

# EXODUS 2

## MOSES' BIRTH AND EARLY CAREER

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### KEYWORD

God (Plural)  
God (Singular)  
LORD  
GOD  
Lord  
lord  
El Olam  
Bara  
Asah  
Beth  
Numbers

### REVERANCE

Elohim (The Trinity)  
El  
Jehovah & or Yahweh (YHWH)  
Jehovah & or Yahweh  
GOD the Master (Kurios), Adonai  
Man the Master  
Everlasting God  
God creating from nothing  
God making or assembling from existent materials  
House

- 1 - Unity between God the Father & His Son Jesus (John 10:30)
- 2 - Represents union, division, and verification
- 3 - Harmony, New Life & completeness (467 times)
- 4 - Creation & The creative ability of God.
- 5 - God's grace, goodness and favor toward humans (318)
- 6 - Imperfection of man and the sin and weakness he has
- 7 - Perfection
- 8 - New beginnings
- 9 - Divine completeness or conveys the meaning of finality (49)
- 10 - God's authority, completeness, order, and divine perfection
- 11 - Disorder, chaos and judgment (11 - 24 & "11th" - 19)
- 12 - God's power and authority (187)
- 13 - Rebellion
- 40 - Represent completeness or wholeness.
- 70 - Perfect spiritual order carried out with all power.

### Keywords

“create” (bara), “make” (asah), and “form” (yatsar). In Isaiah 43:7 – All the three are used.

*Jehova* means the becoming one as God relates to man and man's needs and becomes to man whatever man may need.

### CORE

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Monday, August 7, 2023 @ 4:50 AM

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I was created in the beginning as a spirit. (Genesis 1:27) As a spirit I know God only in 1 dimension and that's God the creator.

However, God the creator desires that I know him in rather multiple dimensions such as but not limited to:

God the lover, healer, caretaker, friend, dad so much more

So he brings me on earth to experience and know him in all the different dimensions that are presented here on Earth.

You see it's only here on Earth that I will be given the opportunity to know him in all dimensions.

After I have known him in all these different dimensions, then I can worship him in truth and in spirit.

Then I can see him without the fear to run or be intimidated. Then he can dwell and I can dwell in him as one.

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**PRAYER**

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**Father we thank you for the privilege of studying your word together.**

Thank you for the records Jesus, that lead us to you and eternal life in you.

**Jesus let your Holy spirit now implant upon our hearts your truths.**

Thank you Jesus that revelation knowledge will flow freely, uninterrupted & un-hindered by satanic or demonic forces.

**In Jesus's name and everybody say Amen!**



### REVIEW

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Chapter 2 provides the birth account of Moses (Exodus 2:1–10), the story of his exile to Midian as an adult (Exodus 2:11–22), and the context of the Jews just prior to the call of Moses to free the people (Exodus 2:23–25).

In the first section, the text reveals Moses was born to parents from the tribe of Levi (Exodus 2:1).

He was then hidden for three months to escape death under Pharaoh's command to murder all infant Hebrew boys (Exodus 1:22).

When the mother of Moses could not hide him anymore, she placed him in a basket in the Nile River.

*Now the scene of the basket on the water serves a similar purpose as Noah's ark.*

The basket became the means through which God provided protection from death in an evil context.

Moses' older sister, Miriam, remained with the basket until it stopped where Pharaoh's daughter was bathing in the river.

Then Pharaoh's daughter discovered the baby (Exodus 2:6), and Moses' sister asked if she would like a Hebrew woman to nurse the child for her.

Miraculously she accepted and as such Moses' mother was brought to nurse him as her adopted son, plus she was well paid for this duty.

This providential situation ended with the princess naming the boy Moses, a word that sounds like the Hebrew word "draw out."

Ironically, the Egyptian king's effort to subdue Israel through infanticide resulted in his own household raising and educating the man who would free the slaves (Acts 7:21–22)!

The second section (Exodus 2:11–22) skips ahead to a time when Moses was an adult.

Acts 7:23 says this took place when Moses was forty years old.

So Moses saw an Egyptian taskmaster beating a Hebrew slave and got involved in an argument with the taskmaster, unfortunately he killed him and hid the body in the sand (Exodus 2:12).

The next day, again Moses tried to break up a fight between two Jews and one of the men answers, "Do you mean to kill me as you killed the Egyptian?" (Exodus 2:14).

It's then that Moses realized his crime had become known.

So Pharaoh sought to punish him with death, but Moses fled to the land of Midian to escape (Exodus 2:15).

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Contrary to the popular myth, especially movies and other portrayals, Moses was never presented as a man unaware of his own heritage.

The Bible does not record Moses "discovering" his Jewish ancestry.

