 175 more books which received their titles from Scripture.

In v. 22, we are in Midian with Moses and his wife. In v. 23, we suddenly find ourselves returning back to Egypt. In the final 3 verses of this chapter, the narrative is in Egypt.

Moses spent 40 years living with this family (Acts 7:30). This was Moses' extended vacation. He had a completely different kind of family, doctrine was taught to him by his father-in-law and God prepared him for forty plus years struggling with a group of hard-headed, obstinate Jews (maybe that is why God gave him Zipporah, to prepare him). It is possible that his father-in-law had portions of Scripture from prior to Abraham. We do not know how the Word of God was transmitted during that time period. The popular theory is that it was handed down almost in its entirety as oral tradition, and later committed to writing by Moses.

In any case, Moses was prepared and trained for what he was about to do.

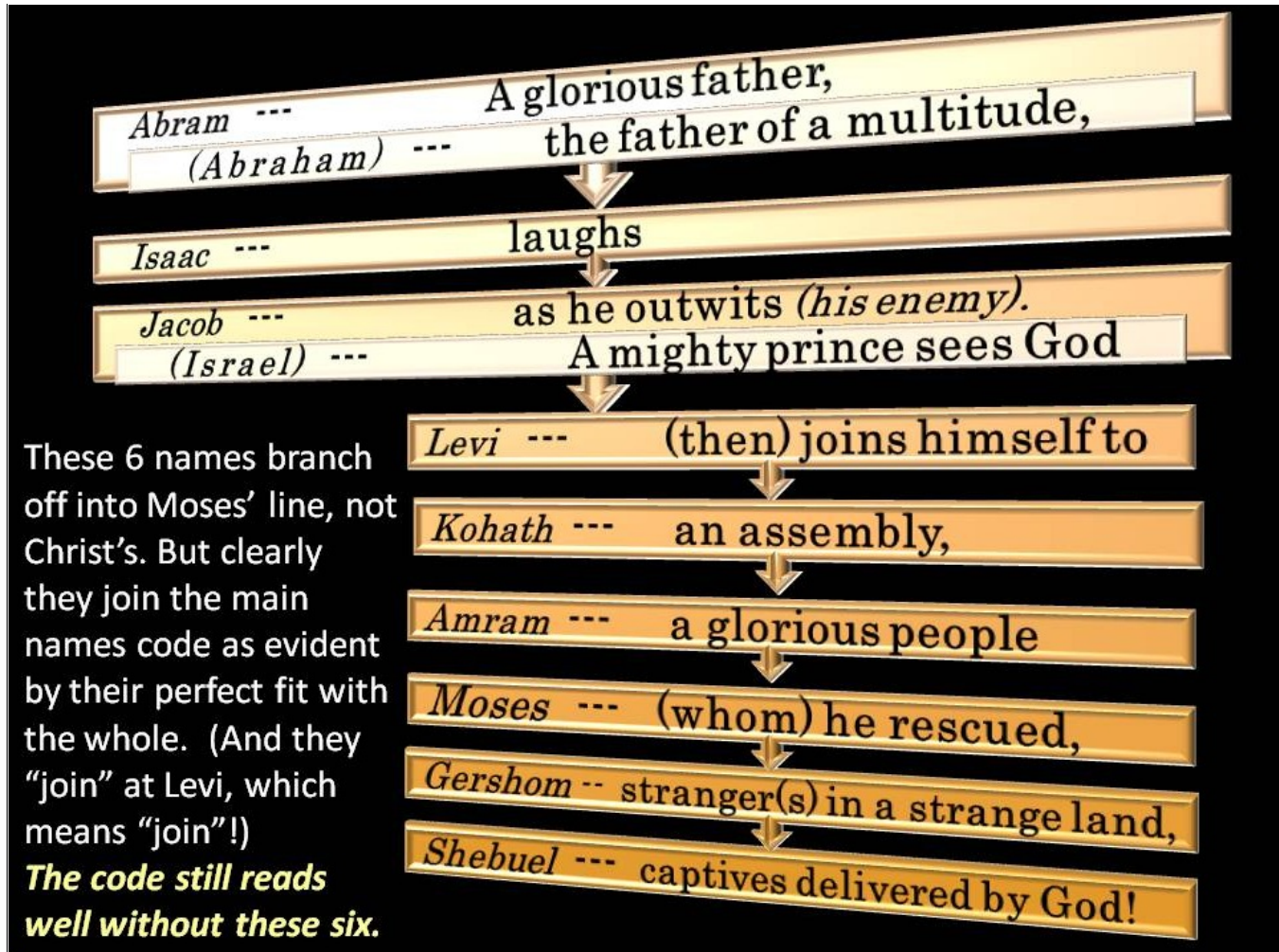
Since the Midianites were sent out during the time of Abraham, Reuel may not have had any information on the Jewish race and the immediate heritage of Moses. It is possible that he did not have the last 35 chapters of Genesis. He may have only had the first ten chapters of Genesis, or a reasonable knowledge of the events that took place during those years. It is possible that Moses learned about his family history from a Hebrew teacher; and maybe he sees this history once again from Reuel—and maybe not.

What I am saying is, we do not know the nuts and bolts of Moses' spiritual growth (and we have only scant details concerning his growth in the human realm as a leader of men).. I believe that the best guess we can make is, Moses experienced spiritual growth in Midian, based upon two things: (1) his erratic actions in Egypt and (2) his father-in-law was a priest.

It is clear that there are things which we read which indicate that Moses and the Hebrew elders all know their genealogical background. That had to come from somewhere (logically from the preservation of the Genesis Scriptures, which would have been preserved by memory). I would not be surprised if nearly every Hebrew man knew his exact lineage going back to a particular son of Jacob.

When God speaks to Moses in the desert-wilderness of Midian, God does not take some extra time to give Moses a little background on who he is and who he is descended from. That suggests that, whether Reuel had the full set of Scriptures or not; Moses did.

Gershom has a son named Shebuel (1Chron. 23:16); and this gives us the fascinating chart. **The Line of Abram to Moses to Gershom to Shebuel** (a chart); from Bible-codes.org; accessed November 1, 2018. This genealogical chart of names gives us the description of Israel in Egypt: A glorious father, the father of a multitude, laughs and he outwits [his enemy]. A mighty prince sees God, [then] joins himself to an assembly, a glorious people, [whom] he rescued, stranger(s) in a strange land, captives delivered by God!



people, [whom] he rescued, stranger [s] in a strange land, captives delivered by God!

After seeing a few of these charts, I definitely need to look them over.

Exodus 2:21–22 Moses willingly chose to remain with the man and the man [lit., *he*] gave to Moses his daughter Zipporah [in marriage]. She then bore him a son that he named Gershom, for he said, "I have been a stranger [living] in a foreign land." (Kukis mostly literal translation)

Exodus 2:21–22 Moses chose to remain with this man, and the man gave to Moses his daughter Zipporah in marriage. She then bore him a son whom he named Gershom, for he said, "I am a stranger living in a strange land." (Kukis paraphrase)

The Hebrews Cry Out Over Their Slavery/God Remembers His Covenant

In the previous lesson and in the previous verse, Moses is in Midian. Suddenly, we return to Egypt.

This is a *meanwhile, back at the ranch...* passage. The end of this chapter explains God's response in the next chapter.

The NET Bible: *The next section of the book is often referred to as the "Call of Moses," and that is certainly true. But it is much more than that. It is the divine preparation of the servant of God, a servant who already knew what his destiny was. In this section Moses is shown how his destiny will be accomplished. It will be accomplished because the divine presence will guarantee the power, and the promise of that presence comes with the important "I AM" revelation. The message that comes through in this, and other "I will be with you" passages, is that when the promise of God's presence is correctly appropriated by faith, the servant of God can begin to build confidence for the task that lies ahead. It will no longer be, "Who am I that I should go?" but "I AM with you" that matters. The first little section, 2:23-25, serves as a transition and introduction, for it records the Lord's response to Israel in her affliction. The second part is the revelation to Moses at the burning bush (3:1-10), which is one of the most significant theological sections in the Torah. Finally, the record of Moses' response to the call with his objections (3:11-22), makes up the third part, and in a way, is a transition to the next section, where God supplies proof of his power.⁸⁸*

And so he is in the days the many the those and so dies a king of Egypt. And so groan sons of Israel from the labor and so they cry out. And so goes up their outcry unto the Elohim from the work. And so hears Elohim their groaning and so remembers Elohim His covenant with Abraham, with Isaac and with Jacob. And so sees Elohim sons of Israel and so knows Elohim.

Exodus
2:23–25

And it is in those many days that the king of Egypt died. [Still] the children of Israel groan because of the slavery and they cry out. Their outcry because of the slavery went up to Elohim. He [lit., *Elohim*] heard their groaning and He [lit., *Elohim*] remembered His covenant with Abraham, Isaac, and Jacob. Elohim observes the children of Israel and He [lit., *Elohim*] knows [about their misery].

Many years passed and the king of Egypt who sought Moses' life died. Yet the children of Israel were still under slavery and they groaned and cried out. Their outcry went up to God. He heard their groans and He remembered his covenant with Abraham, Isaac, and Jacob. He observed the plight of the sons of Israel and He knew about their misery.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he is in the days the many the those and so dies a king of Egypt. And so groan sons of Israel from the labor and so they cry out. And so goes up their outcry unto the Elohim from the work. And so hears Elohim their groaning and so remembers Elohim His covenant with Abraham, with Isaac and with Jacob. And so sees Elohim sons of Israel and so knows Elohim.

Dead Sea Scrolls
Targum of Onkelos

And it was in many of those days: and the king of Mizraim died. And the sons of Israel groaned with the hard service which was upon them; and the cry rose up before the presence of the Lord, from their labour. And their appeal was heard before the Lord; and the Lord remembered His covenant with Abraham, with Izhak, and with Jakob. And the servitude of the sons of Israel was know before the Lord, and the Lord said in His Word, that He would deliver them.

⁸⁸ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 3, 2017.

Targum (Pseudo-Jonathan)	And it was after many of those days that the king of Mizraim was struck (with disease), and he commanded to kill the firstborn of the sons of Israel, that he might bathe himself in their blood. And the sons of Israel groaned with the labour that was hard upon them; and they cried, and their cry ascended to the high heavens of the Lord. And He spake in His Word to deliver them from the travail. And their cry was heard before the Lord, and before the Lord was the covenant remembered which He had covenanted with Abraham, with Izhak, and with Jakob. And the Lord looked upon the affliction of the bondage of the sons of Israel; and the repentance was revealed before Him which they exercised in concealment, so as that no man knew that of his companion.
Revised Douay-Rheims	Now after a long time the king of Egypt died: and the children of Israel groaning, cried out because of the works: and their cry went up unto God from the works. And he heard their groaning, and remembered the covenant which he made with Abraham, Isaac, and Jacob. And the Lord looked upon the children of Israel, and he knew them.
Aramaic ESV of Peshitta	It happened in the course of those many days, that the king of Egypt died, and the B'nai Yisrael sighed because of the bondage, and they cried, and their cry came up to God because of the bondage. God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Ya'aqub. God saw the B'nai Yisrael, and God was concerned about them.
Peshitta (Syriac)	And it came to pass after a long time that the king of Egypt died; and the children of Israel groaned because of severe oppression, and they prayed, and their cry came up to God because of severe oppression. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God noticed their oppression.
Septuagint (Greek)	And in those days after a length of time, the king of Egypt died; and the children of Israel groaned because of their tasks, and cried, and their cry because of their tasks went up to God. And God heard their groanings, and God remembered his covenant made with Abraam and Isaac and Jacob. And God looked upon the children of Israel, and was made known to them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now after a long time the king of Egypt came to his end: and the children of Israel were crying in their grief under the weight of their work, and their cry for help came to the ears of God. And at the sound of their weeping the agreement which God had made with Abraham and Isaac and Jacob came to his mind. And God's eyes were turned to the children of Israel and he gave them the knowledge of himself.
Easy English	After a long time had passed, the king of Egypt died. The Israelites were very sad because they were slaves. They shouted aloud for help from God. God heard them crying because they were slaves. He remembered his promise to Abraham, Isaac and Jacob. So God looked at the Israelites. He knew that they needed his help. Now the king was dead. So the Israelites hoped that things would get better. They prayed that God would bring help to them. God heard them. God always hears his people when they pray.
Easy-to-Read Version—2006	God Decides to Help Israel A long time passed and that king of Egypt died. But the Israelites were still forced to work very hard. They cried for help, and God heard them. God heard their painful cries and remembered the agreement he made with Abraham, Isaac, and Jacob. God saw the troubles of the Israelites, and he knew that he would soon help them.
<i>God's Word</i> [™]	.
Good News Bible (TEV)	.

The Message

Many years later the king of Egypt died. The Israelites groaned under their slavery and cried out. Their cries for relief from their hard labor ascended to God: God listened to their groaning. God remembered his covenant with Abraham, with Isaac, and with Jacob. God saw what was going on with Israel. God understood.

Names of God Bible

The Israelites Pray to God during Their Suffering

After a long time passed, the king of Egypt died. The Israelites still groaned because they were slaves. So they cried out, and their cries for help went up to **Elohim**. **Elohim** heard their groaning, and **Elohim** remembered his promise to Abraham, Isaac, and Jacob. **Elohim** saw the Israelites being oppressed and was concerned about them.

NIRV

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Thought-for-thought translations; paraphrases:

Common English Bible

A long time passed, and the Egyptian king died. The Israelites were still groaning because of their hard work. They cried out, and their cry to be rescued from the hard work rose up to God. God heard their cry of grief, and God remembered his covenant with Abraham, Isaac, and Jacob. God looked at the Israelites, and God understood.

Contemporary English V.

After the death of the king of Egypt, the Israelites still complained because they were forced to be slaves. They cried out for help, and God heard their loud cries. He did not forget the promise he had made to Abraham, Isaac, and Jacob, and because he knew what was happening to his people, he felt sorry for them.

The Living Bible

Several years later the king of Egypt died. The Israelites were groaning beneath their burdens, in deep trouble because of their slavery, and weeping bitterly before the Lord. He heard their cries from heaven, and remembered his promise to Abraham, Isaac, and Jacob to bring their descendants back into the land of Canaan. Looking down upon them, he knew that the time had come for their rescue.

New Berkeley Version
New Century Version

.

After a long time, the king of Egypt died. The people of Israel groaned, because they were forced to work very hard. When they cried for help, God heard them. God heard their cries, and he remembered the agreement he had made with Abraham, Isaac, and Jacob. He saw the troubles of the people of Israel, and he was concerned about them.

New Life Version

Now after a long time, the king of Egypt died. The people of Israel were sad in their spirit because of being servants. They cried for help. And because of their hard work their cry went up to God. God heard their crying and remembered His agreement with Abraham, Isaac and Jacob. God saw the people of Israel and He cared about them.

New Living Translation

Years passed, and the king of Egypt died. But the Israelites continued to groan under their burden of slavery. They cried out for help, and their cry rose up to God. God heard their groaning, and he remembered his covenant promise to Abraham, Isaac, and Jacob. He looked down on the people of Israel and knew it was time to act.

Partially literal and partially paraphrased translations:

American English Bible

After a while, the king of Egypt died. But the children of Israel kept groaning and crying because of their hard work. And the cries over their labor ascended to God. [He] heard their groaning and God remembered the Sacred Agreement He had made with Abraham, Isaac, and Jacob. So He [started paying attention] to the children of Israel, and He made Himself known to them.

Beck's American Translation .

