

Exodus 1

The Book of Exodus is titled "The Second Book of Moses" because Moses is the author of Exodus.

Modern critical scholars theorize that Exodus was written late during the Babylonian captivity by Jewish priests trying to invent a history for their people ... but to immortalize yourself as slaves? There are no Babylonian words in Exodus while the words for basket, bulrushes, Nile, riverbank, papyrus and Moses are all Egyptian words brought into the Hebrew language.

Genesis ends with the children of Israel moving into Egypt. After Joseph's death the Hebrews continued to live in Goshen. Presumably they continued the peaceful and life started for them by Joseph. But after time changes were afoot. Out of southern Egypt came an Egyptian nationalistic conqueror named Ahmose. Soon the Hyksos fled Egypt and the eighteenth dynasty of Egypt began. Thus:

Exodus 1:8 Now there arose up a new king over Egypt, which knew not Joseph.

Ahmose would have had no sympathy for Joseph association with the Hyksos or with the Hebrews special treatment by them.

His solution became to put people to work on government projects to make and build store cities of Egypt and the slavery began.

Exodus 1: 11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Ramses.

It is upon this and other references of "Ramses" that many scholars base their arguments favoring a 13th century BC. date for the Exodus, as opposed to the Bible date about the middle of 15th century BC. ... specifically 1,447 BC Exodus & 1,407 BC Conquest Middle Bronze II

All Bible students should keep in mind the uncertainty of all dates assigned to Biblical books. There is a lot of guessing connected with dating most of the books of the Bible ... even the dating of the N.T.

This scribal editorial update using Ramses has caused more confusion and unbelief in modern academic circles. Professors take “Raamses” literally which reduces the Bible to a “myth, legend or lie”

Because the Bible it's self teaches an early date of 1,447 BC for the Exodus, rather than the late date under Rameses the Great of 1,210 to 1,290 BC. Additionally archaeologist have found no evidence of the conquest in the 12th century BC ... but there is evidence of a new people settling in the west bank hill country who begin building small villages with case mate walls building “Israel 4 room houses” We also have evidence of the Egyptian Pharaoh Mer'-nep-tah Israel Stella showing Israel was definitely in the land in the 1,213-1,203 BC period.

Genesis 47:11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

But when Joseph did that Rameses won't be born for over 400 years.

All these uses of the city of Rameses are references to a group of cities which before were called: Arvis, Tanis and Zoan. These were renamed Rameses by Rameses II also known as Rameses the Great during his rule. Rameses was the greatest plagiarist of the ancient word. He set out to put his name on every monument in Egypt and he renamed all these cities or the effuses in them “Rameses”.

If you are a Bible believing Christian there is no problem with understanding the Date of the Exodus and archaeology shows a conquest at that very same time which is 1,447 BC which is Middle Bronze age II Joshua burned only Jericho Josh. 6:24, Ai Josh. 8:28 & Ha'-zor according Josh. 11:13. Bible does not teach total conquest.

I Kings 6:1 And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD

(Power Point) Solomon reigned from 971BC to 931BC. The 4th year of Solomon is 971BC minus 4 years, equals 967 BC plus 480 years equals 1,447 BC for the Exodus. Not an allegory literal & specific.

This would make the exodus in the 18th dynasty in which some pharaohs as an element of their names were mose as such as Ah'-mose or Tut'-mose. This is identical with the Hebrew name Moses.

Thutmose I as 1,529–1,516 BC the Pharaoh who ordered the Hebrew male children killed; Moses born 1,527, Thutmose II 1,516 – 1,506 married Hatshepsut. His sister, she was the real power behind the throne. She was also probably the pharaoh's daughter who as a young girl found baby Moses. When her husband died Thutmose III was not old enough to take the throne so, Queen Hatshepsut became regent ... but she usurped Thutmose III and became pharaoh herself having plans of her own. Se'-nen-mut her Visor (some say lover) builds her mortuary temple at Deir (DARE) el Ba-har'-i and vanishes in 1,487 BC ... the same year Moses flees for killing an Egyptian. Her reign was 1,506–1,484 BC her monuments were honored and left alone for 40 years , Thutmose III then assumes his rightful place upon the throne and rules until 1,452 BC, and A-men'-ho-tep II as 1,452–1418 BC. After the Exodus the Egyptians tried to erase Hatshepsut name off the face of every tomb, temple, monument and statue ... thus destroying her soul in the afterlife.

Many wonder how Moses had such easy access to Pharaoh? Moses would be Amenhotep II's uncle; Moses too was raised in the Royal harem. There was never more than 2,000 to 3,000 people in the ruling class of Egypt. Moses was very great in the sight of the Egyptians.

Hatshepsut would have been a young girl

Exodus 2:10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

Acts 7:20-22 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: 7:21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. 7:22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

The young Pharaoh Thutmose III was pushed aside by his aunt and step mother Hatshepsut who took the masculine term Pharaoh. In reliefs her skin is given the masculine red tone rather than the yellow shading customary for women. She is depicted wearing the false beard of Kingship and in reliefs and sculptures her chest is flattened and masculinized.