Nor does it claim that Moses was, somehow, considered to be a prince, an heir to the throne, or otherwise treated as a member of the royal family.

In fact, Scripture's description of Moses strongly suggests that both he, his Egyptian benefactors, and his family, knew from the beginning who and what he was.

While in exile in Midian, Moses drives away shepherds who were preventing the seven daughters of Midian from feeding their sheep.

Their father Reuel—also named Jethro—invited Moses to stay with them, eventually leading to a marriage between Moses and Reuel's daughter Zipporah.

Moses & Zipporah had a son called Gershom which means a sojourner or exile (Exodus 2:22).

The third section (Exodus 2:23–25) returns to the land of Egypt.

The Pharaoh who had sought to kill Moses had died, yet the people "groaned" due to their slavery.

They cried out to the Lord for help and fortunately God "remembered" His covenant with Abraham, Isaac, and Jacob.

He "saw" the people and "knew."

This context prepares us for upcoming action in which the Lord will act to save His people from their situation.

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*That's it, The Summary of Exodus 2*

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### EXODUS 2: 1

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And there went a man of the house of Levi, and took to wife a daughter of Levi.

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Moses' parents are named in Exodus 6:20 as Amram and Jochebed.

Amram lived 137 years, and was the son of Kohath who was the son of Levi (Exodus 6:16–20).

The mother of Moses, Jochebed, was noted as Amram's "father's sister" or one of his aunts, though this may also refer more generally to a relative.

Moses was not their only child or oldest child, though this passage only focuses on Moses.

In Exodus 2:4 the older sister of Moses, later identified as Miriam, is described as following Moses to make sure he was safe.

Exodus 4:14 first introduces his brother, Aaron.

Apparently the fanciful Jewish legends say that Moses' birth was painless to his mother, that at his birth his face was so beautiful that the room was filled with light equal to the sun and moon combined, that he walked and spoke when he was a day old, and that he refused to nurse, eating solid food from birth.

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### EXODUS 2: 2

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And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

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Now, the final order of the Pharaoh was to the people themselves.

*If you have a male son, you've got to throw him in the Nile River, you've got to get rid of him. If it's a girl, then she can live, but the boys were to be put to death.*

However, here is a mother who sees that her little boy is such a beautiful little boy, she can't bring herself to throw him in the river, and so she hides him.

Now the parents of Moses did not do this only because of the natural parental instinct; they did it also out of faith in God.

Hebrews 11:23 describes the faith of Moses' parents:

*By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's command.*

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### EXODUS 2: 3

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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.

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When Moses was three months old (Exodus 2:2), he had grown to the point where hiding him completely from the Egyptians was impossible (Exodus 1:22).

Rather than risk her entire family being caught and punished for hiding her newborn son, Moses' mother hatched a plot.

She will, in a poetic sense, obey Pharaoh's command to "cast into the Nile" her Hebrew boy.

At the same time, this ruse will give hope for her son's survival.

She makes a basket from bulrushes or papyrus reeds and coats it with pitch so it will float.

This construction included some similarities to Noah's ark, which included pitch that would allow it to float on the water.

The last part of the verse reveals the mother placing Moses in the basket and placing the basket "among the reeds by the river bank."

Unlike many movie portrayals of this event, the basket was strategically placed in the reeds where Egyptian women would pass.

The baby was not allowed to drift downstream, at least not according to Scripture.

There is no indication Moses floated any length down the Nile River, nor that he was abandoned to an uncertain fate.

His mother clearly hoped a woman would come by and care for him—the fact that Moses' sister is waiting and prepared with the right words is no coincidence (Exodus 2:7–8).

Also it was quite evident that Jochebed knew where the royal daughter usually bathed herself in the river and placed the ark strategically with the design of making it likely that she would see it.

Since such a site would not have been generally known, it may also be assumed that Jochebed might have been a domestic employee in Pharaoh's establishment, thus having access to information that aided her plans.

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### EXODUS 2: 4

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And his sister stood afar off, to wit what would be done to him.

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Moses' sister is introduced in this verse.

She was clearly mature enough to speak with Pharaoh's daughter (Exodus 2:7).

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We later discover this sister is Miriam, a woman who played an important part in the history of Israel and the Exodus.

Even as a child, her courage led to saving the life of Moses and keeping their mother involved in his young life.

Miriam is next mentioned in Exodus 15:20–21 where she leads the women in dancing and singing with tambourines.

She later opposes Moses' leadership and briefly experiences leprosy in Numbers 12 & Deuteronomy 24:9.

She would much later die and be buried during the wilderness journey in the wilderness of Zin at Kadesh in Numbers 20:1.

Micah 6:4 remembers Miriam as being among those sent by God to bring up God's people and redeem them from the house of slavery.