International Standard V

The Israelis Cry Out to God

The king of Egypt eventually [Lit. *It happened after those many days that the king of Egypt*] died, and the Israelis groaned because of the bondage. They cried out, and their cry for deliverance from slavery ascended to God. God heard their groaning and remembered his covenant with Abraham, Isaac, and Jacob. God watched the Israelis and took notice of them.

New Advent (Knox) Bible

Then, after a long while, the king of Egypt died, and the cry of the Israelites, still groaning aloud in their drudgery, went up to God, who took pity on this drudgery of theirs, and listened to their complaint; he had not forgotten the covenant which he made with Abraham, Isaac, and Jacob. So it was that the Lord looked down in mercy on the Israelites, and took heed of them.

Translation for Translators

Many years later the king of Egypt died. The Israeli people *in Egypt* were still groaning because of the *hard work they had to do as slaves*. They called out for *someone to help them*, and God heard them call out [PRS]. He heard them groaning. And he thought about/did not forget that he had solemnly promised to Abraham, Isaac, and Jacob *to bless their descendants*. God saw how the Israeli people were *being badly treated*, and he was concerned about them.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

In the same many days, the king of the Egypt is to have died. The sons of Isra-el were to groan from their labors. They were to cry, and their cry for help, was to go up to he of mighty ones, from their labors. He of mighty ones was to listen to their groans, and he of mighty ones was to recall his covenant, with Abraham, Isaac, and Jacob. He of mighty ones was to look on the sons of Isra-el, even was he of mighty ones to make himself known to them.

Conservapedia

Eventually, after many years, the king of Egypt died. The Sons of Israel were sighing under their forced labor, and they cried out, and their outcry reached God on account of their forced service. And God heard their moaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the Sons of Israel, and God knew them as His own.

Ferrar-Fenton Bible

A New Tyrant arises in Egypt.

A long time after these events, that king of the Mitzeraim died. But the children of Israel were still oppressed in their servitude, and their cries from their slavery reached God. God therefore heard their groaning ; and God remembered His covenant with Abraham, and with Isaac, and with Jacob ; therefore God looked upon the children of Israel ; and God revealed Himself.

God's Truth (Tyndale)

And it chanced in process of time, that the king of Egypt died, and the children of Israel sighed by the reason of labor, and cried. And their complaint came up unto God from the labor. And God remembered his promise with Abraham, Isaac and Jacob. And God looked upon the children of Israel, and knew them.

HCSB

After a long time, the king of Egypt died. The Israelites groaned because of their difficult labor, and they cried out; and their cry for help ascended to God because of the difficult labor. So God heard their groaning, and He remembered His covenant with Abraham, Isaac, and Jacob. God saw the Israelites, and He took notice.

Lexham English Bible

Tree of Life Version

Now it came about over the course of those many days that the king of Egypt died. Bnei-Yisrael groaned because of their slavery. They cried out and their cry from slavery went up to God. God heard their sobbing and remembered His covenant with Abraham, Isaac, and Jacob. God saw Bnei-Yisrael, and He was concerned about them.

Urim-Thummim Version	As time passed it came about that the king of Egypt died and the children of Israel groaned by reason of their bondage, and when they cried their crying came up to Elohim because of their hard captive labors. Elohim heard their groaning, and Elohim remembered His Covenant-Pledge with Abraham, Isaac, and Jacob. Then Elohim looked on the children of Israel and Elohim had recognition in store for them.
Wikipedia Bible Project	And in those many days, the king of Egypt died, and the sons of Israel sighed from the work, and shouted out, and their petition came up to God, from the work. And God heard their pleading, and God was reminded of his covenant, of Abraham, of Isaac and of Jacob. And God saw the sons of Israel, and God knew.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	God remembers Israel It happened during that long period of time that the king of Egypt died. The sons of Israel groaned under their slavery; they cried to God for help and from their bondage their cry ascended to God. God heard their sigh and remembered his covenant with Abraham, Isaac and Jacob. God looked upon the Israelites and revealed himself to them.
The Heritage Bible	And it was after these many days, that the king of Egypt died, and the children of Israel sighed from the work, and they cried, and their call for help came up to God from the work. And God attentively heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God saw the children of Israel, and God knew [knew , yada, the same word used in Gen 4:1 when Adam knew Eve, and she conceived a child. Exo 2:25 contains the declaration that at this time God knew them, that is, conceived Israel in salvation. He foreknew them from all eternity, and here in time He knew them into salvation, because now God sends Moses to them to bring them out.] them.
New American Bible (2002)	A long time passed, during which the king of Egypt died. Still the Israelites groaned and cried out because of their slavery. As their cry for release went up to God, he heard their groaning and was mindful of his covenant with Abraham, Isaac and Jacob. He saw the Israelites and knew...
New American Bible (2011)	<i>The Burning Bush.</i> A long time passed, during which the king of Egypt died. The Israelites groaned under their bondage and cried out, and from their bondage their cry for help went up to God [Ex 3:7, 9; Dt 26:7]. God heard their moaning and God was mindful of his covenant [Ex 6:5; Ps 105:8–9; 106:44–45] with Abraham, Isaac and Jacob. God saw the Israelites, and God knew.... God knew: in response to the people's cry, God, mindful of the covenant, looks on their plight and acknowledges firsthand the depth of their suffering (see 3:7). In vv. 23–25, traditionally attributed to the Priestly writer, God is mentioned five times, in contrast to the rest of chaps. 1–2, where God is rarely mentioned. These verses serve as a fitting transition to Moses' call in chap. 3.
New Jerusalem Bible	During this long period the king of Egypt died. The Israelites, groaning in their slavery, cried out for help and from the depths of their slavery their cry came up to God. God heard their groaning; God remembered his covenant with Abraham, Isaac and Jacob. God saw the Israelites and took note.
New RSV Revised English Bible	. YEARS passed, during which time the king of Egypt died, but the Israelites still groaned in slavery. They cried out, and their plea for rescue from slavery ascended to God. He heard their groaning and called to mind his covenant with Abraham, Isaac, and Jacob; he observed the plight of Israel and took heed of it.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Sometime during those many years the king of Egypt died, but the people of Isra'el still groaned under the yoke of slavery, and they cried out, and their cry for rescue from slavery came up to God. God heard their groaning, and God remembered his covenant with Avraham, Yitz'chak and Ya'akov. God saw the people of Isra'el, and God acknowledged them.
exeGesés companion Bible	And so be it, in these many days, the sovereign of Misrayim dies: and the sons of Yisra El sigh because of the service; and they cry because of the service and their cry ascends to Elohim: and Elohim hears their groaning and Elohim remembers his covenant with Abraham with Yischaq and with Yaaqov: and Elohim sees the sons of Yisra El and Elohim perceives.
Israeli Authorized Version	And it came to pass in process of time, that the king of Egypt died: and the children of Yisrael sighed by reason of the bondage, and they cried, and their cry came up unto Elohim by reason of the bondage. And Elohim heard their groaning, and Elohim remembered his covenant with Avraham, with Yitzchak, and with Yaakov. And Elohim looked upon the children of Yisrael, and Elohim had respect unto them.
Kaplan Translation	<i>New Oppression</i> A long time then passed , and the king of Egypt died. The Israelites were still groaning because of their subjugation. When they cried out because of their slavery, their pleas went up before God. God heard their cries, and He remembered His covenant with Abraham, Isaac and Jacob. God saw the Israelites, and He was about to show concern. king of Egypt died According to the usual chronology, this refers to the death of Ay in 2444 (1317 b.c.e.), when Horemheb (1317-1290 b.c.e.) came into power (see The Torah Anthology 4:240). The Pharaoh of the Exodus would then have been Horemheb, and the cataclysm of the Exodus would have brought about the end of the 18th Dynasty. If we accept the 163 year discrepancy, then this would indicate the death of Thutmose II in 1490 b.c.e. (2434), and the powerful Thutmose III (1490-1436 b.c.e.) would have been the Pharaoh of the Exodus. The Exodus and ensuing events may then have given rise to the apparent monotheism of Ikhнатon, a century later. Incidentally, the 163 year discrepancy is evident from the fact that Pharaoh Necho who, in usual chronologies reigned from 609 to 495 b.c.e., defeated King Josiah in 3316 or 443 b.c.e. (2 Kings 23:29; Seder HaDoroth). with Abraham, Isaac and Jacob With Abraham (Genesis 15:14), Isaac (Genesis 17:21, 26:3), and Jacob (Genesis 46:4). See Genesis 50:24. about to show concern (cf. Targum; Rashi).
Orthodox Jewish Bible	And it came to pass in process of time, that Melech Mitzrayim died; and the Bnei Yisroel groaned by reason of haAvodah (the Bondage), and they cried out, and their cry came up unto HaElohim by reason of haAvodah. And Elohim heard their groaning, and Elohim remembered His brit (covenant) with Avraham, with Yitzchak, and with Ya'akov. And Elohim looked upon the Bnei Yisroel, and Elohim had da'as of them.
The Scriptures 1998	And it came to be after these many days that the sovereign of Mitsrayim died. And the children of Yisra'ël groaned because of the slavery, and they cried out. And their cry came up to Elohim because of the slavery. And Elohim heard their groaning, and Elohim remembered His covenant with Abraham, with Yitshaq, and with Ya'aqob. And Elohim looked on the children of Yisra'ël, and Elohim knew!

Expanded/Embellished Bibles:

The Amplified Bible

Now it happened after a long time [about forty years] that the king of Egypt died. And the children of Israel (Jacob) groaned and sighed because of the bondage, and they cried out. And their cry for help because of their bondage ascended to God. So God heard their groaning and God remembered His covenant with Abraham, Isaac, and Jacob (Israel). God saw the sons of Israel, and God took notice [of them] and was concerned about them [knowing all, understanding all, remembering all].

The Expanded Bible

After a long time, the king of Egypt died. The people of Israel groaned, because they were forced to work very hard [of their work/slavery]. When they cried for help, God heard them [Their plea for help rose up to God because of their work/slavery]. God heard their cries [groaning], and he remembered the agreement he had made [his covenant] with Abraham, Isaac, and Jacob [Gen. 12:1–3]. God saw the troubles of the people [sons; children] of Israel, and he was concerned about [took note of] them.

The Geneva Bible

Kretzmann's Commentary

Verses 23-25

The Lord Resolves to Deliver Israel

And it came to pass: in process of time that the king of Egypt died, the Pharaoh on whose account Moses had found it necessary to flee; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. This was many days, about forty years, after the flight of Moses. The oppression of the children of Israel continued also under the new Pharaoh, and since they had hoped for some relief, their crying arose to heaven with all the greater fervency. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. He had, of course, never forgotten it, but He took occasion to reflect and to act upon it. And God looked upon the children of Israel, and God had respect unto them. He looked into the case and was constrained to interfere in behalf of His people. When God's hour of deliverance has come, He always sees to it that the temptation is speedily brought to a close.

NET Bible®

The Call of the Deliverer

During [The verse begins with the temporal indicator “And it was” (cf. KJV, ASV “And it came to pass”). This has been left untranslated for stylistic reasons.] that long period of time [Heb “in those many days.”] the king of Egypt died, and the Israelites [Heb “the sons of Israel.”] groaned because of the slave labor. They cried out, and their desperate cry [“They cried out” is from צָעַק (za’aq), and “desperate cry” is from שַׁוּעָה (shava’h).] because of their slave labor went up to God. God heard their groaning,⁹² God remembered⁹³ his covenant with Abraham, with Isaac, and with Jacob, God saw [Heb “and God saw.”] the Israelites, and God understood [Heb “and God knew”]....

Syndein/Thieme

And it came to pass in process of time, that the king/Pharaoh of Egypt died and the children of Israel groaned/cried on account of the bondage/slavery, and they cried, and their cry came up unto 'Elohim/Godhead of the bondage/slavery. And on account of the bondage/slavery heard their groaning/sighing/crying, and 'Elohiym/Godhead kept on bringing to mind His covenant/'{unconditional} contract' with Abraham, with Isaac, and with Jacob. And 'Elohiym/Godhead looked upon the children of Israel, and 'Elohim/Godhead 'kept on knowing them by experience' {yada`}

The Voice

Many years later, Egypt's king died. The Israelites continued to moan because of their bondage, and they cried out *to be rescued* from their oppression. Their cry for help ascended to God. He heard their pleas and remembered the covenant He made with Abraham, Isaac, and Jacob. God saw *the situation* the people of Israel were in, and He was moved to take action.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and (it) (came to pass) in (those) abundance of days, and the king of "Mits'rayim ^{Two straits"} died, and the sons of "Yisra'el ^{He turns El aside"} sighed from the service and they yelled out, and their outcry went up to the "Elohiym ^{Powers"} from the service, and "Elohiym ^{Powers"} heard their groaning, and "Elohiym ^{Powers"} remembered his covenant (with) "Avraham ^{Father lifted"} , (with) "Yits'hmaq ^{He laughs"} and (with) "Ya'aqov ^{He restrains"} ", and "Elohiym ^{Powers"} saw the sons of "Yisra'el ^{He turns El aside"} and "Elohiym ^{Powers"} knew,...
Concordant Literal Version	In the course of these many days it came to be that the king of Egypt died. Yet the sons of Israel sighed under the servitude and cried out, and their imploration ascended to the One, Elohim, out of the servitude. Elohim heard their moaning, and Elohim was mindful of His covenant with Abraham, Isaac and Jacob. Elohim saw the sons of Israel and was realized by them.
Context Group Version	In the course of those many days, the king of Egypt died: and the sons of Israel sighed by reason of the slavery, and they cried, and their cry came up to God by reason of the slavery. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God saw the sons of Israel, and God took knowledge [of them].
<i>Emphasized Bible</i>	.
English Standard Version	God Hears Israel's Groaning During those many days the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. God saw the people of Israel—and God knew.
NASB	Now it came about in <i>the course of</i> those many days that the king of Egypt died. And the sons of Israel sighed because of the bondage, and they cried out; and their cry for help because of their bondage rose up to God. So God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob. God saw the sons of Israel, and God took notice <i>of them</i> .
New European Version	It happened in the course of those many days, that the king of Egypt died, and the children of Israel sighed because of the abuse, and they cried, and their cry came up to God because of the abuse. God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. God saw the children of Israel, and God was concerned about them.
New King James Version	Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage. So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God acknowledged <i>them</i> .
Stuart Wolf	.
Third Millennium Bible	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; and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God took heed of them.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And it comes to pass during these many days, that the king of Egypt dies, and the sons of Israel sigh because of the service, and cry, and their cry goes up unto God, because of the service; and God hears their groaning, and God remembers His covenant with Abraham, with Isaac, and with Jacob; and God sees the sons of Israel, and God knows.

The gist of this passage:

23-25

Exodus 2:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398
rab (רַב) [pronounced <i>rah^{bv}</i>]	<i>many, much, great</i> (in the sense of <i>large or significant, not acclaimed</i>)	masculine plural adjective with the definite article	Strong's #7227 BDB #912
hêm (הֵם) [pronounced <i>haym</i>]	<i>those, these</i> [with the definite article]	masculine plural demonstrative adjective with the definite article	Strong's #1992 BDB #241

All of this is translated *in the course of those many days* (Owen); *and it came to pass in [the] process of time* (KJV); *many years passed* (Kukis).

Translation: [And it is in those many days...](#)

This is a phrase that means *much time passes*.

Exodus 2:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559

Exodus 2:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular construct	Strong's #4428 BDB #572
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	double straights; transliterated Mizraim; also Egypt, Egyptians	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...that the king of Egypt died.