Acts 7:22-23 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. 23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

Exodus 2:11-12 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. 12 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.

Hatshepsut held the throne for eighteen years while Moses continued to be a Hebrew with an Egyptian veneer. Then, toward the end of her reign, Moses tried to stop an Egyptian from harming a Hebrew. Moses killed the Egyptian and tried to hide the evidence, but the news of the

murder found its way to the ears of the pharaoh. Se'-nen-mut, was Hatshepsut's Visor some say lover. He builds her mortuary temple at Deir (DARE) el Ba-har'-i and builds his tomb under her tomb. Some of the workmen drew bathroom sexual graffiti depicting Senenmut having sex with the Pharaoh wearing her crown. Senenmut vanishes without a trace in 1,487 BC. The very year Moses flees. Moses was a Prince of Egypt he could have killed anyone he wanted to kill and got away with it ... everyone but Hatshepsut's lover.

Exodus 2:13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

Hatshepsut had a daughter Nef'-er-ure Moses could have married and Moses could have inherited the throne outright. cf:

Hebrews 11:24-25 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 11:25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

Exodus 2:14-16 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. 15 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. 16 Now the priest of Midian had seven daughters: and they came and drew [water], and filled the troughs to water their father's flock

Moses was forced to flee east of Sinai to Midian, where he took up residence in the clan of Jethro and married into is family.

Moses's lifestyle had to undergo basic changes with his move from the courts of Egypt to the tents and flocks in Midian, but later on,

Moses's experience with this different lifestyle proved to be a major asset in guiding Israel as pastoral nomadic people.

When Hatshepsut died, Thutmose III reclaimed the throne of Egypt. He can be identified as the "pharaoh of oppression," because during his reign Hebrews began to groan and cry out for help cf:

Exodus 2: 23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. 24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

About that same time God called Moses at the burning bush to deliver Israel and lead God's people into the Promised Land.

Moses was less than anxious to accept the mission ...

The Biblical account up to here has been brief of only those things that were considered absolutely necessary to be related, but with this chapter there begins an account of many minute details, enumerated with all the care and precision of an eye-witness.

The deliverance of Israel from Egyptian bondage has a significance and importance, which stand alone in the world's history.

This chapter is the record of a truly great moment for Moses, for Israel, and for all mankind - one of the truly significant watersheds of history.

The fullness of time indeed had come. The wickedness of the Amorites & Canaanites had run its course, and the time for the sword of judgment to fall upon them had arrived.

Israel had become mighty, prepared, and disciplined through hardship. The period of Israel's sojourn and affliction in Egypt had been predicted back in Genesis 15:13 and it was during the last year of the term that had still to run that the Lord appeared in the burning bush

Exodus 3:1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, [even] to Horeb.

"Keeping the flock" This humble occupation had been followed by Moses for forty years, it shows how submissive and humble Moses had become in the long discipline imposed upon him by the Lord.

"and came to the mountain of God, [even] to Horeb..." The "mountain of God" could be nothing other than Sinai to the mountain where the Law was given.

Exodus 3:2-3 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush [was] not consumed. 3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

To this point, Moses had never seen any kind of supernatural event in his entire life of about eighty years. Therefore, he turned aside to investigate it. Wonder of wonders!

Although the bush was on fire, it was not being consumed. Such a contradiction required further investigation, so Moses went nearer.

Exodus 3:4-5 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here [am] I. 5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest [is] holy ground.

" And when the LORD saw that he turned aside to see, God called unto him" Note the LORD (YHWH) is none other than God Himself.

"Moses, Moses ..." Such double use of a man's name always implied very unusual urgency and importance.

"Put off thy shoes ..." The holiness of that location was not due to the location there of some ancient shrine. If so, Moses would already have known all about it; he had lived in the vicinity for forty years. It was God's presence only that sanctified the place and made the vicinity to Himself Holy. That required Moses to take off his shoes.

Exodus 3:6 Moreover he said, I [am] the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

Jesus Christ himself made the great argument for immortality of the soul to rest upon this single verse.

Matthew 22: 31-32 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, **32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.**

Not only upon this single verse but indeed upon a single verb in the verse, and not just that but upon even the tense of that verb being present tense! "I" being the subject, "AM" being the verb, not was past tense or will be future tense but "AM" present tense.

Matthew 22:32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

"I AM" was said by our Savior to prove that there is a resurrection, that the departed saints are indeed not dead in the final sense, for "God IS the God of the living!"

Exodus 3:7-8 And the LORD said, I have surely seen the affliction of my people which [are] in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; **8** And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with

milk and honey; unto the place of the Canaanites, and the Hittites, and the Am'-or-ites, and the Per'-iz-zites, and the Hi'-vites, and the Jeb'-u-sites.

"Land flowing with milk and honey ..." This was a metaphor widely used in antiquity with the meaning of a land rich in natural resources, with abundant grazing, plenty of water and abundance of fruit trees.