Without Miriam, the early life of Moses would have been much different.

Even in her old age, likely in her 90s, she rejoiced at the miracle at the Red Sea and led others in worship of the Lord in Exodus 15:20–21.

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### EXODUS 2: 5

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And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

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This verse introduces the daughter of Pharaoh.

Her identity is uncertain, though there are possible candidates to fit this description.

One is Hatshepsut, daughter of Thutmose I.

She would have been the appropriate age at the time of Moses' birth.

Her historical account also portrays her as a kind princess who could fit the description found in this biblical passage.

Another possibility is Sobekneferu, the daughter of Amenemhat III.

Amenemhat had no surviving sons, and Sobekneferu had no children, making her all the more likely to adopt a child.

Whoever this daughter was, her attitude is clearly much different than her father and btw she was the only woman known to have become a Pharaoh.

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Anyways so this daughter of Pharaoh comes to the Nile to bathe, something common in her time for reasons that the Nile was worshipped; and bathing in its waters was supposed to enrich, protect, and/or heal such bathers.

It is probable that special secluded areas along the river were prepared, protected from sharks, and set aside for the private use of such persons as Pharaoh's daughter.

Evidently Jochebed knew, not only WHERE the princess would bathe, but WHEN.

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### EXODUS 2: 6

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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.

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In God's guidance, Pharaoh's daughter found baby Moses.

She was conditioned by her culture and upbringing to reject the Hebrews, but the cry of baby Moses melted her heart.

God had this beautifully planned for the deliverance of both Moses, and eventually for the people of Israel.

He skilfully guided the parents of Moses, the currents of the Nile, and the heart of Pharaoh's daughter to further His plan and purpose.

Someone said that an angel pinched it so that it would touch the heart of the Pharaoh's daughter when this little baby began to cry.

So she had compassion on him, and said, This must be one of the Hebrews' children.

Now this verse also makes it clear that she realized Moses was a Jewish male.

This would have been clear for three reasons.

- First, the baby was found on the Nile River.
- Second, the child would have a Jewish complexion, a look distinct from the Egyptians.
- Third, and most importantly, Moses would have been circumcised.

This Jewish practice began with Abraham and was performed on Jewish males on the eighth day after their birth in generations to follow (Genesis 17:12).

Moses' parents must have obeyed this practice of circumcision.

This is also made clear in Exodus 4:24–26 where the son of Moses required circumcision before Moses could return to Egypt.

If Moses had not already been circumcised, it would have been noted at this time.

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### EXODUS 2: 7

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Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

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God used Miriam to offer a unique situation for both Pharaoh's daughter and Moses' mother.

Miriam asked if she can get a Hebrew woman to nurse the child.

This practice must have been common in this time.

Unlike today when bottle-feeding an infant is a common practice, women in ancient times sometimes employed the use of other women—"wet nurses"—to provide milk for new-born children.

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### EXODUS 2: 8

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

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Pharaoh's daughter agreed to Miriam's suggestion and she brought her mother—also the newly discovered infant's mother—to Pharaoh's daughter.

In this most unlikely situation, Miriam introduce the adoptive mother of Moses to his birth mother without her knowledge.

Miriam's role is so important that Micah 6:4 later remembers her as someone God raised up to help free the Jewish people from bondage.

Without her involvement, Moses' life would have been drastically different.

Much is unknown about the early years of Moses.

However, it is clear he later knew who his sister and brother were.

Exodus gives no indication that Moses or anyone in his adoptive Egyptian family were confused about his heritage.

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### EXODUS 2: 9

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And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

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God arranged a way for Moses' mother to train him in his early years and be paid for it.

God rewarded the faith of Moses' mother, both as she trusted Him in hiding Moses for three months, and also as she trusted God by setting Moses out on the river.

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"No doubt it was in these early years that Moses learnt of the 'God of the fathers' (Exodus 3:15) and realized that the Hebrews were his fellow countrymen (Exodus 2:11)."

Isn't it interesting how God is able to work even in adverse circumstances; how God is able to work His will, to work His purposes?

*"All things work together for good to those who love God."*

And I can imagine that as Jochebed put that little ark in the river, there was a prayer sent up from her heart that somehow this little child might be found, and may be adopted by someone of the Egyptians, and perhaps his life be spared.

She could not bring herself to drown her baby.

But God had other plans.

And little Miriam, bold little Miriam, came running up to the Pharaoh's daughter, and said,

*"How would you like me to get a nurse for your baby from among the Hebrews?"*

And she said, "Fine, go get one."

And so Miriam ran home, got her mother, and Jochebed was actually paid for raising her own child by the Pharaoh's daughter.