The king who wanted to execute Moses finally dies. Apparently, the warrant for Moses' arrest would die with him.

As long as the Pharaoh, Moses' adoptive grandfather⁸⁹, was alive, Moses could be prosecuted and executed for murder. However, at this point, the statute of limitations ran out.

Exodus 2:23a-b **Now it happened in the process of time that the king of Egypt died.**

Although we are not told much about this particular king of Egypt, it is possible that he and Moses were both potential candidates for the throne of Egypt—rivals, if you will. Or, he may have been the father of a potential rival to Moses. He was no doubt interested in the execution of Moses, but he died first. But, as the Bible says, **No weapon formed against you will prosper** (Isa. 54:7). God has a purpose for Moses and nothing is going to hinder that purpose, apart from Moses' own negative volition.

We have a limited amount of time on this earth, as determined by God. As believers, we should make it count. I knew a gal who had 4 young children, when she was stricken with cancer. Her most current husband/boyfriend left her—let's just call her Joan. She was renting a house that I had put her into (back when I was a real estate agent). The couple leasing a house to her could not see any option beyond evicting her. Fast forward 7 years; I had kept in touch with the woman and she finally did succumb to cancer. I called up the couple who originally rented the house to her, because they were concerned about the woman, and told them that she had passed. In that phone call, I was surprised to find out that the husband, Joan's former landlord, had passed away 3 years earlier. At the time when we were all interacting and trying to figure out a solution, anyone would have assumed that Joan had another year or two; and that her landlord at that time might have another 10, 20 or even 40 years left to live. But he died before she did. We do not know what is in front of us. We are alive today, and therefore, God has a plan for us today. Everyday, that plan should include taking in some Bible doctrine.

We do not know what God has planned for us; we may live for another year, another 10 years, or another 40 years. Our future is unknown to us, despite our assets, our health and every other condition.

However, let me suggest that there is one clear way to extend your life: increase your spiritually productive life, which set of actions will include inner happiness as a spiritual by-product. Here is how you do that: remain in fellowship, learn the plan of God, determine your **spiritual gift**, and then allow your spiritual gift to function. You get back into fellowship by naming your sins to God; and the latter 3 items require you learning Bible doctrine. Would you prefer having a shorter life and one which is up and down (sometimes, many times in a day)? Here is how you can accomplish that: get out of fellowship by means of sin; do not learn any Bible doctrine; do whatever you feel like doing. Let your emotions guide you through life. Assume that the values of popular culture are the correct ones. That is the quickest way to unhappiness and an unproductive life, spiritually speaking; and a shorter life.

⁸⁹ This is a guess on my part; he could have been another sort of relative of Moses' adoptive mother.

Moses has had a great reversal of fortune in life—thrice, in fact. He began as a child condemned to death; but he was adopted by Pharaoh’s daughter and then brought up in the palace, preparing to become a Pharaoh. Now, he finds himself hiding out in Midian from the current Pharaoh, with a warrant out for his arrest. He will later leave this life of obscurity and lead the Hebrew people out of Egypt, becoming one of the most famous men in Jewish history. Condemned to death at birth ⇒ being raised as the grandson of Pharaoh ⇒ living in Midian in exile, in obscurity ⇒ leading his people out of Egypt as the great leader of Israel. Moses led 4 very different lives, with 4 very different paths ahead for each life. But all of these lives lived by the same man.

We are studying the early life of Moses, and he is in Midian at this time. He killed a man in Egypt and made a run for it, hiding out in Midian from the Pharaoh who desires to execute him.

The Pharaoh who made the Hebrew people into slaves had died a long time ago, and those who succeeded him continued with this practice. When a person is born into an environment, they often accept many of the things just as they are, without question.

Let me offer up an example: social justice warriors today, had they been brought up during a time of slavery, would likely have voiced no dissent. There is slavery all over the world today. These social justice warriors do not tackle that problem; instead, they complain about the kind of slavery which no longer exists in the US; and they tear down confederate soldier statues, claiming that anyone who is not on board with this must be a supporter of slavery. Self-righteousness does not require a real cause; just a sufficient amount of arrogance.

The reason that I know these *warriors* would not voice dissent is, there are more slaves today in the year 2018 than there were back in the 1800's. Global Slavery Index **estimates** that there are 46 million slaves in the world today (and these numbers do not include the millions of people without freedom in communist regimes). Most of these current social justice warriors want for us to live in a Marxist state—which certainly indicates that slavery is not really their issue, since Marxism is a form of slavery to the state. They have accepted Marxism, a failed political philosophy, as utopia, even though it fails whenever it is tried. But that is the environment into which they have been born, and they accept it.

Unlike these social justice warriors, Moses will become a true agent for change. Moses is living for 40 years in Midian. Then this happens:

Exodus 2:23a-b [Now it happened in the process of time that the king of Egypt died.](#)

This is the king of Egypt who wanted Moses executed. Apparently, the statute of limitations in Egypt runs out when the Pharaoh passes.

Exodus 2:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced waw]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'ânach (אָנַח) [pronounced aw-NAHCH]	<i>to sigh, to groan [in pain, in grief]; to gasp; to moan</i>	3 rd person masculine plural, Niphal imperfect	Strong's #584 BDB #58
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119

Exodus 2:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yis ^{er} â'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
The NET Bible: <i>The name Israel means "God fights" (although some interpret the meaning as "he fights [with] God"). See Gen 32:28.</i> ⁹⁰			
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿăbôdâh (עֲבֹדָה) [pronounced <i>ău^b-vo-DAWH</i>]	<i>labour, work, service; possibly: bondage; enslavement</i>	feminine singular noun with the definite article	Strong's #5656 & #5647 BDB #715

Translation: [Still] the children of Israel groan because of the slavery...

However, the children of Israel continued to be enslaved. This particular approach of one or more pharaohs back would continue. Their slavery was so horrible, that the people groaned about it.

Exodus 2:23d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
zâ'âq (צָעַק) [pronounced <i>zaw-GAHK</i>]	<i>to cry out, to call, to cry</i>	3 rd person masculine plural, Qal imperfect; pausal form	Strong's #2199 BDB #277

Translation: ...and they cry out.

My memory of this passage is, the people cried out to God. However, it does not say that. They simply cried out.

Most people have had the situation where they have worked so hard that, at the end of the day, they are so tired they could cry. Usually this feeling might be with them in hour 13 or 14, and they know they have a couple more hours to work. This is the experience of the Jews under slavery to Egypt.

I realize that many people think that God needs to step in and relieve this problem immediately. As we will find out, even though they will clearly see God deliver them, many of the children of Israel who are led out of Egypt will want to return to Egypt.

Exodus 2:23c-d Then the children of Israel groaned because of the bondage, and they cried out...

⁹⁰ From <https://bible.org/netbible/index.htm?gen35.htm> (footnote) accessed January 2, 2015.

We do not like suffering; no one likes to suffer; no one likes to hear or see others suffer. But this suffering was absolutely necessary. The sons of Israel had to suffer; they had to come to a point where they would cry out for relief. As we will find out later, the sons of Israel on many occasions, when in the desert-wilderness, will propose to return to Egypt. They propose to return to Egypt *after* enduring all of this suffering; and, if they did return, they would have been killed (if there were enough Egyptians remaining to do that). These are the very same people who are crying out here, in this verse, because of the harsh treatment that they received as slaves to the Egyptians.

The Exodus generation (whom I will nickname Gen-X, for generation Exodus), those over 21 who will leave Egypt under Moses, are a very hard-headed bunch who did not seem to understand anything without suffering. There are some children who can be told, “The stove is hot, do not touch it;” and they won’t touch it. But there are also more hard-headed children (not unlike myself) who are told, “The stove is hot” and they immediately press their hand against it, to find out for themselves.

Two generations of Hebrews will leave Egypt: Gen-X and the GoP (the Generation of promise—they are the ones 21 and younger who leave Egypt). Even though the Bible does not give them clever designations as I have, they will still be distinguished in the narrative of Exodus–Deuteronomy.

What will appear to be the case is, all of the sons of Israel will exit Egypt with Moses. It is reasonable to suppose, had they not suffered so much, many would have remained behind in Egypt, seeing no reason to leave their lives there. God’s plan was for them to return, as a people—every single one of them—to **Canaan**. Remember from Genesis that every single child of Jacob moved to Egypt; no one was left behind. Now, every single descendant of Jacob (also known as Israel) must move to the land God had given Abraham, Isaac, and Jacob. It is only because of their intense suffering that they were all willing to leave Egypt.

You may say, “Well, why didn’t God simply tell them to leave Egypt?” God allows us our free will; but without the suffering, they would not have exited Egypt.

The interaction in our lives between nature and nurture is always an interesting one. We have so many potentials set in our lives from birth; and environment can obviously play a part; but our environment cannot make us do anything—at least, not in the spiritual realm. Let me suggest that a person who is solidly against God cannot be forced or coerced to change his mind about God. Our decisions, even though often related to personal suffering and difficulties, still have their origins in our free will.

I knew one person who had been given an idyllic life in retirement; but he did not turn to God, even though he had the chance to on many occasions. That same person was given some strong suffering; and yet, he did not turn to God. People have free will; and for many of them, there is no amount of coercion that will change that. However, there are people who are just hard-headed; but given enough motivation in life, they will go the direction that God has for them. I know that because I am one of those people. Suffering and difficulties have pushed me in the correct direction at least twice in my life; I did not like the suffering, but the choices I had to make in the end resulted in moving me in the right direction.

Personally, I know that, without the suffering, I would not have moved from where I was to where I live today—the *smartest* decision I have ever made. The suffering—which was not severe by any means—caused me to rethink my location, and so I changed it. It was the best thing that ever happened to me. But, it could only have been the result of some suffering and pressure. It was a decision that I would have never made without that pressure. Pressure and suffering also caused me to leave my profession of teaching. It was the right decision at the right time, but it took personal difficulties in my life to make it happen.

Back to our narrative: we have temporarily left Moses in Midian and we have returned to Egypt in v. 23:

Exodus 2:23e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âlâh (עָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person feminine singular, Qal imperfect	Strong's #5927 BDB #748
shav ^e âh (שָׁעַר) [pronounced <i>shahv^e-GAW</i>]	<i>an outcry, a crying out, a cry for help</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #7775 BDB #1003
’el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
’Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘ăbôdâh (עֲבֹדָה) [pronounced <i>gû^b-vo-DAWH</i>]	<i>labour, work, service; possibly: bondage; enslavement</i>	feminine singular noun with the definite article	Strong's #5656 & #5647 BDB #715

Translation: [Their outcry because of the slavery went up to Elohim.](#)

The structure of the Hebrew does not necessarily mean that the people cried out to God; but it does mean that God heard them.

The cruel treatment of the Jews by the Egyptians continued and escalated. It was so cruel that the words used here are *during those many days*. The emphasis of this cruelty is further seen with the use of the polysyndeton (the use of several *and*'s) along with synonyms (*sighed, lamented, cry*). That is, the life of the Jews was so difficult, that their lives were seen in terms of days and not years.

We often do not see God's plan in our lives or in the lives of others because of some suffering. God had to move a population of 2,000,000+ Jews from Egypt to the land of Canaan. You would think that a simple command from God would do the trick; but then you would think that all it would take is for the Bible to forbid pre-marital sex, and that would take care of that issue for all Christians. The Bible does forbid pre-marital sex (1Corinthians 7:1 Hebrews 13:4) and as you certainly know, millions of Christians ignore this simple command. In the same way, no matter what God did by way of appealing to the Jewish people as a matter of reason, they would not have moved. It took decades of cruel slavery to cause the Jews to leave Egypt—and even then, they still desired to return to the *leeks and garlic of Egypt* (Num. 11:4–5).

It is a sad fact but the only way God can reach many of us is through pain and discipline. For those who are parents, you may have two different children, one of whom does what he is told and the other who can only learn something after being spanked. We are the same way. Some of us learn and are guided by God's Word and others of us have no interest in the Scriptures and our only part in God's plan is a recipient of discipline.

Exodus 2:23 Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage. (NKJV)

Interestingly enough, the text does not say that they *cried out to God*; but merely that they *cried out* and that *their cry came up to God*. It is unclear how much they revered God when in slavery, if at all.

People are certainly odd. Some do not believe in God; yet they will cry out into the sky, I guess expressing their innermost feelings to the cosmos. We had a recent presidential election in the United States (I began to write this chapter in 2018); and about half of America was unhappy with the new president—some of them desperately so. On the year anniversary of his election, some of them gathered **to scream into the sky** in frustration (many of these screamers do not believe in God). With whom they were communing remains unclear to this day.

When the sons of Israel leave Egypt, they will all be believers. However, it is not clear from the text that these people believe in the God of Jacob or not.

Exodus 2:23 Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage. (NKJV)

Like all kings, this king was concerned about his power and about those who threatened the throne. Moses was a clear threat to Pharaoh, and when Pharaoh was ready to arrest and execute Moses, Moses made a run for it, into Midian, far enough away from Egypt. Moses was sufficiently off the grid in the desert wilderness, so that he would not be bothered. No one would have any idea where Moses went. However, Moses certainly had a knowledge of the geography of the area, based upon his early training. He undoubtedly knew geography and determined where to run to.

During Moses's 40 years in the Midian desert, the King of Egypt died—the one who would have put Moses to death.

All the while, all during this time, the sons of Israel cried out because of their bondage, because of the oppressive slavery that they endured.

Now, I have, from time to time, presented a different side of slavery. There are some kinds of slavery which are not necessarily evil or wrong. A young person, without money or family, in the ancient world, could sell himself to a family, and function as their personal servant. Some young men, through no fault of their own, ended up being sold as slaves, and, in the case of Joseph, as we have studied, the end result was quite remarkable. Joseph, 400 years earlier, had become the 2nd top man in Egypt, having first started out as an Egyptian slave. So, even though how Joseph was forced into slavery was wrong (his brothers sold him into slavery); God was able to take that circumstance and make it beneficial to him.

My point being, under certain conditions, slavery is not always the terrible thing that it has been made out to be. When God gives the Law to Moses, He will not outlaw slavery; but slavery will be better regulated among the Hebrew people in order to protect their own slaves from being abused.

Because of the nature of slavery, the slave owner must provide each slave with a *living wage*. It is of no benefit to a slave owner if his slaves die prematurely for lack of food, shelter or medical care. Therefore, a smart slave owner had to find a *sweet spot* between complete and utter tyranny and a paternal protection and provision for his slaves.

Interestingly enough, slavery is the only profession in the world which consistently *pays a living wage*. The master must make certain that his slaves are fed and housed and clothed and given medical care when necessary in order to keep them alive. A slave who is abused to the point of death is not productive and, therefore, not profitable for the slave owner. A slave who is healthy and cooperative is profitable to his master.

Quite obviously, slavery can be inhumane; and that is obviously what we have here in our narrative. Furthermore, these are not slaves who have volunteered themselves into slavery. A previous pharaoh forced them into it.

See the **Doctrine of Slavery** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Moses' life; the big picture:

Moses' life conveniently divides up into three 40 year periods.