Exodus 3:9-11 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. 10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. 11 And Moses said unto God, Who [am] I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

"Who am I that I should go unto Pharaoh ...?"

This is the first of a series of excuses offered by Moses ...

Exodus 3:12 And he said, Certainly I will be with thee; and this [shall be] a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

"Certainly I will be with thee ..."

This was the factor that caused Moses to be willing to go ...

Exodus 3:13-15 And Moses said unto God, Behold, [when] I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What [is] his name? what shall I say unto them? 14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. 15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of

Jacob, hath sent me unto you: this [is] my name for ever, and this [is] my memorial unto all generations.

What then is the great memorial name? The one which is forever and ever? Answer: It is simply this and when the Son of God referred to this passage, he quoted it verbatim:

Matthew 22:32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

In the light of the Savior's emphasis upon this place it has always been God's name.

The mighty God of the universe calls Himself simply: "I AM".

Jesus completed the statement that was given to Moses.

Seven times Gospel of John He takes upon Himself the name "I AM"

First "I AM" Jesus said:

John 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

I am the bread of life ... This is a metaphor of God's providing in Christ the means of human redemption. In that age, bread was essential to every meal, the staff of life, a fit emblem of Christ the soul's food.

He that believeth on me shall never thirst ... This is parallel to the previous clause and means the same, the living water and the bread of life being separate metaphors for one thing only, Jesus Christ.

The Second "I AM" Jesus said:

John 8:12 I am the light of the world

In the Old Testament the coming Messiah is described as:

Isaiah 49:6 ... I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Isaiah 42:6 “ I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;...and give thee for a covenant of the people, for a light of the Gentiles.

As the sun is the source of all light, power, and energy on earth, Jesus the Sun of righteousness is the source of all spiritual light, power, and energy. Light is the only thing that can come into contact with filth and remain uncontaminated. Christians are the "light of the world" (Matthew 5:14), but theirs is a reflected light.

The Third “I AM” Jesus said:

John 10:9 I am the door

This metaphor refers to the access of men to salvation, or, access to the sheepfold His called out people the Church has only one door.

The Fourth “I AM” Jesus said:

John 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.

A back ground knowledge of the Old Testament concerning the true shepherd of Israel is vital to a proper understanding of what is meant by Jesus here.

Almighty God appears throughout the Old Testament as the true shepherd of Israel.

Psalms 23:1 The Lord is my shepherd

Psalms 79:13 13 So we thy people and sheep of thy pasture

Psalms 95:7 7 For he [is] our God; and we [are] the people of his pasture, and the sheep of his hand.

Moreover, the whole 34th chapter of Ezekiel is given over to this metaphor of God as the good shepherd and the false leaders as the evil shepherds. This great chapter is the key to all that is spoken here.

Now, in the light of this very extensive metaphor in the Old Testament making God to be the only true shepherd of Israel, how is one to understand Jesus when twice he thundered the message that "I am the good shepherd"? It is no less a declaration that Jesus is God

The Fifth "I AM" Jesus said,:

John 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

This is the opening sentence in the Book of Common Prayer; and its healing, comforting message has echoed over millions of graves, as bodies were buried at sea, or wherever the Christians have turned in sorrow from the faces of their beloved dead.

In this appears what is meant by " yet shall he live: The Lord has not abolished physical death, but made it a beginning instead of an end.

The Sixth "I AM" Jesus said:

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

This is one of the profoundest teachings ever uttered. It presents Jesus as the one and only means of access to God. This verse presents Jesus Christ as the sole answer to the human problems of sin, ignorance, and mortality. As the way, Jesus is the answer to

man's sin, as the truth, he is the answer to man's ignorance, and as the life, he is the answer to man's mortality

The Seventh "I AM" Jesus said,

John 15:1 I am the true vine

We have studied how the metaphor of a vine is used for Israel cf: Isaiah 5:1ff. Jesus is the embodiment of Israel and he wants to graft you into Himself ... so that you will be found in Christ Jesus.

Christ meant by this that he himself is the true Israel of God, the seed of Abraham through whom all the prophecies were to be fulfilled. The spiritual seed will be continued in the true vine, that is, "in Christ."

During the institution of the Lord's Supper, Jesus had spoken dramatically of the 'fruit of the vine' Luke 22:18 and it is impossible to explain this metaphor without reference to the Lord's Supper just instituted.

The Great I AM became flesh in Jesus Christ He is the only One who can forgive our sins, the only One who can give us eternal life.

Will you make that commitment and come to God today in the appointed way?

Sources: KJV Bible, e-Sword.com, theWord.com, Burton Coffman, BW Johnson, Adam Clark, FF Bruce, McKnight and JW McGarvey, George Faull Commentaries, Archaeology & the Old Testament by Alfred Hoerth, On the Reliability of the O.T. K.A. Kitchens, Google Images, Halley's Handbook, Wikipedia & Bryant Wood etal.