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### EXODUS 2: 10

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*And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.*

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

So she called his name Moses: saying, Because I drew him out of the water.

The name Moses means "drawn out." "I drew him out of the water."

The Egyptians called water **MO**, and those who are rescued from water **USES**.

The name in Egyptian meant "rescued from the water," but in Hebrew it meant "brought forth," thus having a double meaning.

The Hebrew name suggested that he would be the one who "brought forth" the children of Israel from slavery.

Again, the providence of God is seen in the very name given to the infant.

Now being the adopted son of Pharaoh's daughter, Moses was in the royal family.

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## EXODUS 2 MOSES' BIRTH AND EARLY CAREER

The ancient Jewish historian Josephus wrote that Moses was heir to the throne of Egypt and that while a young man he led the armies of Egypt in victorious battle against the Ethiopians.

Certainly, he was raised with both the science and learning of Egypt.

Acts 7:22 says, Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds.

Egypt was one of the most academic and scientific societies among ancient cultures.

It is reasonable to think that Moses was instructed in geography, history, grammar, writing, literature, philosophy, and music.

Since he was of the royal family, we expect that as Moses went anywhere, he went in a princely chariot and his guards cried out "bow the knee!"

If he floated on the Nile, it was in a magnificent ship with musical accompaniment; he lived the royal life.

We also know that Moses' Hebrew mother had an influence on his life, so he was certainly raised in the Hebrew heritage of his mother.

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### EXODUS 2: 11

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And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens:

(This phrase means more than "to see" or better still "to see with emotion", either satisfaction or, as here, with distress.

Hebrews 11:24-26 tells us some of what happened in the heart and mind of Moses as he looked at their burdens.

It says that by faith, Moses deliberately decided to identify with the people of Israel rather than his Egyptian prestige and opportunity:

Let's read Hebrews 11:24-26:

*By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.*

Moses knew who he was and his faith in the God he served helped him to know who he was.)

and he spied an Egyptian smiting an Hebrew, one of his brethren.

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Acts 7:23 says this happened when Moses was forty years old.

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According to Josephus:

Up until then, he was trained and groomed to become the next Pharaoh of Egypt, all the while aware of his true origins because of his mother.

Because Moses had a heart filled with sympathy and brotherhood (his brethren) toward his people, he could not stand by while one of his fellow Israelites endured a beating.

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### EXODUS 2: 12

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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.

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The phrase, "He looked this way and that," is the modern equivalent of the literal wording "he turned thus and thus."

The idea is that Moses looked around to make sure no one would witness what he was about to do.

Since no one was seen to stop him or witness the event, Moses felt he could stop unjust violence against his fellow Hebrew, using violence of his own.

Some believe Moses killed the man with his bare hands, though this is uncertain.

The text only says "he struck down the Egyptian," and no weapon is mentioned, but the phrasing suggests he used some kind of instrument.

Samson "struck down" 1,000 men with a donkey jawbone in Judges 15:16, David "struck down" animals with a sling in 1 Samuel 17:36, and the Israelites struck down enemies with swords in 1 Samuel 11:11.

Moses may have used his hands or any kind of weapon.

However, Exodus later shows God had His own plan that involved striking down the Egyptians in judgment (Exodus 12:29).

Now Acts 7:23-25 explains that Moses did this to defend and avenge the beaten Israelite, but also with the expectation that his fellow Israelites would recognize him as their deliverer.

Now when he was forty years old, it came into his heart to visit his brethren, the children of Israel.

And seeing one of them suffer wrong, he defended and avenged him who was oppressed, and struck down the Egyptian.

For he supposed that his brethren would have understood that God would deliver them by his hand, but they did not understand. (Acts 7:23-25)

Just like Jesus, Moses could not deliver when he lived in the palaces of glory.

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He had to come down off the throne, away from the palace and into a humble place before he could deliver his people.

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### EXODUS 2: 13

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And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

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Moses had reason to believe that his education, royal background, success, and great sympathy for the people of Israel would give him credibility among his people.

In this verse he tried to intervene in a violent dispute between two Hebrew men but unfortunately this didn't go so well for him.

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### EXODUS 2: 14

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And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

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Moses seemed to act like a prince given his royal background.

He acted like a judge in that he determined that one of these men did the wrong.

He seemed to be the perfect prince and judge for Israel, but they did not want him.

A prince has the right to rule and expects your loyalty.

A judge has the right to tell you what to do, and to punish you if you don't do it.

In rejecting Moses they said to him,

*"We don't want you to rule over us or tell us what to do."*

People reject Jesus on the same thinking, and just like Moses Jesus was rejected at His first coming.