Dividing up Moses' Life		
Time Period	What Happened	References
First 40 years	Moses lived in Egypt and was brought up in the Pharaoh's palace, for the first 40 years. It appears that he was raised to become a pharaoh.	Ex. 2:1–15a
For the first couple years, Moses lives in Goshen until he is weaned from his mother.		
Interim Event: he kills an Egyptian taskmaster and flees for his life. Exodus 2:15		
Second 40 years	He will then spend 40 years in Midian, a stranger in a strange land, having been guided by God to a well, where he met 7 daughters trying to water their father's flock. He married one of those daughters and had two sons.	Ex. 2:15b–4:19
Interim Event: God calls Moses to return to Egypt and to lead God's people out. Exodus 3:1–4:17		
Third 40 years	Moses will lead the people of Israel into the desert wilderness between Egypt and Canaan, where they will live for 40 years. They do not take Canaan because of their negative volition.	Ex. 4:20 through Deut. 34:12
At this point in the Exodus narrative, the second of the first two 40 year periods of time is almost complete, and Moses will begin the third period of 40 years. During this 3 rd period of 40 years, he will return to Egypt and lead the people of Israel out of Egypt.		
Chapter Outline		Charts, Graphics and Short Doctrines

Exodus 2 has covered a lot of ground. We follow Moses, from his birth to the birth of his first son, a period of about 45–50 years (Ex. 2:1 to Ex. 3:1 is a period of about 80 years).

V. 23 could have begun with the words, *meanwhile, back in Egypt...*

Exodus 2:23 [Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage. \(NKJV\)](#)

There is a new king in Egypt; but the children of Israel are still enslaved to the Egyptians. It appears that their situation is getting worse and worse for them.

The sons of Jacob cry out, but it is not completely clear that they are crying out to God here. We do not have the words *and they cried out to God* in the original text. Do they know to Whom they are calling? Are they calling out just into the sky out of frustration or do they know the God of their fathers? At this point, the answer to that is unclear.

I have known unbelievers—flat out atheists—and they have cried out in pain or in heartache, even though they believed that no one could hear them. A few of them, in very difficult circumstances, even turn to God—but only until the suffering stops.

In any case, God hears these sons of Jacob. Whether their cries were directed towards Him or not, God still heard their cries. That's because these are His people.

Almost every single one of us, at one time or another, has addressed God or has addressed something out there which is beyond ourselves. This usually happens under great pressure, and we cry out (sometimes, only in our minds), *please, help*; or, *please make it stop hurting*; or, whatever. We have all come to a point in our lives where we did not have the strength ourselves, and we called to Someone, something, to somehow intervene and help us. This is the most natural thing in the world for a person to do when under great pressure. Someone in the military in battle might do this on many occasions. Many men in the military have found God in this act of desperation, being gripped by pain, fear and/or despair.

There is so much pain and pressure laid upon the Hebrew slaves that they call out, to Someone, anyone, *help us!* And God heard them.

Application: God *hears* the cry of the unbeliever; and if the unbeliever is positive towards God, then God must provide him with the gospel—to allow him to make a choice. This is true, no matter where the unbeliever is located. This is God's guarantee to the human race.

Exodus 2:23 *And it is in those many days that the king of Egypt died. [Still] the children of Israel groan because of the slavery and they cry out. Their outcry because of the slavery went up to Elohim.* (Kukis mostly literal translation)

Exodus 2:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâma ^c (שָׁמָע) [pronounced <i>shaw-MAHG</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
n ^e âqâh (נִאָּחַז) [pronounced <i>n^eaw-KAW</i>]	<i>a crying out; the groaning, a groan</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #5009 BDB #611

Exodus 2:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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The NET Bible: *The word for this painfully intense “groaning” appears elsewhere to describe a response to having two broken arms (Ezek 30:24).*⁹¹

Translation: He [lit., Elohim] heard their groaning...

God hears their groaning; God hears their suffering.

This is very much like a parallel to our circumstances as being born into sin.

Obviously, God does not have ears, so He does not hear as we do; and, He doesn't forget us or our problems. This is called language of accommodation. When this verse reads *God remembered*, this is an **anthropopathism**. God does not forget. He did not get busy on the other side of the universe, suddenly snap His fingers⁹² and say, *Omigosh, I forgot all about those Jews; I'd better take care of them right away*. God did not put the Jews into slavery, get busy with some other divine project, and then suddenly remember that He needs to do something about this situation. This is you or me, but not God. God has to allow the proper amount of time to pass in order to fulfill His plan.

Exodus 2:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
zâkar (זָכַר) [pronounced zaw-KAHR]	<i>to remember, to recall, to call to mind</i>	3 rd person masculine singular, Qal imperfect	Strong's #2142 BDB #269

The NET Bible: *The two verbs “heard” and “remembered,” both preterites, say far more than they seem to say. The verb שָׁמַע (shama', “to hear”) ordinarily includes responding to what is heard. It can even be found in idiomatic constructions meaning “to obey.” To say God heard their complaint means that God responded to it. Likewise, the verb זָכַר (zakhar, “to remember”) means to begin to act on the basis of what is remembered. A prayer to God that says, “Remember me,” is asking for more than mere recollection (see B. S. Childs, *Memory and Tradition in Israel [SBT], 1-8*). The structure of this section at the end of the chapter is powerful. There are four descriptions of the Israelites, with a fourfold reaction from God. On the Israelites' side, they groaned (אָנַח [anakh], הִקְאָן [hîqān]) and cried out (קָעַן [qa'an], שָׁעַן [shav'ah]) to God. On the divine side God heard (שָׁמַע, shama') their groaning, remembered (זָכַר, zakhar) his covenant, looked (רָאָה, ra'ah) at the Israelites, and took notice (יָדָה, yada') of them. These verbs emphasize God's sympathy and compassion for the people. God is near to those in need; in fact, the deliverer had already been chosen.*⁹³

ʿĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
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⁹¹ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 3, 2017.

⁹² An anthropomorphism

⁹³ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 3, 2017.

Exodus 2:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אָת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
b ^e rîyth (תִּיְרָב) [pronounced <i>b^ereeth</i>]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #1285 BDB #136
'êth (אָת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
'Ab ^e râhâm (אֲבִרְחָם) [pronounced <i>ahb^{ve}-raw-HAWM</i>]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4
'êth (אָת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Yis ^e châq (יִשְׁחַק) [pronounced <i>yihse^e-KHAWK</i>]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850
This is also spelled Yits ^e châq (יִצְחָק) [pronounced <i>yihyse^e-KHAWK</i>]. When you hear about manuscript discrepancies in the Old Testament, many of them simply involve alternate spellings.			
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אָת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Ya ^a qôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^{BV}</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Translation: ...and He [lit., *Elohim*] remembered His covenant with Abraham, Isaac, and Jacob.

The word *remember* is language of accommodation. God knows everything. He does not have to remember anything. However, to the person reading this narrative, it seems as if God had forgotten about the Jews and had forgotten about His promises, but then, suddenly, He acts. That is explained by saying, *God remembered*. This is known as an anthropopathism.

That God is aware of His covenant with the Jews, the Hebrew reads *and God remembered his covenant with Abraham, with Isaac and with Jacob*. God's response includes the use of an anaphora (the repetition of the word *with*); a polysyndeton, and synonymia [pronounced *syn-o-NYM-i-a*], which is the use of synonymous terms. This emphasizes the closeness of God's observation of the situation and His divine concern.

The Jews, because of their negative volition, had to reach a point of almost unbearable suffering before they would listen to Moses. As we have seen, 40 years ago, Moses was not ready to lead them and they were certainly not

ready to follow him. The Jews have been enslaved for about four hundred years. God is fully cognizant of this. He knew it in eternity past and made provision for it. However, to us, four hundred years seems like an inordinately long time. Therefore, to us, it seems as though God has forgotten about this situation and, when He finally intervenes, it seems to us as though He has suddenly remembered. That is an anthropathism; taking divine action, thought and motivation and expressing it in terms of human thoughts.

Exodus 2:24 [So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.](#) (NKJV)

Although it reads, *so God heard their groaning*, this does not mean that God had lost track of the Hebrew people, but on one of His less busy days, He heard them and decided to respond. This is an anthropathism, where human characteristics are assigned to God which He does not have. When God created the universe, He was aware of the Hebrew people and their situation. However, at this point in human history, God will act. So, the human approach here is, God hears these calls for help and He responds. But God knew in eternity past at what time He would intervene in human history on behalf of His people.

When it says that God remembered his covenant with Abraham, Isaac, and Jacob, He did not forget about it for a time, and then, suddenly, think, "Oh, yeah, the sons of Jacob. I wonder what they are doing right now?" This is known as language of accommodation. It may appear as if God had forgotten about them, and then, because it is clear that He is now working in their lives, it appears as if He remembers them. God seemed to work closely with the people of Israel during the lives of Abraham, Isaac, and Jacob; and with Jacob's sons; and there has been, apparently, no direct contact for about 400 years.

God knew every single son of Jacob in eternity past; and knew everything about their daily lives. There was never a time that God did not know every son of Jacob and everything about their individual lives.

At this point, all things considered, it is the right time for God to step in and intervene.

Exodus 2:24 [He \[lit., Elohīm\] heard their groaning and He \[lit., Elohīm\] remembered His covenant with Abraham, Isaac, and Jacob.](#) (Kukis mostly literal translation)

Exodus 2:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohīm</i>	masculine plural noun	Strong's #430 BDB #43
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Exodus 2:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: Elohim observes the children of Israel...

God is watching the children of Israel. In fact, He has been watching them constantly.

God's Person is spoken of 4 times in this one passage. Despite the awful oppression of slavery, God is right here, with His people, knowing all about the suffering that they were enduring.

Exodus 2:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâda ^c (יָדָעַ) [pronounced <i>yaw-DAHÇ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3045 BDB #393
Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

The NET Bible: Heb "and God knew" (יָדָעַ, *yada'*). The last clause contains a widely used verb for knowing, but it leaves the object unexpressed within the clause, so as to allow all that vv. 23-24 have described to serve as the compelling content of God's knowing. (Many modern English versions supply an object for the verb following the LXX, which reads "knew them.") The idea seems to be that God took personal knowledge of, noticed, or regarded them. In other passages the verb "know" is similar in meaning to "save" or "show pity." See especially Gen 18:21, Ps 1:6; 31:7, and Amos 3:2. Exodus has already provided an example of the results of not knowing in 1:8 (cf. 5:2).⁹⁴

Translation: ...and He [lit., Elohim] knows [about their misery].

⁹⁴ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 3, 2017.

God knows what is going on with the children of Israel. In fact, He knew this in eternity past.

The last word in v. 25 is *yâda'* (יָדָעַ) [pronounced *yaw-DAHÇ*], is translated quite a number of different ways. It means *to know by seeing or by observation* and care can be inferred by the use of this word. What has happened is that the Jews prospered and multiplied, and the Egyptians became increasingly more tyrannical. This passage indicates that it had gotten to a point when the Jews as a whole were severely burdened by this slavery. As we will see by their comments throughout Exodus, the Jews needed to be placed in a position where this was almost more than they could bear; otherwise, they would not have left Egypt. Just as there are times in our lives when God must place pressure upon us so that we can depend upon Him to make the right choices. However, the more of God's Word that you know, the less often it is that God has to put pressure upon you to make the correct choices.

The NET Bible: *It is important to note at this point the repetition of the word "God." The text is waiting to introduce the name "Yahweh" in a special way. Meanwhile, the fourfold repetition of "God" in vv. 24-25 is unusual and draws attention to the statements about his attention to Israel's plight.*⁹⁵

Exodus 2:25 **And God looked upon the children of Israel, and God acknowledged them.** (NKJV)

That final verb in the Hebrew is *yâda'* (יָדָעַ) [pronounced *yaw-DAHÇ*], and it means, *to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]*. Strong's #3045 BDB #393. The above translation is the NKJV.

Literally, this final verse reads, **And so God sees the sons of Israel and so God knows.** This is what is known as an **anthropomorphism**. It was not that one day, God knew this about the sons of Israel, which He did not know the day before. In eternity past, prior to the creation of man, God knew this. When we have anthropomorphisms like this, it is explaining God's behavior in human terms. Have you ever told your son, "God sees what you are doing, boy"? God knew what your son was doing in eternity past; and God knows everything that you have done and will do in eternity past.

Exodus 2:25 **Elohim observes the children of Israel and He [lit., *Elohim*] knows [about their misery].** (Kukis mostly literal translation)

What this verse means, is, God is going to spring into action. God is going to do something about the situation of the sons of Israel.

Of all the various translations, *The Message* appears to have gotten this right. Note the actual structure below:

The Message

Many years later the king of Egypt died. The Israelites groaned under their slavery and cried out. Their cries for relief from their hard labor ascended to God:
 God listened to their groaning.
 God remembered his covenant with Abraham, with Isaac, and with Jacob.
 God saw what was going on with Israel.
 God understood.

As an aside, there was a time in my **Christian life** when I disparaged translations which were not completely literal (paraphrases or thought-for-thought translations, like *The Message*, the *Good News Bible*, or the *New Living Translation*). However, there have been many times when I did not have a complete feel for a verse or a passage, and it has been the less-than-literal translation which has helped to lead me in the right direction. Sometimes, it takes a less-than-literal translation to give us the gist of a verse or passage.

So, why did God wait? Why did He allow this slavery to go on for perhaps 100 or 200 years (or more)? To answer that, let's go back to the days of Noah, when the population was eating, drinking and marrying and

⁹⁵ From <https://bible.org/netbible/index.htm?exo2.htm> (footnote); accessed February 3, 2017.

giving in marriage. They were too preoccupied with the details of life to give much thought to God. Even though the Hebrew people were under slavery to Egypt, as we have seen, they continued to marry and to have large families. They continued to be preoccupied with the details of life. God had allowed increasing pressure to be put upon them by the Pharaoh until they finally cried out to Him.

God is glorified when we come to Him with our problems. This is a tricky point here. We are to live our lives with knowledge and to deal with our problems by using God's Word in our life. Our **souls** should be inundated with doctrine and our lives should reflect this. However, there will always be problems and situations that we cannot resolve; it is with these things that we go to God in prayer. God is glorified when we recognize His omniscience and omnipotence, so that we call to Him to deal with the situations which are beyond our own control. He is also glorified when we deal with the situations within our control as a result of intake of His Word. He is glorified when we recognize when we should act and when we should wait upon Him. The slavery of the Jews had to come to a point where they would depend entirely upon Him. In v. 23, it got to the point where they had to call upon God and God could answer their prayers. Recall from v. 23, that some seemed to just call out from personal suffering—perhaps unsure to whom they were calling.

More importantly, why did God move the Jews out of the land of Canaan and into Egypt; and then out of Egypt, back to the land of Canaan?

Why did God Move the Jews out of the Canaan to Egypt and then back to Canaan?

1. The land of Canaan had become more and more degenerate as time progressed. In the past, God already had to level Sodom and Gomorrah due to their tremendous degeneracy.
2. The peoples of Canaan were clearly very degenerate.
3. These peoples of Canaan had a far reaching, negative influence upon the Hebrew people and the Hebrew people needed to be removed from that environment.
4. We saw how Lot and his family were affected by the Sodomites; his wife would look back to their place of residence, despite being urged to leave quickly. Lot's daughters saw no other way to continue their seed without committing incest with their father. This is how corrupted they had become.
5. We studied how Jacob's family nearly intermingled to the degenerate family of Hamor in Gen. 34. Hamor's son raped Jacob's daughter, then kidnaped her, and then proposed intermarriage between the two families. Somehow, he seemed it was reasonable to rape this woman and then marry her afterwards.
6. Separating from the Canaanites would allow the sons of Jacob to progress spiritually without the horrible influence of the degeneracy of the Canaanites.
7. The Egyptians were better disciplined and had a better sense of morality, despite the whole slavery thing.
8. The Egyptians also favored a clear differentiation between themselves and the Hebrew people.
9. God gave the Canaanites additional chances—that was the reason behind the famine for the land of Canaan. Sometimes our last chances with God come in the form of great natural catastrophes.
10. Despite the warnings that the Canaanites undoubtedly had, they fell into deep degeneracy.
11. 400 years earlier, God had told all of this to Abraham:
 - 1) Gen. 15:13–16 **Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. As for you, you shall go to your fathers in peace; you shall be buried in a good old age. And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete."** (ESV; capitalized)
 - 2) The land that is not theirs is Egypt. The ESV has the word *servants* here, but it ought to be *slaves*.
 - 3) The judgment that God will bring against Egypt is what we will study in Exodus 5–13.
 - 4) During Abraham's day, the Amorites were not degenerate enough to require that God destroy them. No doubt that some of them, in that era, still believed in the Revealed God; and some of them were living, more or less, according to the laws of divine establishment.
 - 5) By the time that Joshua will invade Canaan, their degeneracy will be complete; and very few of them will believe in the Revealed God (some, however, like Rahab, will believe).
12. The Hebrew people will return to the land of Canaan and they will destroy the degenerate Canaanites.