You know both Moses and Jesus were:

- Both Jesus and Moses were the sons of virgin princesses;
  - Jesus by miraculous birth, Moses by adoption.
  - Both forsook great joys to be identified with the poor.
  - Jesus forsook heaven; Moses left Pharaoh's palace.
  - Both were rejected, Jesus by his own nation, Moses by his brethren.
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- Favoured by God from birth.
- Miraculously preserved in childhood.
- Mighty in words and deed.
- Offered deliverance to Israel.
- Rejected in their right to be prince and a judge over Israel.

Just like Jesus after him, Moses could not deliver when he lived in the palaces of glory.

He had to come down off the throne, away from the palace and into a humble place before he could deliver his people.

Moses planned the deliverance of Israel the way any man would, and logically saw himself as the key man – because of his royal background, education, success, and sympathy for his people.

Moses had his plans, and they made sense from his perspective and yet God's plan was radically different.

Now as we turn to the New Testament for a commentary on this particular passage; as Steven is making his defense in the book of Acts, Steven declares that Moses thought that the children of Israel would realize that God had chosen him to deliver them.

He had in his heart the concept, the idea that God had divinely ordained him to be the deliverer of His people.

How this came to him, we do not know, but it was conviction that he had, and he thought that they would just understand it; whereas they were probably saying,

*"Ah, that lucky guy living in the Pharaoh's house, he doesn't know what it is to live like we do,"*

and they were probably envious, and jealous, and figuring that he didn't care about them at all; but in reality, he had it in his heart that God had chosen him to be their deliverer.

Now, Moses is a type of Christ: and herein he becomes a very interesting type of Christ in that he was rejected by them the first time he came.

He came to act in their defence, he came thinking that they would know that God had ordained that he should deliver them, but they rejected him.

And during the time of his rejection, he married a Gentile bride, but when he came back again with his Gentile bride, they received him, and he became the deliverer of God's people.

And thus, a very interesting type of Christ, who, when He came the first time to deliver His people, they rejected Him.

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And so He has taken a Gentile bride: and one of these days, He's going to come back with His Gentile bride, and they're going to recognize Him, and receive Him, and He will be their deliverer.

As Paul tells us in Romans 11,

“For all of Israel shall be saved: for as the Scripture saith, There shall come forth a Deliverer out of Zion, [to turn the hearts of the children to their fathers].”

So, a beautiful type of Christ here in Moses.

And as we go through, we will find other places where he becomes a very fitting type of Christ.

That's what makes the Bible so interesting:

There are all of these beautiful little types, and shadows, and foreshadowing of future things, prophecies and all; and it all makes for just fascinating, fascinating reading:

Showing that man could not have been the author, man could not have devised or schemed something this clever – beyond the capacity of man.

Now it is interesting that Moses, at this point, was probably sort of impetuous and hot tempered: the fact that he killed the Egyptian who was beating up the Hebrew slave.

It is true that God had ordained that Moses should be the deliverer, that is true.

Moses seemed to have this consciousness.

But he is premature, he's acting in his own, he's doing it in the power of his flesh.

And it is interesting to me that Moses in the power of his flesh is not capable of successfully burying one Egyptian.

You see, God wanted him to bury the whole army: and later he did in the Red Sea. But that was under the guidance of the Spirit.

Oh, how important that any service we offer to God be offered in the Spirit, and in the power of the Spirit, and through the anointing of the Spirit, and being guided by the Spirit!

So much of our effort for God is futile because we're doing it out of a heart that has a desire for God, true, but we're doing it in the energy of our flesh, in our own ability, in our own way rather than waiting upon the Lord and being led of the Spirit.

And we see how unsuccessful our efforts are, the energy of our flesh; and yet, we see how dynamic it is when God begins to work.

And so, Moses was premature.

The next day when he saw the two Hebrews fighting, he said,

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"Hey, you guys are brothers, you ought not to be fighting."

And one of them said, "Are you going to kill me, like you did the – fellow yesterday, like you did the Egyptian?"

And Moses realized that he had been seen.

Now it is interesting: we read here before he killed the Egyptian, it says that he looked this way and that way, and he didn't see anybody.

You know, we often make that same mistake, we look this way and that way, and we don't see anybody, and we figure nobody's watching.

I'm surprised he didn't look up.

But, that's something that we so often forget to do.

We think nobody's looking, but we forget that God is watching.

"All things are open and naked before Him with whom we have to do."

You don't hide anything from God; and even if a man did not see what he did, God saw what he did.

Even though nobody may see what you are doing, God sees what you are doing.

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### EXODUS 2: 15

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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 actual meaning of this is, that, "He dwelt by a well," In otherward he took up a temporary residence there.)

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Midian is a name first mentioned in Genesis 25:2 as the son of Abraham and his wife Keturah.

Midian had five sons who lived east of where Abraham lived in Genesis 25:4–6.

The Midianites lived near the Moabites (Genesis 36:35) and were involved in buying Joseph and selling him into Egyptian slavery (Genesis 37:28–36).

Their land was in the northwest Arabian Peninsula.

So Moses, realizing that his action had been observed, realizing that the word would come to Pharaoh, surely, that he had murdered an Egyptian, buried him, Moses fled.

Moses, fleeing for his life, probably felt that God's plan for his life was completely defeated.

He probably believed that every chance he ever had to deliver his people was now over and there was nothing he could do.

At this point, Moses was right where God wanted him.

Moses probably had little idea of it at the time, but he was too big for God to use.

Moses tried to do the Lord's work in man's wisdom and power and it didn't work.

Now if Moses went into the area of Canaan and Syria, he would have found no refuge – there was a treaty between Rameses II and the Hittite king to the effect that fugitives along the northern route to Syria would be arrested and extradited.

So, Moses went southeast instead, to Midian.

In that day Midian described the area on both the west and east sides of the Reed Sea, land that today is both Saudi Arabia (on the east of the Reed Sea) and Egypt (on the Sinai Peninsula, on the west of the Reed Sea).

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### EXODUS 2: 16

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

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Finally coming to Midian, Moses met the daughters of a priest of Midian – likely a descendant of one of Abraham's other children through Keturah named Midian in Genesis 25:1-2.

Because of this connection with Abraham, we have good reason to believe he was a true priest and worshipped the true God.

God led Moses to this specific family at this specific time.

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### EXODUS 2: 17

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

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But these mean boys came up and drove them away and watered their flocks with the water that the girls had drawn.

And this evidently was a thing that had been going on for some time.

These mean boys were just letting the girls draw the water, then push them away and water their own flocks.

And so Moses happened to be there by the well, he saw what was going on, he stood up, and helped the girls water their flock.

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## EXODUS 2 MOSES' BIRTH AND EARLY CAREER

Now this contrast stands out greatly from the previous action of Moses.

In the previous account, Moses killed an Egyptian who mistreated one of Moses' own people (Exodus 2:11-14).

In this account, he helped those in need without committing a crime, and despite the fact that they are unrelated to him.

Instead of fleeing afterwards, Moses was invited into the family of Reuel and rewarded for his actions.

His previous act led to 40 years of exile from his home and people.

His current act would lead to provision during that same exile and a positive new life during those same 40 years.

His previous crime took a life.

This current action leads to the life of someone new, his firstborn son Gershom (Exodus 2:22).

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### EXODUS 2: 18

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

In otherward how come you're home so early?

Now an interesting aspect of this verse is the theme of "home."

Moses grows up in a home not his own and later flees this home for exile.

In contrast, Reuel and his family have a home where Moses will be welcomed and treated well.

Even during his forty years of exile, God provides for Moses and his needs.

This background foreshadows God's future provision for the Jewish people.

God will bring the Jews out of Egypt and into exile for forty years where He will supernaturally provide for their needs before bringing them into their own land.

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### EXODUS 2: 19

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And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

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It's worth noting that the daughters of Reuel refer to Moses as "an Egyptian." Much as we know that Moses is a Hebrew (Exodus 2:1–10).

This perception makes sense, since Moses would have dressed and probably spoken like an Egyptian from the perspective of these seven women.

Even more interestingly, Moses "delivered" them from mistreatment and helped water their sheep.

This act would foreshadow the role of Moses with the Jewish people.

Moses would help deliver the Jews from mistreatment in Egypt.

This deliverance would then lead to shepherding; first, Moses as a shepherd in Midian, and later as the leader of the nation of Israel.

Another unique aspect of this verse is the connection of the term "drew water" with the naming of Moses in Exodus 2:10.

The Hebrew Mosheh sounds like the Hebrew word for "drew out," and Moses was "drawn out" of the water of the Nile River.

Now Moses draws out water for sheep in an act of justice for others.

Decades later, Moses will once again be involved in a miraculous act involving water as he parts the Red Sea so the Jewish people can escape from their enemies in Exodus 14.

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### EXODUS 2: 20

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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.

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Reuel asks his daughters two questions regarding Moses.

First, Reuel sought to honor or reward Moses for his action, and so he wants to meet him face to face.

Second, he asks, why Moses has not been brought back to be properly thanked.

In Reuel's mind, this man should have been brought home for a meeting and to receive hospitality from his family.

Reuel then commands his daughters to call Moses and offer him a meal.

This kind response again foreshadows God's provision to the Jewish people in the wilderness.

God would work through Moses to provide bread in the form of manna for forty years in the desert for His people.