They will then possess the land given them by God
Israel had to remain entirely separate from the Canaanites, and there was no way that could happen in the land of Canaan.

Chapter Outline	Charts, Graphics and Short Doctrines
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Exodus 2:23–25 And it is in those many days that the king of Egypt died. [Still] the children of Israel groan because of the slavery and they cry out. Their outcry because of the slavery went up to Elohim. He [lit., *Elohim*] heard their groaning and He [lit., *Elohim*] remembered His covenant with Abraham, Isaac, and Jacob. Elohim observes the children of Israel and He [lit., *Elohim*] knows [about their misery]. (Kukis mostly literal translation)

The Glorification of God

As an aside, some people do not like the idea that God is glorified by this or that. They believe that God wanting to be glorified is some sort of massive, deified ego trip. The purpose of God being glorified in this or that situation is so that, other people might recognize that things are made better by a relationship with God and His Word. His being glorified points them in the right direction for life.

If you had the choice between being allowed to raise yourself or be raised by your parents, which is preferable? Most of us were greatly helped by being raised by and guided by our parents, despite our parents being imperfect creatures. Developing a relationship with God, our Creator, is even more important than the relationship with our parents.

Let’s approach this from a different parallel situation. I am not sure if you have ever tried to tame a feral cat (or any kind of abused animal, such as a rescue dog from the pound), but part of this process is making that animal understand that you will provide for it, no matter hwat. The animal needs to know that It can look to you for comfort and care. You do this—generally with food, affection and a soothing voice—but with the care of the animal being the thing which you are trying to achieve. In a very real sense, you are glorifying yourself to this animal, so that you may provide it with the proper care and attention. By your actions, you are setting yourself apart from all other human beings, with the care of the animal being the foremost thing in your mind. The animal is benefitted by a relationship to you, which relationship is partially established by you glorifying yourself to the feral cat (or to the rescue dog).

God is not desiring glorification so that He can enjoy great fame like a rock star or a movie star, but so that you know that you can go to Him for comfort and care. Our relationship with God in a fallen world is how we live in peace from day to day.

Chapter Outline	Charts, Graphics and Short Doctrines
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Exodus 2:23–25 Many years passed and the king of Egypt who sought Moses’ life died. Yet the children of Israel were still under slavery and they groaned and cried out. Their outcry went up to God. He heard their groans and He remembered his covenant with Abraham, Isaac, and Jacob. He observed the plight of the sons of Israel and He knew about their misery. (Kukis paraphrase)

Chapter Outline	Charts, Graphics, Short Doctrines	
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org	Exegetical Studies in Genesis	

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Exodus 2 is in the Word of God

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

What We Learn from Exodus 2

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Exodus 2

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Shmoop tends to be rather flippant.

Shmoop Summary of Exodus 2

Life of Moses, Volume 1: The Early Years

- Funny how condensed the Bible can be when it wants to. Modern retellings of Exodus (like *The Prince of Egypt*) focus a lot on Moses's early years. The actual text, though, only gives this period of Moses's life one measly chapter. He goes from birth to married in a mere 25 verses. Keep your eyes on this guy.
- So here's how it goes down.
- A boy is born to a Levite Hebrew woman who hides him for three months—remember the whole kill-the-firstborn thing? Then she puts him in a basket in the reeds of the Nile, and asks Miriam (the boy's sister) to keep an eye on him.
- Meanwhile, Pharaoh's daughter is taking a bath in the river. She finds the baby and thinks he's cute. She wants to keep him after recognizing that he must be one of these Hebrew boys.
- Conveniently, Miriam shows up and says, "I can find you a woman to breast feed this kid!" So Miriam runs and gets the baby's mother to do the job.
- The kid grows up past breastfeeding age, and Pharaoh's daughter takes him as her son. She calls him Moses, which means "I took him from the water." Moses is an Egyptian name, incidentally.

Shmoop Summary of Exodus 2

- Moses grows up knowing he's a Hebrew in Pharaoh's household. One day, he goes for a jaunty stroll to see his Hebrew brethren and sees an Egyptian beating a Hebrew. He makes sure no one's around, kills the Egyptian, and leaves.
- A quick note: "Hebrews" and "Israelites" mean the same thing. "Hebrews" comes from the word for the Hebrew language, and "Israelites" comes from Israel, the land of the Israelites. Today, an equivalent of this might be "English-speaker" versus "American" or "British"; but for our purposes, "Hebrews" and "Israelites" refer to the same group.
- Later, Moses sees two Hebrews fighting and breaks it up. The Hebrew yells, "Who made you a judge and ruler over us? Do you mean to kill me as you killed the Egyptian?" (2:14)
- Moses freaks out and runs away.
- Pharaoh finds out.
- Moses settles in Midian and helps out some Midian women trying to tend their father Reuel's flock.
- The women tell Reuel about the help Moses gave them, and Reuel gives Moses one of his daughters, Zipporah, as a thank you. Yeah.
- They have a son and name him Gershom.
- Pharaoh dies.
- God is still around—he remembers his covenant with the Israelites and hears their cries.

From <https://www.shmoop.com/exodus/chapter-2-summary.html> accessed April 29, 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Carroll summarizes portions of the Genesis narrative very much like Edersheim does. I probably need to edit this down.

B. H. Carroll Summarizes Exodus 2

We come now to a resumption of our study of the book of Exodus. The last chapter closed while we were considering that great state problem: What the dominant people of a nation should do with an entirely distinct people in their boundaries is always a critical question to deal with, and it is always best to deal with it in righteousness.

The expedients to which Pharaoh resorted: (1) The enslavement of the people; (2) Two different methods to bring about the destruction of the male children as they were born. Both failed; they continued to multiply.

Now we come to the greatest man (his impress on the world is ineffaceable) – the greatest man unless, perhaps, we except Abraham, in Jewish history, Moses, a marvelous man. We ought very carefully to study this man's life, which is divided into three periods of forty years each, exactly: (1) From his birth up to forty years of age, when he made his great decision that he would not be called the son of Pharaoh's daughter, including his birth, early life, education, and his deeds while he was a part of the court of Pharaoh; (2) The period of retirement, forty years in Midian; (3) The forty years extending from God's call in the burning bush until his death. In that last period comes most of the book of Exodus, all of Leviticus, Numbers, and Deuteronomy, Psalm 90 and all the other things that he did. This is the period of his literary activity and his great deeds.

Moses was of the tribe of Levi. Exodus states it thus: "And there went a man of the house of Levi, and took to wife a daughter of Levi." That was during the time of the law that every male child should be cast into the river. That injunction rested upon every Egyptian and upon all Jewish parents. This last law came into effect between the birth of Aaron and the birth of Moses. This family had two children before this law went into effect, Miriam the oldest, and Aaron, who was three years older than Moses. When Moses was born three terms were used to describe the child, one in Exodus 2, one in Acts 7, and one in Hebrews II.

B. H. Carroll Summarizes Exodus 2

Exodus 2 says, "When she saw him that he was a goodly child"

Acts 7 says, "When she saw that he was exceeding fair."

Hebrews 11 says, "When she saw he was a proper child." These words describe this baby as the mother saw him. From the traditions that confirm the statements here, he was a remarkable specimen of the physical as well as the mental man. Philo and Josephus go into ecstasies. They say that when Moses as a boy walked along the street the women would come out and stand at the doors to look at him. When he grew to be a man he attracted attention, as a man of presence. There are very few men of presence who, as soon as they are seen, impress you. General Sam Houston would impress you 100 yards off. He had more presence than any other man I ever saw. I was a boy when I first saw him, but I recognized him 100 yards off. Sam Houston could not walk down the street without people coming out to look at him.

The next thing that we learn about Moses, as in Heb_11:25, is: "By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment." Here is a case of simple faith on the part of the parents of the child. They seemed to recognize that in that child was much of the future of their people. Their faith took hold of it, that God meant to do great things through that baby, and that faith was so strong that it cast out fear. The king's command was his: "Cast this child into the Nile." They hid him. When they could not hide him longer, and the king said "Cast him into the Nile," still they were not afraid. They cast him into the Nile, but took precaution to put him where he would not be injured. They constructed a little vessel of bulrushes and put him in that; and their faith did not stop at that, for they stationed their eldest child to watch. They put him right where they knew the king's daughter came down to bathe. Someone has said, "How could she dare to bathe in the Nile on account of crocodiles?" There were no crocodiles that low down in the Nile. Look at the faith of the parents of that child: that God meant great things for that child and, through him, for his people; that the king's command was not going to interfere with God's purpose; their faith taking steps for his preservation, and their steps were to induce a member of the royal family to foster the future deliverer of the nation.

The next thing is to know what opportunity the child's parents had to make a religious impression on his mind. They arranged it so that the mother of the child should nurse him. She had the boy, until he was weaned, under her exclusive control. You let a mother have faith about a child and have complete charge of him until he is weaned, and she will make a great many religious impressions upon his mind. It is not to be supposed, then, that all connection between her and the child was broken off. We do not know that Moses ever, for one moment, supposed himself to be an Egyptian, and never for one moment was he, in heart, identified with the Egyptians; so that evidently in that early period of his life, deep religious impressions were made upon his mind.

The next step was in regard to his name. Pharaoh's daughter called him "Moses," saying, "Because I drew him out of the water." An examination question will be: Give the derivation of the name of Moses. And you need not bother your mind with critical statements about some other origin of the name. The Bible says that this is the true origin; Josephus says it is; and it can be fairly deduced from the name itself.

The next statement about him is his education. Acts 7 comes in here: "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Now, if you have given attention to what the education of a royal child in Egypt signified, you have some conception of the preparation in this man's life. We think it is awful to have to go to college for four years. This man's preparation extended over eighty years, for forty years' work. I repeat to you again, that only prepared men ever do great things. It is simply impossible for unprepared men to do really great things. Shakespeare says that some men have greatness thrust upon them, but he means a very short-lived greatness, one that soon vanishes. Now, this record further states that he was mighty in words and in deeds. Evidently this refers to military matters. In Egypt great men were utilized in the priesthood or in bureaucracies. The king was an autocrat; and all things were managed by bureaus, such as the bureau of agriculture, government of provinces, etc. Or he could enter the military life. As the royal family were especially devoted to military affairs, it is very probable, as Josephus says, that Moses commanded an

B. H. Carroll Summarizes Exodus 2

expedition against the Ethiopians in a great war, and won a signal triumph.

This brings the boy up to forty years. Let us see what the Scripture says about that. Acts 7: "And when he was full forty years old, it came into his heart to visit his brethren." Verse 11 says, "And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens." The question now comes up: How did it come into Moses' heart to make that visit of inspection to his brethren? The only way it could occur to him is by considering this passage in Hebrews II (which it seems to me is the most remarkable statement in the Bible): "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill-treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt; for he looked unto the recompense of reward."

Now faith rests on some word of God presented: "Faith comes by hearing." What do you suppose was the word of God to Moses? We infer what it was by a statement in Acts 7, where Stephen says that when he intervened between two of the Hebrews who were quarrelling, he supposed that they would understand that God was to deliver them through him. He understood it, and supposed that they would understand. So that when he was forty years old evidently a communication was made to him from God to this effect: "You are to deliver this people Israel." Now he had faith. Therefore, he had to make a decision. He came to where the roads forked.

I remember when I first preached a sermon on this text. I was a young preacher. The town of Bryan was just being built. The railroad had just reached there. They invited me to preach, and I preached on this subject: "The Choice of Moses." I have the sermon now. It was published. I drew a picture of a man forty years old, not a child. I commenced by saying, "It is the custom of infidels to claim that religion is for weak-minded women and for children. Here was not a weak-minded person but a mature, strong man, the best educated man of his age, the brightest man whose power was unquestioned; and this man came to the forks of the road. When he looked down the left-hand road, what could he see? (1) The position of a prince, the son of Pharaoh's daughter; (2) The pleasure of sin; (3) The treasures of that position, viz.: honor, pleasure, treasure, not his to be had by working for them, but his already, in his possession. Now, what induced him to discount that? First, these pleasures were those of sin, and these treasures were those of evil. He knew how they had been gotten by rapacious wars. So the character of the honor, the pleasure, and the treasure disappointed them. What else discounted them? 'For a season.' They are transient. The honor, the pleasure, and the treasure all had written over them: 'Passing away.' What other thought? The recompense of the reward, that is, The Outcome. Pleasure is sweet; treasure is desirable; honor is gratifying; but if these are bad in character, transitory in their nature, and the ultimate reward is evil, a wise man ought not to walk in that road."

Let us see what he saw on the other side. (1) "Choosing afflictions," (2) reproach, (3) the giving up of that which he had; renunciation, affliction, and reproach. But now what was the character of these? If he renounced this high position, it was because they were not his people; that if he chose this affliction, it was an affliction with the people of God; and if he was to bear this reproach, it was the reproach of Christ, the coming Messiah. So you see his faith, even then, rested clearly on the coming Messiah. Now the last thing is, the recompense of the reward: (1) Not for a season, but for all time; the other was transitory. There a man forty years old, learned, great, stood and looked down both these roads, first at this picture then at that; instituting a comparison that might be a basis of decision. This path commences bright and gets dark. The other commences dark, but becomes brighter. This fire bordered; that satin. But as a thinker and an intelligent man, he must press the question to its outcome. How does it end? The principle by which he made that decision was faith. He believed in God, in the promises made to his people; that he was the appointed deliverer of his people. He believed that in the end he would have higher honor, sweeter pleasure, richer treasure, and more alluring reward, if he took that right-hand road. It would be very interesting to trace the life of Moses out, to see whether he made a good choice or a bad one. His life was very much afflicted all the time he was trying to deliver his people. He had to die alone, with nobody near him; to be buried, nobody knew where. But the outcome is glorious. He is seen in consultation with Jesus Christ upon the Mount of Transfiguration. He wrote one of the hymns of heaven, which not only made him immortal on earth, but immortal throughout eternity. He wrote the Pentateuch, the basis of

B. H. Carroll Summarizes Exodus 2

all good government, recognized by all of the leading nations of the world as the very foundation of jurisprudence. So that in literature the way he decided was well. In personal reward he did well.

I shall never forget the first sermon I ever heard Major Penn preach. He was then holding a protracted meeting, and a big crowd was out. That old First Church down there in Waco was brimful. He got up and said:

"What is the first thing? The first thing is decision. Now if you are incapable of making a decision, the sexton will open the door and let you out. You need not stay here. But if you have stamina enough in you to reach a decision, a conclusion, when a matter is fairly presented to you, I would like for you to come up and take a front seat, and let me tell you what I want you to decide on. I want you, without any singing or any sermon, just simply on the point, that if a matter is presented to you that you will decide one way or the other, to come up and take a front seat. Are you afraid to come? Are you afraid to pledge yourselves to a decision? If you just simply want to hear me talk and not decide, and do nothing, the sexton will let you out and you can go home. But if you will engage to listen fairly to what I have to say, and then, so help you God, you will decide, come up and take a front seat."