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### EXODUS 2: 21

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And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

Despite fleeing a palace, and all he had known growing up in Egypt, Moses was "content" to live with Reuel and his family.

Second, Moses married Reuel's daughter Zipporah. (Zipporah is the name of a small bird.)

She is mentioned by name only two other times in Scripture.

1. In Exodus 4:25 Zipporah circumcised their son.
2. In Exodus 18:2 Zipporah is noted as having traveled home from Moses in Egypt to her father, clearly for safety reasons.

She would rejoin him in the wilderness after the Red Sea crossing in Exodus 18:5-6.

In that same passage, we learn that Reuel was also known as Jethro.

So Moses lived with his wife and the rest of Reuel's family in Midian, serving as a shepherd.

Acts 7:29 describes this time, saying,

*"... Moses fled and became an exile in the land of Midian, where he became the father of two sons."*

God would use these quiet years to prepare Moses for his future calling. Moses would one day lead people, not sheep, bringing the Jewish people from slavery into a new land.

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### EXODUS 2: 22

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And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

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Zipporah's son was named Gershom.

This was chosen because Moses considered himself an immigrant or sojourner in a foreign land.

The name Gershom sounds similar to the Hebrew word gur that means "to sojourner."

The Hebrew ending of Gershom, shom, is the same as the Hebrew shom, an adverb meaning "there."

Moses was a "sojourner, there" in the land of Midian.

Interestingly, the name Gershon / Gershom had already been used in the family of Levi in 1 Chronicles 6:1, 16.

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It is notable that Moses refers to Midian as a foreign location.

He felt away from home and could only seek to be "content" in his new home with Zipporah and Gershom (Exodus 2:21).

He later during their forty years together in Midian had a second son as well, named Eliezer in Exodus 18:3-4, though his birth is not described in detail in Scripture.

This is not unexpected, as the firstborn son received prominent status in ancient culture.

Regardless, both sons were considered part of Moses' family and named among the Levites in 1 Chronicles 23:14-17.

Now we make a mistake when we think that the years in Midian were a "waiting" time for Moses but on the contrary they were working years; he had never worked this hard in his life! God trained him, shaping him for his future calling, but Moses was certainly not "on the shelf."

In Egypt Moses learned how to be somebody but in Midian he learned how to be nobody.

### EXODUS 2: 23

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*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.*

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The "many days" described here is a period of some forty years according to Acts 7:30.

During this time, the king of Egypt who sought to put Moses to death had died.

The slavery the Jews experienced continued and seems to have gotten even worse and so the Jews responded in two ways.

First, they are said to have "groaned," implying an expression of pain in their slavery.

They complained or made a plea and God heard them (Exodus 2:24).

Later, God would tell Moses He has "heard the groaning of the people" (Exodus 6:5) and remembered His covenant to help.

Second, The Hebrews prayed, and God heard that prayer.

This "crying out" is both an ongoing call and also took place on specific occasions (Exodus 14:10).

This pattern repeated in the book of Judges, where the people would "cry out" when in trouble and receive the help of the Lord (Judges 3:9, 15; 4:3; 6:6-7).

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The plight of the nation of Israel, and God's response, are important when interpreting the Bible's stance on slavery.

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### EXODUS 2: 24

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

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Now, when it says that God remembered the covenant that He made with Abraham, it doesn't mean that God forgot it.

And when all of this groaning came up, God says, *"Oh, yes, right, right, right; forgotten something here, you know."*

We have a real problem in speaking of God, because all we have is language to do it with.

And language is limited to our own experiences.

Now, God is infinite, I am finite; but here I am trying to describe what God is doing.

The only words that I have to describe what God is doing are the finite words of our own human language.

So I have to describe God in the language that I know and understand, but it is limited and does not truly represent God's activities or God's actions.

But there aren't words that we would understand to express such things.

So, God is spoken of as repenting, because it appears that God was going to do one thing and God didn't do it.

So you say,

*"Well, God changed, He changed His mind. He repented of what He was going to do, He changed from what He was going to do."*

Here, God "remembered" as though He had forgotten.

No, these are the limitations of trying to describe God or to define the action of God with human words.

It falls short; but all we have are human words to do it, and so, we just have to realize that it doesn't really, truly define or describe the actions of God.

For we do read,

*"God is not a man, that He should lie; nor the son of man, that He should repent: hath He not spoken, and shall He not do it?"*

---

You see, God doesn't change; but when we describe what would appear from our standpoint a change of action, we have to say, "Well, God repented."

No, God all along had intended to do it.

So much is made over Moses' intercession at the time of the failure of Israel before the LORD.

And so much is made over Moses' interceding and saying, "LORD, forgive-; and if not, blot, I pray, my name out of your book of remembrances."