That was a great talk. It made a tremendous impression. I saw men who had never made a move in their lives just get right up and take a front seat. When he got them up there, about fifty or sixty men and women, he just stood down before them, and talked to them, and showed them the things on which they were to make a decision; and he would not let them get up and leave until they had made a decision one way or the other. Some of them were converted the first day; some as soon as they had started on that pledge that they would reach a conclusion. What is it that Shakespeare says of something that "causes all our resolutions to turn awry and lose the name of action"? What is it that Patrick Henry said when he was trying to get the House of Burgesses to come to a decision: "Shall we gain strength by irresolution and inaction?" What does anybody ever gain by such a course?

Take the first period of the life of Moses, and we find it all preparatory. God had made a revelation to him that he was to deliver the people. He believed that through that people Christ would come. He could not have made that decision without faith. Faith was the great principle that caused his parents to defy the authority of the mighty king and not to have fear of him. Faith conquers the world.

Now we come to the mistake of Moses. Bob Ingersoll talks about the mistakes of Moses, but what he calls mistakes are not mistakes. We do come to a mistake, though. It was not a mistake to turn around and say, "I deliberately, voluntarily, and forever step down and out; I refuse any longer to be called the son of Pharaoh's daughter; I do not belong there. That is not my crowd; I cast my lot with these afflicted people." No mistake was there. "Now, I am going to take a look at my people. I'm going to visit them and see for myself how these burdens are put on them." No mistake is there. Where, then, did Moses make a mistake? He made the kind of mistake that Rebekah and Jacob made. There was a promise of God that the elder should serve the younger; and so they concluded that they would hurry up God's purpose. And Moses sinned by not waiting for God's providence to open the way by which he was to deliver the people. He ought not to have shaken the hourglass and tried to make the sand run out faster. When he saw that taskmaster inhumanly and unjustly smiting a Hebrew, he killed him. God did not tell him that that was the way it was to be done. God said, "You must deliver my people," but he did not tell him to do it on his own judgment. He covered the Egyptian up in the sand; possessed with the same idea that when he saw two of his brethren quarrelling he just stepped up with the air of a deliverer and began to settle that case, and they refused to be settled. In other words, he came without credentials and with only his "say-so," and with no proof from God that he was to deliver the people. So they rejected him and Pharaoh sought to kill him.

Turn again to Heb_11:27 : "By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible." Now, his going out of Egypt is not generally understood. A great many people say he was a coward and was afraid. He fled by faith, under divine promptings. It was not the fear of the king that drove him into banishment, but he seemed to understand that his preparation was not complete) and there was

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something he had not yet received, and all through that forty years of the second period of his life "he endured as seeing him who is invisible."

Now, let us look at that forty-years' period. He concluded to go where he would be out of the power of Pharaoh and he went to the safest place in the Sinaitic Peninsula, partly occupied by the Midianites and partly by the Amalekites; and he comes like Eliezer and Jacob came, and like everybody else in those desert countries comes, to the well. The well was a great place of meeting, just like a windmill in South Texas. There he sees some girls, as they frequently water the cattle in those countries; and some shepherds were driving them away.

Moses was a soldier and he never stopped to count. The chivalry in which he had been reared in the character of a prince, urged him forward, and he put those herdsmen to flight, and helped the girls water the cattle. That is a fair mark of esteem to young ladies, and always will be. Just let a man show that he is a man, and has a respectful and kind feeling for womanhood, the name of mother, wife and sister, and that he will not see brutal men trample on the rights, privileges and courtesies that are due to the woman, and that man is going to be popular with the women, and justly so. His very bearing announced that he was a kingly man, and according to the rapid manner in which such things are consummated, he married.

This Midianitish sheik to whom he came gave him one of his daughters, Zipporah, who was sometimes called the Ethiopian woman. Therefore, some people say that Moses married a Negress. There is not a word of truth in it. There was a "Cush" in Africa, but there was also a "Cush" in Southern Arabia, not like some who made the Midianites the descendants of Esau. If you will read Genesis 25, you will find that Midian was a descendant of Abraham, through Keturah; that the Midianites and Ishmaelites lived together. They were close akin; one, the descendants of Abraham through Keturah; the other the descendants of Abraham through Hagar. After all, that marriage of Moses was not a good marriage. That wife never sympathized with the great work that God had given him to do, and she "cut up" much when he circumcised the first child which Moses weakly allowed her to govern. So the second child was not circumcised; and it almost cost him his life, as we shall soon learn. There is not a line in the Bible which shows that that woman stood up to her husband in any godly thing which he attempted to do. But he stayed there and in that forty years he got an education of incalculable value.

The sublimity of the great mountain scenery, the solitude of those desert plains, the silent communing with God under a brilliant galaxy of stars that shine brighter there than perhaps in any other portion of the world; there he meditated; there he came in touch with the people of the book of Job. There I think he wrote that book of Job, which I think is the first book of the Bible written, suggesting the afflictions of his people unjustly being ground to powder, harmonizing with the thoughts of the book of Job, viz.: afflictions sent upon the righteous through no fault of theirs. Job was a contemporary of Moses. It was the easiest thing in the world for him to get in touch with all the history. There he studies the ways of getting through that wilderness, and a man needs a guide) even now, through that country. He learned all about the water courses, and the proper stopping places; how to endure the desert life for forty years; forty years of the greatest displays of divine power that the world has ever witnessed.

Now, in this chapter we can go no further. That forty years is ended, and we will next take up the beginning of the last forty years of the life of Moses, when God comes to him and says) "I told you at first that you were to deliver this people. The time has come. I will show you how to do it."

From *An Interpretation of the English Bible*, by Dr. B.H. Carroll; from e-sword; Exodus 1:15–2:22. Updated.

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 3, entitled *The Exodus and The Wanderings in the Wilderness*.

Edersheim Summarizes Exodus 2

The Birth, And The Training Of Moses, Both In Egypt And In Midian, As Preparatory To His Calling Exodus 2

TO the attentive reader of Scripture it will not seem strange - only remarkable - that the very measure which Pharaoh had taken for the destruction of Israel eventually led to their deliverance. Had it not been for the command to cast the Hebrew children into the river, Moses would not have been rescued by Pharaoh's daughter, nor trained in all the wisdom of Egypt to fit him for his calling. Yet all throughout, this marvelous story pursues a natural course; that is, natural in its progress, but supernatural in its purposes and results.

A member of the tribe of Levi, and descendant of Kohath, (Exodus 6:20; Numbers 26:59) Amram by name, had married Jochebed, who belonged to the same tribe. Their union had already been blessed with two children, Miriam and Aaron,* when the murderous edict of Pharaoh was issued. The birth of their next child brought them the more sorrow and care, that the "exceeding fairness" of the child not only won their hearts, but seemed to point him out as destined of God for some special purpose.** In this struggle of affection and hope against the fear of man, they obtained the victory, as victory is always obtained, "by faith." There was no special revelation made to them, nor was there need for it. It was a simple question of faith, weighing the command of Pharaoh against the command of God and their own hopes. They resolved to trust the living God of their fathers, and to brave all seeming danger. It was in this sense that "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." Longer concealment at home being impossible, the same confidence of faith now led the mother to lay the child in an ark made, as at that time the light Nile-boats used to be, of "bulrushes," or papyrus - a strong three-cornered rush, that grew to a height of about ten or fifteen feet.***

* The narrative implies that they were born before the murderous edict. Aaron was three years older than Moses (Exodus 7:7), while Miriam was grown up when Moses was exposed (Exodus 2:4).

** The expression in Acts 7:20 is "fair before God."

*** Everything here is strictly Egyptian; even some of the terms used in the Hebrew are derived from the Egyptian. The papyrus no longer grows below Nubia, but the Egyptian monuments exhibit many such "arks" and boats made of the plant, and similarly prepared. The "flags" were a smaller species of papyrus.

The "ark" - a term used in Scripture only here and in connection with the deliverance of Noah by an "ark" - was made tight within by "slime" - either Nile-mud or asphalt - and impenetrable to water by a coating of "pitch." Thus protected, the "ark," with its precious burden, was deposited among "the flags" in the brink, or lip of the river, just where Pharaoh's daughter was wont to bathe, though the sacred text does not expressly inform us whether or not this spot was purposely chosen. The allusion in Psalm 78:12 to the "marvelous things" done "in the field of Zoan," may perhaps guide us to the very scene of this deliverance. Zoan, as we know, was the ancient Avaris, the capital of the Shepherd kings, which the new dynasty had taken from them. The probability that it would continue the residence of the Pharaohs, the more so as it lay on the eastern boundary of Goshen, is confirmed by the circumstance that in those days, of all the ancient Egyptian residences, Avaris or Zoan alone lay on an arm of the Nile which was not infested by crocodiles, and where the princess therefore could bathe. There is a curious illustration on one of the Egyptian monuments of the scene described in the rescue of Moses. A noble lady is represented bathing in the river with four of her maidens attending upon her, just like the daughter of Pharaoh in the story of Moses. But to return - the discovery of the ark, and the weeping of the babe, as the stranger lifted him, are all true to nature. The princess is touched by the appeal of the child to her woman's feelings. She compassionates him none the less that he is one of the doomed race. To have thrown the weeping child into the river would have been inhuman. Pharaoh's daughter acted as every woman would have done in the circumstances.* To save one Hebrew child could be no very great crime in the king's daughter. Moreover, curiously enough, we learn from the monuments, that just at that very time the royal princesses exercised special influence - in fact, that two of them were co-regents. So when, just at the opportune moment, Miriam, who all along had watched at a little distance, came forward and proposed to call some Hebrew woman to nurse the weeping child - this strange gift, bestowed as it were by the Nile, god himself on the princess,** - she readily consented. The nurse called was, of course, the child's own mother, who received her babe now

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as a precious charge, entrusted to her care by the daughter of him who would have compassed his destruction.

* In what is commonly known as The Speaker's Commentary, an illustration of this is given from the so called Ritual of the Dead, the most ancient existing religious record of Egypt. It seems that one of the things which the disembodied spirit had to answer before the Lord of truth was this: "I have not afflicted any man; I have not made any man weep; I have not withheld milk from the mouth of sucklings."

** The Egyptians worshipped the Nile as a god.

So marvelous are the ways of God. One of the old church-writers has noted that "the daughter of Pharaoh is the community of the Gentiles," thereby meaning to illustrate this great truth, which we trace throughout history, that somehow the salvation of Israel was always connected with the instrumentality of the Gentiles. It was so in the history of Joseph, and even before that; and it will continue so until at the last, through their mercy, Israel shall obtain mercy. But meanwhile a precious opportunity was afforded to those believing Hebrew parents to mold the mind of the adopted son of the princess of Egypt. The three first years of life, the common eastern time for nursing, are often, even in our northern climes, where development is so much slower, a period decisive for after life. It requires no stretch of imagination to conceive what the child Moses would learn at his mother's knee, and hear among his persecuted people. When a child so preserved and so trained found himself destined to step from his Hebrew home to the court of Pharaoh - his mind full of the promises made to the fathers, and his heart heavy with the sorrows of his brethren, - it seems almost natural that thoughts of future deliverance of his people through him should gradually rise in his soul. Many of our deepest purposes have their root in earliest childhood, and the lessons then learnt, and the thoughts then conceived, have been steadily carried out to the end of our lives.

Yet, as in all deepest life-purpose, there was no rashness about carrying it into execution. When Jochebed brought the child back to the princess, the latter gave her adopted son the Egyptian name "Moses," which, curiously enough, appears also in several of the old Egyptian papyri, among others, as that of one of the royal princes. The word means "brought forth" or "drawn out," "because," as she said in giving the name, "I drew him out of the water."*

* Others have derived it from two old Egyptian words which literally mean, "water," "saved".

But for the present Moses would probably not reside in the royal palace at Avails. St. Stephen tells us (Acts 7:22) that he "was instructed in all the wisdom of the Egyptians." In no country was such value attached to education, nor was it begun so early as in Egypt. No sooner was a child weaned than it was sent to school, and instructed by regularly appointed scribes. As writing was not by letters, but by hieroglyphics, which might be either pictorial representations, or symbols (a scepter for a king, etc.), or a kind of phonetic signs, and as there seem to have been hieroglyphics for single letters, for syllables, and for words, that art alone must, from its complication, have taken almost a lifetime to master it perfectly. But beyond this, education was carried to a very great length, and, in the case of those destined for the higher professions, embraced not only the various sciences, as mathematics, astronomy, chemistry, medicine, etc., but theology, philosophy, and a knowledge of the laws. There can be no doubt that, as the adopted son of the princess, Moses would receive the highest training. Scripture tells us that, in consequence, he was "mighty in his words and deeds," and we may take the statement in its simplicity, without entering upon the many Jewish and Egyptian legends which extol his wisdom, and his military and other achievements.

Thus the first forty years of Moses' life passed. Undoubtedly, had he been so minded, a career higher even than that of Joseph might have been open to him. But, before entering it, he had to decide that one great preliminary question, with whom he would cast in his lot - with Egypt or with Israel, with the world or the promises. As so often happens, the providence of God here helped him to a clear, as the grace of God to a right, decision. In the actual circumstances of Hebrew persecution it was impossible at the same time "to be called the son of Pharaoh's daughter" and to have part, as one of them, "with the people of God." The one meant "the pleasures of sin" and "the treasures of Egypt" - enjoyment and honors, the other implied "affliction" and "the reproach of Christ" - or suffering and that obloquy which has always attached to Christ and to His people, and at that time especially, to those who clung to the covenant of which Christ was the substance.

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But "faith," which is "the substance of things hoped for, the evidence of things not seen," enabled Moses not only to "refuse" what Egypt held out, but to "choose rather the affliction," and, more than that, to "esteem the reproach of Christ greater riches than the treasures of Egypt," because "he had respect unto the recompense of the reward." (Hebrews 11:24-26) In this spirit "he went out unto his brethren, and looked on their burdens." (Exodus 2:11)

But his faith, though deep and genuine, was as yet far from pure and spiritual. The ancient Egyptians were noted for the severity of their discipline, and their monuments represent the "taskmasters" armed with heavy scourges, made of tough bending wood, which they unmercifully used. The sight of such sufferings, inflicted by menials upon his brethren, would naturally rouse the utmost resentment of the son of the Princess Royal. This, together with the long-cherished resolve to espouse the cause of his brethren, and the nascent thought of becoming their deliverer, led him to slay an Egyptian, whom he saw thus maltreating "an Hebrew, one of his brethren." Still it was not an access of sudden frenzy, for "he looked this way and that way," to see "that there was no man" to observe his deed; rather was it an attempt to carry out spiritual ends by carnal means, such as in the history of Moses' ancestors had so often led to sin and suffering. He would become a deliverer before he was called to it of God; and he would accomplish it by other means than those which God would appoint. One of the fathers has rightly compared this deed to that of Peter in cutting off the ear of the high-priest's servant; at the same time also calling attention to the fact, that the heart both of Moses and Peter resembled a field richly covered with weeds, but which by their very luxuriance gave promise of much good fruit, when the field should have been broken up and sown with good seed.

In the gracious dispensation of God, that time had now come. Before being transplanted, so to speak, Moses had to be cut down. He had to strike root downwards, before he could spring upwards. As St. Stephen puts it, "his brethren understood not how that God, by his hand, would give them deliverance" - what his appearance and conduct among them really meant; and when next he attempted to interfere in a quarrel between two Hebrews, the wrong-doer in harsh terms disowned his authority, and reproached him with his crime. It was now evident that the matter was generally known. Presently it reached the ears of Pharaoh. From what we know of Egyptian society, such an offense could not have remained unpunished, even in the son of a princess, and on the supposition that she who had originally saved Moses was still alive, after the lapse of forty years, and that the then reigning Pharaoh was her father. But, besides, Moses had not only killed an official in the discharge of his duty, he had virtually taken the part of the Hebrews, and encouraged them to rebellion. That Moses commanded such position of influence that Pharaoh could not at once order his execution, but "sought to slay him," only aggravated the matter, and made Moses the more dangerous. Open resistance to Pharaoh was of course impossible. The sole hope of safety now seemed to lie in renouncing all further connection with his people. That or flight were the only alternatives. On the other hand, flight might further provoke the wrath of the king, and it was more than doubtful whether any of the neighboring countries could, under such circumstances, afford him safe shelter. It was therefore, indeed, once more an act of "faith" when Moses "forsook Egypt, not fearing the wrath of the king, for he endured" (or remained steadfast, viz., to his choice and people), "as seeing the Invisible One," that is, as one who, instead of considering the king of Egypt, looked by faith to the King invisible. (1 Timothy 1:17)

Like Jacob of old, and Joseph under similar circumstances, Moses must now go into a strange land. All that Egypt could teach him, he had acquired. What he still needed could only be learned in loneliness, humiliation, and suffering. Two things would become manifest in the course of his history. That which, in his own view, was to have freed his people from their misery, had only brought misery to himself. On the other hand, that which seemed to remove him from his special calling, would prepare the way for its final attainment. And so it often happens to us in the most important events of our lives, that thus we may learn the lessons of faith and implicit self-surrender and that God alone may have the glory.

Disowned by his people, and pursued by the king, the gracious Providence of God prepared a shelter and home for the fugitive. Along the eastern shore of the Red Sea the Midianites, descended from Abraham through Keturah, (Genesis 25:2-4) had their settlements, whence, as nomads, they wandered, on one side to the southern point of the peninsula of Sinai, and on the other, northward, as far as the territory of Moab. Among

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the Midianites it happened to Moses, as of old to Jacob on his flight. At the "well" he was able to protect the daughters of Reuel, "the priest of Midian," against the violence of the shepherds, who drove away their flocks.* Invited in consequence to the house of Reuel, he continued there, and eventually married Zipporah, the daughter of the priest. This, and the birth of his two sons, to which we shall presently refer, is absolutely all that Moses himself records of his forty years' stay in Midian.

* Both in Exodus 2:16, and 3:1, the Hebrew expression for "flocks" implies that they consisted of sheep and goats, not of cattle, and thus affords another indirect testimony to the truth of the narrative, as only such flocks would be ordinarily pastured in that district.

But we are in circumstances to infer some other and important details. The father-in-law of Moses seems to have worshipped the God of Abraham, as even his name implies: Reuel, the "friend of El" the latter the designation which the patriarchs gave to God, as El Shaddai, "God Almighty." (Exodus 6:3) This is further borne out by his after-conduct. (Exodus 18) Reuel is also called Jethro and Jether, (Exodus 3:1; 4:18) which means "excellency," and was probably his official title as chief priest of the tribe, the same as the Imam of the modern Arabs, the term having a kindred meaning.*

* We must distinguish Reuel Jethro from Hobab, who seems to have been the son of Reuel, and brother-in-law of Moses, and to have accompanied Israel on their journey (see Judges 4:11). There is a little difficulty here, as the word rendered in our Authorized Version "father-in-law" really means every relative by marriage.

But the life of Moses in the house of Reuel must have been one of humiliation and loneliness. From her after-conduct (Exodus 4:25) we infer that Zipporah was a woman of violent, imperious temper, who had but little sympathy with the religious convictions of her husband. When she first met him as "an Egyptian," his bravery may have won her heart. But further knowledge of the deepest aims of his life might lead her to regard him as a gloomy fanatic, who busied his mind with visionary schemes. So little indeed does she seem to have had in common with her husband that, at the most trying and noble period of his life, when on his mission to Pharaoh, he had actually to send her away. (Exodus 18:2, 3) Nor could there have been much confidence between Moses and his father-in-law. His very subordinate position in the family of Jethro (3:1); the fact of his reticence in regard to the exact vision vouchsafed him of God (4:18); and the humble manner in which Moses was sent back into Egypt (ver. 20), all give a saddening view of the mutual relations. What, however, all this time were the deepest feelings and experiences of his heart, found expression in the names which he gave to his two sons. The elder he named Gershom (expulsion, banishment),* "for he said, I have been a stranger in a strange land" (Exodus 2:22) the second he called Eliezer, "my God is help" (18:4). Banished to a strange land, far from his brethren and the land of promise, Moses longs for his real home. Yet this feeling issues not in despondency, far less in disbelief or distrust. On the contrary, "the peaceable fruits of righteousness," springing from the "chastening" of the Lord, appear in the name of his second son; "for the God of my fathers," said he, "is mine help, and delivered me from the sword of Pharaoh." The self-confidence and carnal zeal manifest in his early attempt to deliver his brethren in Egypt have been quenched in the land of his banishment, and in the school of sorrow. And the result of all he has suffered and learned has been absolute trustfulness in the God of his fathers, the God of the promises, Who would surely fulfill His word.

* Mr. Cook regards it as a compound of a Hebrew and an Egyptian word meaning "a stranger" in "a foreign land."

From http://philologos.org/__eb-bhot/vol_II/ch03.htm accessed February 3, 2017.

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Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

**CONTAINING THE INTERVAL OF TWO HUNDRED AND TWENTY YEARS.
FROM THE DEATH OF ISAAC TO THE EXODUS OUT OF EGYPT.**

CHAPTER 9. CONCERNING THE AFFLICTIONS THAT BEFELL THE HEBREWS IN EGYPT, DURING FOUR HUNDRED YEARS.

1. NOW it happened that the Egyptians grew delicate and lazy, as to pains-taking, and gave themselves up to other pleasures, and in particular to the love of gain. They also became very ill-affected towards the Hebrews, as touched with envy at their prosperity; for when they saw how the nation of the Israelites flourished, and were become eminent already in plenty of wealth, which they had acquired by their virtue and natural love of labor, they thought their increase was to their own detriment. And having, in length of time, forgotten the benefits they had received from Joseph, particularly the crown being now come into another family, they became very abusive to the Israelites, and contrived many ways of afflicting them; for they enjoined them to cut a great number of channels for the river, and to build walls for their cities and ramparts, that they might restrain the river, and hinder its waters from stagnating, upon its running over its own banks: they set them also to build pyramids, (17) and by all this wore them out; and forced them to learn all sorts of mechanical arts, and to accustom themselves to hard labor. And four hundred years did they spend under these afflictions; for they strove one against the other which should get the mastery, the Egyptians desiring to destroy the Israelites by these labors, and the Israelites desiring to hold out to the end under them.

2. While the affairs of the Hebrews were in this condition, there was this occasion offered itself to the Egyptians, which made them more solicitous for the extinction of our nation. One of those sacred scribes, (18) who are very sagacious in foretelling future events truly, told the king, that about this time there would a child be born to the Israelites, who, if he were reared, would bring the Egyptian dominion low, and would raise the Israelites; that he would excel all men in virtue, and obtain a glory that would be remembered through all ages. Which thing was so feared by the king, that, according to this man's opinion, he commanded that they should cast every male child, which was born to the Israelites, into the river, and destroy it; that besides this, the Egyptian midwives (19) should watch the labors of the Hebrew women, and observe what is born, for those were the women who were enjoined to do the office of midwives to them; and by reason of their relation to the king, would not transgress his commands. He enjoined also, that if any parents should disobey him, and venture to save their male children alive, (20) they and their families should be destroyed. This was a severe affliction indeed to those that suffered it, not only as they were deprived of their sons, and while they were the parents themselves, they were obliged to be subservient to the destruction of their own children, but as it was to be supposed to tend to the extirpation of their nation, while upon the destruction of their children, and their own gradual dissolution, the calamity would become very hard and inconsolable to them. And this was the ill state they were in. But no one can be too hard for the purpose of God, though he contrive ten thousand subtle devices for that end; for this child, whom the sacred scribe foretold, was brought up and concealed from the observers appointed by the king; and he that foretold him did not mistake in the consequences of his preservation, which were brought to pass after the manner following: -

3. A man whose name was Amram, one of the nobler sort of the Hebrews, was afraid for his whole nation, lest it should fail, by the want of young men to be brought up hereafter, and was very uneasy at it, his wife being then with child, and he knew not what to do. Hereupon he betook himself to prayer to God; and entreated him to have compassion on those men who had nowise transgressed the laws of his worship, and to afford them

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deliverance from the miseries they at that time endured, and to render abortive their enemies' hopes of the destruction of their nation. Accordingly God had mercy on him, and was moved by his supplication. He stood by him in his sleep, and exhorted him not to despair of his future favors. He said further, that he did not forget their piety towards him, and would always reward them for it, as he had formerly granted his favor to their forefathers, and made them increase from a few to so great a multitude. He put him in mind, that when Abraham was come alone out of Mesopotamia into Canaan, he had been made happy, not only in other respects, but that when his wife was at first barren, she was afterwards by him enabled to conceive seed, and bare him sons. That he left to Ismael and to his posterity the country of Arabia; as also to his sons by Ketura, Troglodytis; and to Isaac, Canaan. That by my assistance, said he, he did great exploits in war, which, unless you be yourselves impious, you must still remember. As for Jacob, he became well known to strangers also, by the greatness of that prosperity in which he lived, and left to his sons, who came into Egypt with no more than seventy souls, while you are now become above six hundred thousand. Know therefore that I shall provide for you all in common what is for your good, and particularly for thyself what shall make thee famous; for that child, out of dread of whose nativity the Egyptians have doomed the Israelite children to destruction, shall be this child of thine, and shall be concealed from those who watch to destroy him: and when he is brought up in a surprising way, he shall deliver the Hebrew nation from the distress they are under from the Egyptians. His memory shall be famous while the world lasts; and this not only among the Hebrews, but foreigners also: - all which shall be the effect of my favor to thee, and to thy posterity. He shall also have such a brother, that he shall himself obtain my priesthood, and his posterity shall have it after him to the end of the world.

4. When the vision had informed him of these things, Amram awaked and told it to Jochebed who was his wife. And now the fear increased upon them on account of the prediction in Amram's dream; for they were under concern, not only for the child, but on account of the great happiness that was to come to him also. However, the mother's labor was such as afforded a confirmation to what was foretold by God; for it was not known to those that watched her, by the easiness of her pains, and because the throes of her delivery did not fall upon her with violence. And now they nourished the child at home privately for three months; but after that time Amram, fearing he should be discovered, and, by falling under the king's displeasure, both he and his child should perish, and so he should make the promise of God of none effect, he determined rather to trust the safety and care of the child to God, than to depend on his own concealment of him, which he looked upon as a thing uncertain, and whereby both the child, so privately to be nourished, and himself should be in imminent danger; but he believed that God would some way for certain procure the safety of the child, in order to secure the truth of his own predictions. When they had thus determined, they made an ark of bulrushes, after the manner of a cradle, and of a bigness sufficient for an infant to be laid in, without being too straitened: they then daubed it over with slime, which would naturally keep out the water from entering between the bulrushes, and put the infant into it, and setting it afloat upon the river, they left its preservation to God; so the river received the child, and carried him along. But Miriam, the child's sister, passed along upon the bank over against him, as her mother had bid her, to see whither the ark would be carried, where God demonstrated that human wisdom was nothing, but that the Supreme Being is able to do whatsoever he pleases: that those who, in order to their own security, condemn others to destruction, and use great endeavors about it, fail of their purpose; but that others are in a surprising manner preserved, and obtain a prosperous condition almost from the very midst of their calamities; those, I mean, whose dangers arise by the appointment of God. And, indeed, such a providence was exercised in the case of this child, as showed the power of God.

5. Thermuthis was the king's daughter. She was now diverting herself by the banks of the river; and seeing a cradle borne along by the current, she sent some that could swim, and bid them bring the cradle to her. When those that were sent on this errand came to her with the cradle, and she saw the little child, she was greatly in love with it, on account of its largeness and beauty; for God had taken such great care in the formation of Moses, that he caused him to be thought worthy of bringing up, and providing for, by all those that had taken the most fatal resolutions, on account of the dread of his nativity, for the destruction of the rest of the Hebrew nation. Thermuthis bid them bring her a woman that might afford her breast to the child; yet would not the child admit of her breast, but turned away from it, and did the like to many other women. Now Miriam was by when this happened, not to appear to be there on purpose, but only as staying to see the child; and she said, "It is

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in vain that thou, O queen, callest for these women for the nourishing of the child, who are no way of kin to it; but still, if thou wilt order one of the Hebrew women to be brought, perhaps it may admit the breast of one of its own nation." Now since she seemed to speak well, Thermuthis bid her procure such a one, and to bring one of those Hebrew women that gave suck. So when she had such authority given her, she came back and brought the mother, who was known to nobody there. And now the child gladly admitted the breast, and seemed to stick close to it; and so it was, that, at the queen's desire, the nursing of the child was entirely intrusted to the mother.

6. Hereupon it was that Thermuthis imposed this name Moses upon him, from what had happened when he was put into the river; for the Egyptians call water by the name of Mo, and such as are saved out of it, by the name of Uses: so by putting these two words together, they imposed this name upon him. And he was, by the confession of all, according to God's prediction, as well for his greatness of mind as for his contempt of difficulties, the best of all the Hebrews, for Abraham was his ancestor of the seventh generation. For Moses was the son of Amram, who was the son of Caath, whose father Levi was the son of Jacob, who was the son of Isaac, who was the son of Abraham. Now Moses's understanding became superior to his age, nay, far beyond that standard; and when he was taught, he discovered greater quickness of apprehension than was usual at his age, and his actions at that time promised greater, when he should come to the age of a man. God did also give him that tallness, when he was but three years old, as was wonderful. And as for his beauty, there was nobody so unpolite as, when they saw Moses, they were not greatly surprised at the beauty of his countenance; nay, it happened frequently, that those that met him as he was carried along the road, were obliged to turn again upon seeing the child; that they left what they were about, and stood still a great while to look on him; for the beauty of the child was so remarkable and natural to him on many accounts, that it detained the spectators, and made them stay longer to look upon him.

7. Thermuthis therefore perceiving him to be so remarkable a child, adopted him for her son, having no child of her own. And when one time had carried Moses to her father, she showed him to him, and said she thought to make him her successor, if it should please God she should have no legitimate child of her own; and to him, "I have brought up a child who is of a divine form, (21) and of a generous mind; and as I have received him from the bounty of the river, in , I thought proper to adopt him my son, and the heir of thy kingdom." And she had said this, she put the infant into her father's hands: so he took him, and hugged him to his breast; and on his daughter's account, in a pleasant way, put his diadem upon his head; but Moses threw it down to the ground, and, in a puerile mood, he wreathed it round, and trod upon his feet, which seemed to bring along with evil presage concerning the kingdom of Egypt. But when the sacred scribe saw this, (he was the person who foretold that his nativity would the dominion of that kingdom low,) he made a violent attempt to kill him; and crying out in a frightful manner, he said, "This, O king! this child is he of whom God foretold, that if we kill him we shall be in no danger; he himself affords an attestation to the prediction of the same thing, by his trampling upon thy government, and treading upon thy diadem. Take him, therefore, out of the way, and deliver the Egyptians from the fear they are in about him; and deprive the Hebrews of the hope they have of being encouraged by him." But Thermuthis prevented him, and snatched the child away. And the king was not hasty to slay him, God himself, whose providence protected Moses, inclining the king to spare him. He was, therefore, educated with great care. So the Hebrews depended on him, and were of good hopes great things would be done by him; but the Egyptians were suspicious of what would follow such his education. Yet because, if Moses had been slain, there was no one, either akin or adopted, that had any oracle on his side for pretending to the crown of Egypt, and likely to be of greater advantage to them, they abstained from killing him.