Glorious intercession of Moses for the people; as God had said,

"Stand back, let me wipe them out." And Moses hangs in there, intercedes.

Now, who inspired Moses' intercession? It was God. God inspired the intercession of Moses.

So, you can't say, "Well, God changed His mind and decided not to wipe them out."

And yet, if we look at it from our standpoint, this is what it appears; and so I must describe it with the language that I have.

Here, He is describing the activity of God with the language, "And God remembered them."

Well, when we say, "Well, I've finally remembered", it means that I'd forgotten. God didn't forget them - ever.

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### EXODUS 2: 25

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

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The final verse of the chapter notes two important facts.

First, God recognized Israel's difficult situation and cared deeply about the way they were treated.

These words prepare us for the upcoming calling of Moses to bring the Jewish people out of slavery.

Second, God "knew" all about their situation.

The Hebrew usage of "to know" generally referred to more than understanding a situation, but also included involvement.

For example, Adam's sexual intimacy with Eve was described as Adam "knowing" his wife.

This involved more than understanding; personal involvement was part of this experience.

In addition, the concluding words of this chapter that "God knew" remind us that God is fully aware of the pain we endure in this life.

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Even when we suffer, God has a plan at work.

Romans 8:28 expresses this fact well:

"And we know that for those who love God all things work together for good, for those who are called according to his purpose."

God's plan and promise would unfold through the life of Moses as the leader of God's people from slavery to freedom.

Needless to say that God did not turn His attention to Israel because they were such good people, but because of the covenant He made with them.

God gives His love and attention to us on the same basis – the covenant relationship we have with God through Jesus.

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### **THE LESSONS WE LEARN FROM THIS STUDY ARE:**

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1. It's easy to be indifferent about the plight of others when we aren't present with them.

Pharaoh's daughter probably knew about her father's genocidal command, but finding a helpless baby in the water revealed it's barbarity.

We need to interact with the weak and suffering (like Jesus did) so we understand their condition and see them as souls that are loved by God.

2. God Can Use You When You Have Faith in Him.

Pharaoh conceived an evil plan to kill the Jewish boys.

God, however, used his evil plan for good by raising up a slave boy who would one day be His instrument to save the Jews

3. God Can Use You No Matter Where You Come From.

Through the faith of Moses' parents, God delivered Moses to Pharaoh's home where He raised Moses to be a prince

4. God Can Use You When You Walk by the Spirit, Not the Flesh.

As an adult, God tested Moses' heart by showing him the suffering of the Jews under his adopted household.

Moses reacted in anger by killing an Egyptian

5. When You Repent, God Can Use You No Matter How Serious Your Sins.

After a fellow Jew exposed his sin, Moses became remorseful for his impetuous actions

6. God Can Use You When You Live in the World, but Not of the World.

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To prepare Moses to be the leader of a wandering nation, God had Moses live as a sojourner in a foreign land for the next 40 years of his life

7. God is Looking for You to Free Others Who Are Still in Bondage.

After He had prepared Moses to be His instrument of deliverance, God heard and acted upon the cries of His people for deliverance from their oppression:

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We will start from Chapter 3 next week ...

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### **IF YOU HAVEN'T RECEIVED JESUS CHRIST AS YOUR PERSONAL SAVIOUR, I WANT YOU TO PRAY THIS PRAYER WITH ME RIGHT NOW**

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- Heavenly Father, I realize that I'm a sinner
  - But right now I repent of my sins
  - I make you my Lord
  - I receive the free gift of forgiveness of sin
  - I need you, Jesus
  - Be my savior
  - So right now I declare by faith that I am saved in Jesus' name. Amen & Praise God
- 

If you just prayed that prayer with me online, please let us know through our website and we shall send you a free eBook as a gift to you today.

Otherwise, welcome to the family of God. Amen!

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### **LET'S STANDUP FOR THE FINAL BLESSING**

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Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us:

- Be with you, bless you and keep you
  - May the Lord cause his face to shine upon you and give you peace
  - May your heart be filled with his love
  - May you walk in the spirit
  - May you be strengthened by the work of his Holy spirit in your inner man
-

## EXODUS 2 **MOSES' BIRTH AND EARLY CAREER**

- May you be increased in knowledge and understanding of His word, His will and His purposes for your life that you might walk before the Lord in a way that's pleasing unto him
  - And may God increase your faith and your trust
  - May he work in your life in a beautiful way as he natures you and as he leads you into that path of fellowship with him self
  - May your life be enriched in all things in Christ Jesus
  - And May the Lord and his blessings be upon you while we are absent from each other until we are brought back together again to continue our fellowship and our growing together in grace and in the knowledge of our Lord and savior Jesus Christ
  - Amen
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