CHAPTER 10.

HOW MOSES MADE WAR WITH THE ETHIOPIANS,

1. MOSES, therefore, when he was born, and brought up in the foregoing manner, and came to the age of maturity, made his virtue manifest to the Egyptians; and showed that he was born for the bringing them down, and raising the Israelites. And the occasion he laid hold of was this: - The Ethiopians, who are next neighbors to the Egyptians, made an inroad into their country, which they seized upon, and carried off the effects of the Egyptians, who, in their rage, fought against them, and revenged the affronts they had received from them; but

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being overcome in battle, some of them were slain, and the rest ran away in a shameful manner, and by that means saved themselves; whereupon the Ethiopians followed after them in the pursuit, and thinking that it would be a mark of cowardice if they did not subdue all Egypt, they went on to subdue the rest with greater vehemence; and when they had tasted the sweets of the country, they never left off the prosecution of the war: and as the nearest parts had not courage enough at first to fight with them, they proceeded as far as Memphis, and the sea itself, while not one of the cities was able to oppose them. The Egyptians, under this sad oppression, betook themselves to their oracles and prophecies; and when God had given them this counsel, to make use of Moses the Hebrew, and take his assistance, the king commanded his daughter to produce him, that he might be the general (22) of their army. Upon which, when she had made him swear he would do him no harm, she delivered him to the king, and supposed his assistance would be of great advantage to them. She withal reproached the priest, who, when they had before admonished the Egyptians to kill him, was not ashamed now to own their want of his help.

2. So Moses, at the persuasion both of Thermuthis and the king himself, cheerfully undertook the business: and the sacred scribes of both nations were glad; those of the Egyptians, that they should at once overcome their enemies by his valor, and that by the same piece of management Moses would be slain; but those of the Hebrews, that they should escape from the Egyptians, because Moses was to be their general. But Moses prevented the enemies, and took and led his army before those enemies were apprized of his attacking them; for he did not march by the river, but by land, where he gave a wonderful demonstration of his sagacity; for when the ground was difficult to be passed over, because of the multitude of serpents, (which it produces in vast numbers, and, indeed, is singular in some of those productions, which other countries do not breed, and yet such as are worse than others in power and mischief, and an unusual fierceness of sight, some of which ascend out of the ground unseen, and also fly in the air, and so come upon men at unawares, and do them a mischief,) Moses invented a wonderful stratagem to preserve the army safe, and without hurt; for he made baskets, like unto arks, of sedge, and filled them with ibes, (23) and carried them along with them; which animal is the greatest enemy to serpents imaginable, for they fly from them when they come near them; and as they fly they are caught and devoured by them, as if it were done by the harts; but the ibes are tame creatures, and only enemies to the serpentine kind: but about these ibes I say no more at present, since the Greeks themselves are not unacquainted with this sort of bird. As soon, therefore, as Moses was come to the land which was the breeder of these serpents, he let loose the ibes, and by their means repelled the serpentine kind, and used them for his assistants before the army came upon that ground. When he had therefore proceeded thus on his journey, he came upon the Ethiopians before they expected him; and, joining battle with them, he beat them, and deprived them of the hopes they had of success against the Egyptians, and went on in overthrowing their cities, and indeed made a great slaughter of these Ethiopians. Now when the Egyptian army had once tasted of this prosperous success, by the means of Moses, they did not slacken their diligence, insomuch that the Ethiopians were in danger of being reduced to slavery, and all sorts of destruction; and at length they retired to Saba, which was a royal city of Ethiopia, which Cambyses afterwards named Mero, after the name of his own sister. The place was to be besieged with very great difficulty, since it was both encompassed by the Nile quite round, and the other rivers, Astapus and Astaboras, made it a very difficult thing for such as attempted to pass over them; for the city was situate in a retired place, and was inhabited after the manner of an island, being encompassed with a strong wall, and having the rivers to guard them from their enemies, and having great ramparts between the wall and the rivers, insomuch, that when the waters come with the greatest violence, it can never be drowned; which ramparts make it next to impossible for even such as are gotten over the rivers to take the city. However, while Moses was uneasy at the army's lying idle, (for the enemies durst not come to a battle,) this accident happened: - Tharbis was the daughter of the king of the Ethiopians: she happened to see Moses as he led the army near the walls, and fought with great courage; and admiring the subtilty of his undertakings, and believing him to be the author of the Egyptians' success, when they had before despaired of recovering their liberty, and to be the occasion of the great danger the Ethiopians were in, when they had before boasted of their great achievements, she fell deeply in love with him; and upon the prevalency of that passion, sent to him the most faithful of all her servants to discourse with him about their marriage. He thereupon accepted the offer, on condition she would procure the delivering up of the city; and gave her the assurance of an oath to take her to his wife; and that when he had once taken possession of the city, he would

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not break his oath to her. No sooner was the agreement made, but it took effect immediately; and when Moses had cut off the Ethiopians, he gave thanks to God, and consummated his marriage, and led the Egyptians back to their own land.

CHAPTER 11. HOW MOSES FLED OUT OF EGYPT INTO MIDIAN.

1. Now the Egyptians, after they had been preserved by Moses, entertained a hatred to him, and were very eager in compassing their designs against him, as suspecting that he would take occasion, from his good success, to raise a sedition, and bring innovations into Egypt; and told the king he ought to be slain. The king had also some intentions of himself to the same purpose, and this as well out of envy at his glorious expedition at the head of his army, as out of fear of being brought low by him and being instigated by the sacred scribes, he was ready to undertake to kill Moses: but when he had learned beforehand what plots there were against him, he went away privately; and because the public roads were watched, he took his flight through the deserts, and where his enemies could not suspect he would travel; and, though he was destitute of food, he went on, and despised that difficulty courageously; and when he came to the city Midian, which lay upon the Red Sea, and was so denominated from one of Abraham's sons by Keturah, he sat upon a certain well, and rested himself there after his laborious journey, and the affliction he had been in. It was not far from the city, and the time of the day was noon, where he had an occasion offered him by the custom of the country of doing what recommended his virtue, and afforded him an opportunity of bettering his circumstances.

2. For that country having but little water, the shepherds used to seize on the wells before others came, lest their flocks should want water, and lest it should be spent by others before they came. There were now come, therefore, to this well seven sisters that were virgins, the daughters of Raguel, a priest, and one thought worthy by the people of the country of great honor. These virgins, who took care of their father's flocks, which sort of work it was customary and very familiar for women to do in the country of the Troglodytes, they came first of all, and drew water out of the well in a quantity sufficient for their flocks, into troughs, which were made for the reception of that water; but when the shepherds came upon the maidens, and drove them away, that they might have the command of the water themselves, Moses, thinking it would be a terrible reproach upon him if he overlooked the young women under unjust oppression, and should suffer the violence of the men to prevail over the right of the maidens, he drove away the men, who had a mind to more than their share, and afforded a proper assistance to the women; who, when they had received such a benefit from him, came to their father, and told him how they had been affronted by the shepherds, and assisted by a stranger, and entreated that he would not let this generous action be done in vain, nor go without a reward. Now the father took it well from his daughters that they were so desirous to reward their benefactor; and bid them bring Moses into his presence, that he might be rewarded as he deserved. And when Moses came, he told him what testimony his daughters bare to him, that he had assisted them; and that, as he admired him for his virtue, he said that Moses had bestowed such his assistance on persons not insensible of benefits, but where they were both able and willing to return the kindness, and even to exceed the measure of his generosity. So he made him his son, and gave him one of his daughters in marriage; and appointed him to be the guardian and superintendent over his cattle; for of old, all the wealth of the barbarians was in those cattle.

From: <http://www.sacred-texts.com/jud/josephus/ant-2.htm> accessed . Josephus *Antiquities of the Jews*; Book 1, Chapter 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Exodus 2

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

The birth and deliverance of Moses

A man from the house of Levi went and took a daughter [from the tribe] of Levi. She [later] conceived and bore a son. She sees that he [is] healthy and she hides him for 3 months.

A man and woman from the house of Levi married and she bore him a son. She sees that the infant is very healthy and strong and she hid him for 3 months.

When she could no longer hide him, she took for him an ark of papyrus leaves and she smeared [it] with mortar and tar. Then she placed the child in it and then placed [it] at the edge of the Nile river among the reeds. Then his sister took a stand from a distance to see what would happen to him.

When she was unable to hide him any longer, she made a small boat with papyrus leaves, sealing it with tar and pitch to make it watertight. Then she placed the child in the ark and placed the ark at the edge of the Nile River among the reeds. Then his sister watched the ark from a distance to see what would happen to him.

The daughter of the Pharaoh came down to the river to bathe and her maidens are walking along side the river. Then she sees the ark in the midst of the reeds and sent her servant girl [to get it]. Her servant girl [lit., *she*] brings it and she [the daughter] opens it and sees him, the child, and she saw that [lit., *behold*] the baby was crying.

The daughter of the Pharaoh came down to the river to bathe, and her maidens came with her. As they walked along the side of the river, she saw an ark partially hidden among the reeds, so she sent her servant girl to fetch it. When it was brought to her, the daughter opened it up to see a baby inside crying.

She is moved with compassion for him and she announced, "He [is] from the children of the Hebrews."

She is moved with compassion. She then announces to those with her, "He is one of the Hebrew infants."

Then the child's [lit., *his*] sister [came forward] and said to the daughter of Pharaoh, "Should I go and summon a nursing woman from among the Hebrews? She will nurse the male child for you."

Then his sister, who had been watching, came out and asked Pharaoh's young daughter, "Could I go and find a nursing woman among the Hebrews for you? She can nurse the child for you."

The daughter of Pharaoh said, "Go," and the girl went and summoned the mother of the child.

The daughter of Pharaoh said, "Go then," and the little girl went and summoned her mother to come.

And the daughter of Pharaoh said to her, "Take this child and nurse him for me and I will give [you] your wages." And the woman took the child and nursed him.

Then the daughter of Pharaoh said to the mother, "Take this child and nurse him for me." So the woman took the child and nursed him.

The child grew [and was weaned] and the mother [lit., *she*] brought him to the Pharaoh's daughter so that he is [now] her son. And she called his name Moses, saying, "Because I have drawn him out of the water."

The child grew and was weaned, and finally his mother brought him to the Pharaoh's daughter for the final time, and he became her son. She named him Moses, because, she said, "I drew him out of the water."

Moses, as an adult, goes out among the Hebrew slaves

And so it is in those days that Moses grows up and he goes out [to see] his brothers and he observes their burdens.

At some point in time, the grown up Moses went out to see what was happening with his own people, and he observed their burdens firsthand.

A Complete Translation of Exodus 2	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
He sees an Egyptian man beat a Hebrew man (from among his brothers). Then he looked [lit., <i>turned</i>] this way and that, and he saw no one, so he killed the Egyptian and buried him in the sand.	He saw an Egyptian taskmaster beating on a Hebrew slave, and this bothered him greatly. He looked this way and that, and, seeing no man, killed the Egyptian taskmaster and buried him in the sand.
Moses then went out on the second day and he saw [lit., <i>behold</i>] two Hebrew men struggling [with one another]. He said to the unrighteous [man], "Why are you assaulting your associate?"	Moses then went out the second day and he observed two Hebrew men struggling with one another. He said to the man in the wrong, "Why did you assault your fellow slave?"
And he said, "Who placed you, as a man, a prince and a judge over us? Do you think you will kill me just as you killed the Egyptian?"	The man responded, saying, "Who made you a prince and judge over us? Are you going to kill me just like you killed the Egyptian?"
And Moses was [suddenly very] afraid, thinking, "Surely this thing is known [to all]."	Suddenly Moses was very afraid, thinking, "Surely everyone knows about this."
Moses flees to Midian and meets the family of a priest	
When Pharaoh heard this thing, he sought to kill Moses. Therefore, Moses fled from Pharaoh and he stayed in the land of Midian, living beside a well.	When Pharaoh heard about this, he sought to kill Moses. For this reason, Moses fled from Pharaoh and moved into the land of Midian. He stayed for awhile beside a well.
A priest in Midian had seven daughters. They came [to the well where Moses was] and drew water. They filled the troughs in order to water their father's flock. However, the shepherds came and drove them away. But Moses took a stand and he helped them and he watered their flock.	A priest in Midian had seven daughters who took care of his flock. They came to the well where Moses was and drew out water to fill the troughs in order to water their father's flock. However, shepherds came and drove them away. Moses took a stand against these shepherds and he got them to back off. Then he watered their flock.
They came [back home] to their father Reuel and he said, "How have you so quickly returned home [lit., <i>come</i>] today?"	They returned to their father Reuel, and he asked them, "How did you water the flock and then return so quickly today?"
And they said, "A man, an Egyptian, delivered us from the hand of the shepherds, and he also drew water for us and watered the flock."	They answered, "An Egyptian saved us from those awful shepherds who have been harassing us. He also drew out water for our flock and watered them."
And he said to his daughters, "So where [is] he? Why [is] this that you have left him [there]? Call him and he will eat a meal [with us]."	Then he asked his daughters, "So where is he now? Why did you leave him there? Go get him and he will enjoy a meal with us."
Moses marries one of the priest's daughters	
Moses willingly chose to remain with the man and the man [lit., <i>he</i>] gave to Moses his daughter Zipporah [in marriage].	Moses chose to remain with this man, and the man gave to Moses his daughter Zipporah in marriage.
She then bore him a son that he named Gershom, for he said, "I have been a stranger [living] in a foreign land."	She then bore him a son whom he named Gershom, for he said, "I am a stranger living in a strange land."

A Complete Translation of Exodus 2	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Back in Egypt, the king dies; but the cries of the Israelite slaves are so loud, they come up to God	
And it is in those many days that the king of Egypt died.	Many years passed and the king of Egypt who sought Moses' life died.
[Still] the children of Israel groan because of the slavery and they cry out. Their outcry because of the slavery went up to Elohim.	Yet the children of Israel were still under slavery and they groaned and cried out. Their outcry went up to God.
He [lit., <i>Elohim</i>] heard their groaning and He [lit., <i>Elohim</i>] remembered His covenant with Abraham, Isaac, and Jacob. Elohim observes the children of Israel and He [lit., <i>Elohim</i>] knows [about their misery].	He heard their groans and He remembered his covenant with Abraham, Isaac, and Jacob. He observed the plight of the sons of Israel and He knew about their misery.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Exodus 2			
	Series	Lesson (s)	Passage
	1963 Life of Moses (#689)	#1	Exodus 2:3–4
R. B. Thieme, Jr. taught this	1963 Life of Moses (#689)	#2	Exodus 2:10 via Acts 7:21–23
	1963 Life of Moses (#689)	#3	Exodus 2:11–22

R. B. Thieme, III has not taught this on any available lesson.

